THE

MISSION FIELD

1881.

SOCIETY
FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS

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THE

MISSION FIELD.

A MONTHLY RECORD

OF THE PROCEEDINGS OF THE

Society for the Propagation of the Gospel,

AT HOME AND ABROAD.

26

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—ST. MATT. xxiv. 14.

1881.

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THE

MISSION FIELD.

The field is the world. The seed is the Word of God.

JANUARY 1, 1881.

A CORNER OF THE FIELD.

AT the commencement of the record for another year of the work of the Society for the Propagation of the Gospel, it is natural to cast a glance around on the operations of the Society as at present being carried on in the various parts of the earth. The first matters likely to arrest the attention and impress the mind with the importance of the agency under consideration are the great movements taking place, such as those in India and Guiana, and the grand results of labours which, as in North America and New Zealand, have actually established large and flourishing local churches. In short, it is work upon an extended scale of which we think the most.

But the value of our Society to the Church and the human race is seen quite as plainly, if, turning from prominent objects, we fix our thoughts upon the multitude of *little*, or more accurately, lesser interests, for practical sympathy with which she finds room in her large heart. The fact is, that in the Gospel network she has thrown over the world, the meshes are so close that, so far as she is supported, nothing slips through.

A very striking instance of this is found in her sending forth with the new year a chaplain for the little flock settled in what we may almost call the "Ultima Thule" of the Mission Field—the far-off island of Tristan D'Acunha. Since it is not the will of the Saviour that one of the least of His little ones should perish, the Society feels that the tiniest church on the smallest of the isles of the sea ought not to be beneath her care.

A brief account of the island and its people may awaken a fresh sensation of interest in the minds of some to whom more ordinary undertakings of the Society have become dull by familiarity.

Tristan D'Acunha, an almost perpendicular rock, rising 3,000 feet out of the sea, and ascending to a point 8,300 feet in height, is 1,200 miles distant from St. Helena, the nearest inhabited land, and 1,500 from the Cape, the least distant point of the continent. Although about five miles both in length and breadth, only little strips of land along the coast are habitable. In one of these, between the vast rock wall and the boundless ocean, a colony of about 100 persons dwells.

For more than five thousand years of human history, so far as it is possible to know, the isle remained untrodden by either man or beast; nor can it be more than three hundred years since any eye, save those of the wild sea-birds and the God who feeds them, ever looked upon its desolation.

In 1811 an American named Lambert, with two companions who owned him as king, established himself upon the island, and endeavoured to cultivate tropical produce for purposes of trade. His end is wrapt in mystery; but in 1816, when the British Government attempted a military occupation, one man only, an Italian, with a Spanish boy—a runaway from some ship—was found remaining. A year later the detachment was wisely withdrawn; but a non-commissioned officer, a Scotchman of the name of Glass, with his wife and two young children, and two other men, Englishmen, obtained leave to settle on the coast. There Glass lived as Governor till his death, forty years afterwards; during which period the colony was augmented from time to time by shipwrecked persons, runaways, a few who voluntarily joined it, and the natural increase of population, five women having been induced in 1827 to come from St. Helena as helpsmeet for the five single men then on the island.

For some years the life was one of almost entire isolation from the world hundreds of miles beyond the sea, for very few ships touched, and that by chance, at the speck of rock. Nothing but potatoes could be successfully cultivated. Wild pigs were the only animals that throve. Penguin's eggs formed a considerable article of diet.

The principal occupations were the obtaining of seal-skins and oil from the sea-elephants; which, with potatoes, were bartered for necessaries with whalers who might arrive. Several attempts at trade on a larger scale were made, but always ended disastrously.

Previous to the year 1851 only two clergymen had ever been on the island, one in 1835, the other in 1848; and these only for brief chance visits, during which they preached and baptised. The little community has, however, from the first preserved the knowledge and worship of God by regular religious services, and such education as was possible, Glass being himself a God-fearing man. At the close of 1850 the S.P.G. was enabled, by special aid, to send out a chaplain, the Rev. W. F. Taylor, while the S.P.C.K. despatched a liberal grant of books. Mr. Taylor, having with great difficulty obtained a passage and effected a landing, to the astonishment and joy of the community, took up his abode with them, finding altogether eighty-four souls, divided into nine families, gathered from various parts of the globe. He remained with them for more than five years, performing all offices of religion.

In 1856 the island saw a Bishop. Bishop Gray, of Capetown, visited it, finding Church matters in a highly satisfactory state, and held a confirmation of thirty persons. Meanwhile the soil had become less productive, the whales had abandoned the neighbourhood, taking with them trade and visitors, while the community had increased. It appeared, therefore, to the good Bishop and to the people themselves, advisable that the population should be removed before life became impossible. H.M.S. *Geyser* was accordingly sent, and removed Mr. Taylor and his flock together to the African continent, on which their endeared relations to one another were continued.

But, strange to say, some thirty of the people, clinging with insuperable affection to their rocky island home, persisted in remaining still in the utmost parts of the sea. The survivors of these were visited by the Duke of Edinburgh in 1867, who gave the name of Edinburgh to the strange little settlement, after contributing much to the temporal well-being of the settlers. The chaplain of the *Galatea* at the same time baptised sixteen children, and performed other offices. Order and good government were still found among them, though the church, built in Mr. Taylor's time, was necessarily not in use. More recently, the chaplain of H.M.S. *Comus* has given an interesting account of what he saw in the island.

The Bishop of St. Helena has now the nominal supervision of Tristan D'Acunha, but it is hardly possible for him to visit it. From accounts received lately the colony would seem to be in a more flourishing condition than ever before. The Rev. H. Whitehead, Missionary of the Society in St. Helena, wrote on the 30th of June last:—

"There have been here for the last three months, three inhabitants of Tristan D'Acunha. They are robust, healthy, and intelligent men, and give a favourable account of their island. They describe it as much more productive than this, and that their people have lately done a good deal of ploughing and sowing. They are visited now by many outward bound vessels from England and America, with which they traffic for clothing and other necessaries they cannot produce. Their cattle thrive better than ours, we have had cargoes of them lately for garrison consumption, they are of the short-horn breed, and superior to the cattle from the Cape. They are cultivating wheat and barley with good success, and have abundance of potatoes, which never have blighted, while we have constant failures on that account. They seem to be in comfortable circumstances, and are anxious to have a clergyman. I am persuaded they would value a good man, and attend to his needs; but they ought to have a strong intelligent priest, who would take part in their hardy venturous mode of life. I am convinced that the Church could produce men sufficient for the post who would be willing to take it."

It is to this community of voluntary exiles that the Rev. E. H. Dodgson now goes forth, as agent for the Society, that, through the care of the Church in the happy home fold, they may be no longer as sheep without a shepherd, but, sheltered by the Rock of Ages, may be prepared for removal, one by one, across that deep, greater than any ocean, to the land where there shall be "no more sea." All best New Year's blessings be theirs, and all other Christ's scattered sheep and those who shepherd them.

* * *

MARITZBURG.

RECONCILIATION OF NATAL CLERGY WITH THE CHURCH.

A NOTE, on the last page of our volume for 1880, announced briefly the glad news which the following letter from Bishop Macrorie, dated November 6th, states in full:—

"In a private letter which accompanied my official letter to you of October 9th, I prepared you for an event, of which I was at that time not at liberty to speak publicly, but which, I am thankful to report, has since taken place, and has probably been reported in the English newspapers ere this.

"On Sunday, October 17th, the very day on which Bishop Colenso's invasion of Grahamstown cathedral took place, the first two of his clergy who have since my consecration publicly repudiated their connection with him were solemnly reconciled by me at St. Cyprian's church, Durban. Of these two, the Rev. C. Page Wood has only been in the colony for twelve months, having been misled, under circumstances of much difficulty and pressure, into accepting the offer of St. Paul's church, Durban, under the idea that he would be free from any obligation to hold a licence from Bishop Colenso. The Rev. W. E. Hunter's is a different case. He was ordained by Bishop Colenso in the year 1869, and has worked under him ever since, but, so far as I can understand, without having at any time imbibed his theological views, and latterly, as I have sufficient evidence, with the strong conviction that he was in a false position, from which he would have escaped could he have found the way to do so. For the last two years Mr. Hunter has been working at Addington and the Point, *i.e.* at the Harbour of Durban, a place already of much importance, and rapidly increasing in population, where he has been in possession of the little wooden church—consecrated by Bishop Mackenzie on his way from Capetown to Central Africa—and a small parsonage house. During this time he has raised the number of his congregation from half-a-dozen to about 180, the church being well filled, and he has made a sacrifice of 300*l.* a year and a house in taking this step. . . . I cannot but hope that, after the excitement subsides, the real influence for good which Mr. Hunter, in spite of his false position, had gained over them, will tell upon them, and we shall win them gradually.

"The immediate difficulty is to provide the means of subsistence for Mr. Hunter and his family at the same time that we have Mr. Page Wood with his wife and four children to maintain.

"The unexpected opening to the Church of a part of the work which has been hitherto closed to our efforts, and a post of the greatest importance as including the Harbour with its ever-growing population, appeared to me at once to constitute a claim upon our Block Grant from S.P.G., and I therefore suggested in my private letter, that the place which the committee here had recommended for the balance of 80*l.* should give way, unless you had already found a man for it, to Addington and the Point, and that Mr. Hunter should have that sum for the year 1881. I trust the Board will sanction this, if it is possible to be done. It will be difficult enough to provide place of worship, lodging and board, for Mr. Hunter alone at first, and I am writing to see if it be feasible to obtain some aid from the Waterside Mission."

Dean Green also writes on the subject:—

"You will doubtless ere this have learned from the English papers the gratifying news that the Rev. C. Page Wood of St. Paul's, Durban, and the Rev. W. E. Hunter of Addington, Durban, have returned Colenso their licences, and been received into the peace of the Church; they have both forsaken all that they had, to follow Christ; one had 500*l*., the other 300*l*. per annum: they have now nothing."

The Standing Committee received these tidings with much sympathy; the Society having voted, as is its custom each year, every penny of its income in block grants to the various dioceses, no assistance on any adequate scale could be given. They gladly assented to the Bishop's request to appropriate the 80*l*. mentioned above, and were able to send also for the immediate necessities of the cases, about 45*l*., the balance of two appropriated funds: but such help, however valuable, will go but a little way in maintaining two households, and Churchmen are earnestly requested to send *at once* some token of sympathy with this much-tried diocese to the Society's Treasurers, who will remit to the Bishop of Maritzburg whatever sums may be entrusted to them.

ST. JOHN'S, KAFFRARIA.

THE STATE OF SIEGE.

BISHOP CALLAWAY, at home through severe illness, has written a letter to the Bishop of Edinburgh, which, as giving the latest information he has received from his diocese in its present sad and critical condition, we must seize the opportunity of placing before the many sympathisers with the Kaffrarian Church:—

"I have trying letters to-day (November 30th) from Umtata, which, although the danger is now over, show that our party there have been subjected to much alarm and trial.

"It appears that the panic has been much greater than the real danger, but the trial and unsettlement have been equally painful for those who have had to suffer them.

"I will give you a regular account of the progress of events, as I understand them, from the private letters I have received.

"It appears that Umhlonhlo, the Pondamisi chief, was asked by Mr. Hope, the magistrate in his country, to assist the Government with men to go against the Basutos. He promised to comply, and invited Mr. Hope, and Mr. Henman and Mr. Warren, clerks of Major Elliott, Chief Magistrate at Umtata, to witness the war-dance at his kraal, and then murdered the three.[1] It does not appear that Umditshwa, the other Pondamisi chief, joined him, or that the officials and white people in the neighbourhood of St. Augustine's were threatened, but, supposing themselves in danger, they shut themselves in on the defensive, and then were surrounded; and the country around was full of the hostile natives, and they were unable to get away for some time, but are now relieved. It was reported that several were killed—Mr. Walsh, the magistrate, our Mr. Cameron, who had gone there for Sunday service, and Mr. Stewart, our Missionary, who was taking duty there during Mr. Key's absence. But this was false, and they are all now in safety.

"After killing Mr. Hope, Umhlonhlo took his army throughout the land, killing, and burning white men's houses, and plundering their property. They appeared within sight of the Umtata; the people there were taken by surprise, and wholly unprepared. Mrs. Callaway and the lady portion of our party were intending to leave by waggon for King William's Town on the Monday, October 25th. On Sunday they were ordered to take refuge in the school buildings, where many joined them. On the morrow they went into laager close by, and arrangements were made for defence. The colonists around came in; a body of plunderers came and plundered stores on the opposite bank of the river, and apparently some crossed the ford immediately above the cathedral; but three having been shot, the rest ran off, and the immediate danger passed away. Mrs. Callaway wrote on October 28th. She had then returned for a few hours to our house with her party, and matters were assuming order and quiet.

"Archdeacon Waters writes from St. Mark's on the 28th of October:—

---

(1) The death of Mr. Hope only has been really confirmed.

"'The emigrant Tembus were in insurrection, and it appeared desirable to send Mrs. Waters, Mrs. Key's children, Mrs. Harry Waters, and Mr. and Mrs. Mitchell to King William's Town.

"'All Saints' had been deserted by white men, and the neighbouring magistracy by the officials. This station is situated in Dalisele's territory, a Tembu chief.'

"From Mataticla I heard last week. The Tonkins were advised by the magistrate to go to Kokstad, as there was reason to expect that an attack would be made on Mataticla by an army of Basutos, who were known not to be far off. Mr. Tonkin put his wife and other white women, &c., in the waggon sent for them by the magistrate. On the way to Kokstad they were stopped more than once, and insultingly demanded to give food; and a young man who came up on horseback was ordered to dismount, and horse, saddle, &c., taken from him. But they are now safe at Kokstad, and it is not certain that their property at Mataticla has been plundered, or the houses destroyed. There is now placed there a body of mounted police, and Kokstad and Mataticla were regarded as secure.

"Mr. Chater, of Ensikeni, was warned that a Suto army was not far distant, and that they might be attacked. He took his wife and little boy across the Umzimkulu into Natal, and bravely returned to his station. The Sutos went to the Suto station of Umkheli, and it is supposed that some of them at least have joined the rebels, and gone over the Berg to assist them against the Government. But the action of Umkheli's people is not yet clear.

"Clydesdale is out of the circle of trouble.

"The war spirit is not yet quelled, and the union of the native tribes against the white man, which colonists have suspected and spoken of for years, and which appeared to well-informed men to be imminent immediately after the defeat of Cetywayo and his Zulus, appears nearer accomplishment than ever."

Since the above was written, tidings have been received of the destruction of All Saints' station, and of the massacre of seven native Christian men at Mbogotwane, an out-station of St. Augustine's. The Missionaries themselves were reported to be in safety, but they had been subjected to great loss, many of them losing "nearly everything." Under these circumstances the Bishop has opened a special fund for their relief. Contributions may be paid to the Society's Treasurers, 19, Delahay Street, to the credit of "*The Kaffrarian Mission Relief Fund.*"

ZULULAND AND BLOEMFONTEIN.

NEW BISHOP OF ZULULAND.—ISANDHLWANA.—PRESENT CONDITION OF THE ZULUS.—GOOD NEWS FROM PHOKOANE.

WE shall hope to be able to report in our next number the consecration of Archdeacon Mackenzie as Bishop of Zululand.

The various stages of the work at Isandhlwana will, we are sure, be watched with interest by our readers. We therefore place before them Mr. Ransom's last letter from the spot, dated September 29th :—

"We have been progressing slowly with our work here, in the erection of additional huts for the Bishop and his party, when they arrive. In the huts that are now building we are trying the experiment of building a fireplace, to be used during the really cold weather which we have.

"Now that the rainy season has commenced, we find that it will be necessary to re-thatch our church hut, as at present the rain enters, and frequently prevents our holding service. I have doubts, too, as to the quality of the stone with which we have commenced to erect a permanent school-chapel. It appears to split up when exposed to the weather. There is what appears to be limestone and also sandstone; the former is some distance away, and the latter requires dressing by a mason before it can be used. On Monday last the buildings, which I suppose will be eventually occupied by Mr. Johnson, were commenced.

"We have not been able to commence a day-school at present, nor shall we be able to do so till all necessary buildings are erected and ground broken up for cultivation. Fortunately there is no necessity for it, as the natives driven away by the war have not all yet returned, so that there would be but few children to attend; however, in course of time, I think this district will be fairly populated. Among the Christian natives from Natal who have settled down near to us, and of whom I spoke in my last report, I have found a young man who speaks English, and whom I have therefore been able to use as interpreter, thus setting Mr. Johnson free to instruct the natives at another of our centres, of which we have three, namely, St. Augustine's, at Hlubi's, and with the Edendale natives from Natal. In our evening school I think the boys are doing fairly well; we have carried it on now sufficiently long to enable us to detect those who are likely to give any promise; some are quick, whilst others, of course, are the reverse. After all, one does not find such a great difference in children, whether they be white or coloured. In addition to the ordinary instruction, Mrs. Johnson has a Sunday-school. In my next I hope to tell of the arrival of our Bishop amongst us."

A very depressing picture is drawn by Mr. Samuelson, of St. Paul's, of the condition in which the Zulu people have been left by the late war. He writes at the end of September :—

"The work has been going on briskly and steadily without interruption, and I have often felt very tired. We have had divine service and school every Sunday, either in the garden or in our small cabin as the weather has permitted us, and morning and evening prayers with school every week-day. But I am sorry to say that the number attending services has considerably decreased during the last month, for which I know two or three reasons at least.

"The poor Zulus are so reduced by famine in consequence of the war, that they can hardly walk, and many are now subsisting on roots and herbs. If the Aborigines Protection Society knew the wretched state of the Zulus, they would no doubt send them some relief. But who will bring the case of the poor Zulu mothers and children to the ears of that society? Another reason—as a consequence of the famous 'Settlement'—is that all are allowed to marry without regard to age and circumstances. Young boys and girls do therefore think of nothing else than marrying, and do often marry without the consent of their parents, who after a time take away the woman, and sell her for the highest number of cattle they can obtain to another person. Then follow quarrels, and fines of cattle or money, as a natural consequence. A third reason is that the Zulu chiefs, instead of protecting their people, are robbing many of them of the few cattle the war left them, under pretence of gathering out the late king's cattle; and there seems to be no appeal from the chiefs to a higher tribunal.

"All this makes the poor Zulus dissatisfied, unsettled and dejected; and they seem to be unable to think or talk about anything but their troubles.

"This must be a great hindrance to the people to embrace Christianity, and it does not seem to me that the new government of Zululand has introduced any conviction of the necessity of becoming a Christian.

"About three weeks ago, I had a long religious discourse with some chief men at a kraal. When I had finished, one said that they are now serving God in spirit and in truth, as they are sending their children to service on a Sunday. But he admitted the fallacy of his assertion when I had asked him how it is that the children do often act contrary to their parents' wishes, and thereby show that they are not the spirits of the parents.

"Then he said, that when the great events, of which I had been speaking, were beginning to be visible, he would come to me by night and ask for shelter. But he found that that would not do either, when I told him that perhaps both his and my bones may be in the grave before that time. I came away—as I often have to do—with the painful conviction, that the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

"A short while ago, the people seemed to have felt some impression during the service, and one of them was heard to say that he felt very much concerned, and wished that he might never hear such things again, and he has not been here since. Thus, 'They love darkness rather than light.'

"I and my eldest son and hired servants have been working hard at the house we began in May, and I am sorry to say it is not finished yet.

"There are so many hindrances and difficulties to be overcome, which none can fully understand, except those living on the spot. I trust, however, that it will be finished before Christmas.

"The scarcity and expensiveness of the necessaries of life are already beginning to be felt, and I cannot help looking to the future with anxiety.

"May He, who has carried us safely through all our difficulties hitherto, make a way of escape out of the troubles that may yet be in store for us, and may He in mercy open the door of salvation for the poor Zulus."

We are glad to have a letter, in all respects bright and cheering, to set over-against the above, from the Rev. W. H. Bevan, of Phokoane, in Bloemfontein:—

"1. I have with much thankfulness to report unwonted growth and progress. Our worldly circumstances have been prosperous, undisturbed by civil commotion of any kind; the winter has been mild and healthy both for man and beast; an easy way of making money is open, in carrying wood to Kimberley for sale (although I deplore the wholesale destruction of the timber); and corresponding to this outward affluence there has been a certain generosity and willingness to give both themselves and theirs to the Lord, which promises well for these people.

"2. The most important sign of progress has been the steady increase of the number of communicants. A year and a half ago, when this work was first resumed after the war, there were but twenty; last Easter there were fifty; on Whitsunday, sixty; and on the occasion of the Bishop's visit at the end of August the number had risen to eighty; thus quadrupling itself in a year and a half. And not alone in numbers; but, so far as human judgment can penetrate, there is a steady growth in holiness and righteousness, corresponding to the external developments. The converts are indeed still but 'babes in Christ,' but as a body they are remarkably tractable and sensible, and willing to do right, so far as they recognise and understand it.

"3. I am sorry to say that the most important thing of all, the training of the children, continues to be the weakest point of our work. The chief reason why so little can be done for them is that the population is now scattered over a large area in small groups of huts. It was not so before the war. They used to live all together upon this spot, and we had a large school, which we taught diligently every day; but this is no longer feasible. Peter, the catechist, does his best, teaching the children on regular days every week, at each of the large hamlets. He is not wanting in good will, but he has very little notion of teaching; and though what he does is better than nothing, it is much less than ought to be done.

"4. Thirty catechumens have been received during the past six months, the majority of whom are young men. In four instances, husband and wife have bowed their necks together to the yoke of Christ. Three men have been converted whose wives were previously Christians, and three women have followed their husbands into the fold.

"Among these catechumens is one very old woman, whose son, a middle-aged man, preceded her in entering the Kingdom of God. His mother had been for many years an attendant upon the preaching of the London Society's Missionaries, and was well instructed in the rudiments of the faith. They live ten miles off, and she is too feeble to come at all frequently to church, so that in her case it seemed that there was nothing to be gained by deferring her baptism. She was therefore brought to the font before the Bishop's visit, and presented to him with the other candidates for confirmation. I have already referred to the cases in which husbands have brought their wives, and wives their husbands, to Christ. This is a case of a son bringing his mother; and there are also several cheering examples of elder brothers bringing their younger brothers and sisters, and of people bringing their friends and neighbours. One young man, who has been living on a farm twenty-five miles away, has regularly instructed others living near him, and has brought in four catechumens from among his neighbours. This reproductiveness is a very hopeful feature in the work. It shows that the converts lead such lives as to recommend the religion they profess to their families and friends, and is one of the best proofs of their sincerity and consistency.

"5. The Neophytes who were baptised on Easter Eve and on Whitsun Eve, who are about twenty in number, have been very satisfactory on the whole, though two or three have been neglectful and careless. The newly-baptised are in a stage of the Christian life which tests the reality of their conversion far more searchingly than catechumenage does. Both naturally and supernaturally they are exposed to greater trials and difficulties than those which they had to encounter at first. The charm and zest which novelty lends to the earliest exercise of the intellectual and spiritual powers has faded, and the temptation to relapse into their habitual indolence and vacancy must be a very strong one. And then again, in the supernatural sphere, there can be no doubt that evil spirits redouble their endeavours to destroy those who have been set free from Satan's dominion, and brought into the state of salvation. Their awakened and regenerate condition itself makes them liable to new temptations such as they had never been conscious of in their previous unreflecting life.

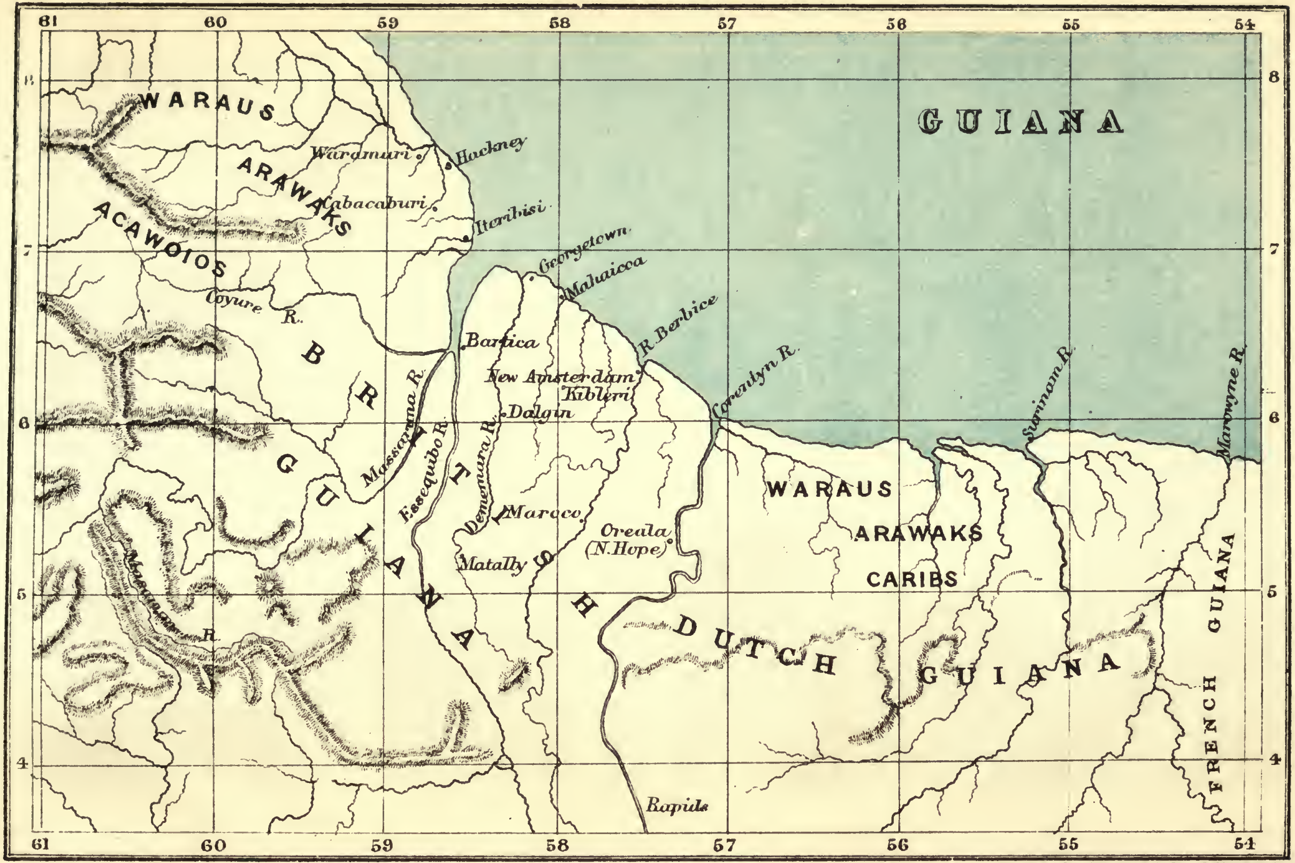
"I may refer especially to the case of one of these Neophytes, a young woman, separated from her former heathen husband, who, although advised not to do so, continued to live alone in her own hut, and consequently fell into very serious temptation. She had, however, the good sense, before things had gone too far, to come and tell me of her danger; and, better still, she had the courage and resolution to act upon the advice I gave her, which was to return that same day, before the sun set, to her mother's protection; and by doing so, she saved herself from disgrace, and the Church from scandal.

"6. The events which mark the past six months are—the return of many of the converts who had fled in the time of war, and the Bishop's visit.

"The good old man Sitang and his family, who formed the nucleus round which this church has grown, have lately come back from their wanderings, and are living again in their old huts close to the church. We were very glad to welcome them home again; and they now supply us with a congregation at every service; whereas, before they came, it was not uncommon on week-days for the ministers to say the service alone, or with only one or two assistants. Other considerable families have also come back; and it is not a little remarkable that in all the hardships to which they have been exposed during their dispersion, no one has died.

"This tribe seems to enjoy peculiarly good health. Minor ailments, indeed, are common enough; but fatal diseases are of very rare occurrence. The last entry in the register of burials is an infant on the 19th of October last, so that it is very nearly a year since there has been a funeral amongst us; and, indeed, there are only seven entries altogether in this register, dating from December, 1876.

"7. The Bishop, attended by Canon Crisp, the founder of this mission station, came to visit us on the 26th of August, and spent three days among us. He had thoughtfully given us a long previous notice, and we employed the preceding ten days in solemn prayer and fasting. During the whole fortnight the church was full at every service, and upon several occasions the whole congregation was unable to gain admittance. There was a sense of real earnestness on this occasion, and a strong and loving desire for the outpouring of the gift of the Holy Ghost. It was really



Clay, Son & Taylor, Lith. Bread St. Hill, E.C.

delightful to see young and old together assembling, morning and evening, in true, heartfelt devotion, waiting for God's lovingkindness in the midst of His temple. There was a large offertory when the Bishop came, more than 8*l.*, to defray his travelling expenses; but he most generously gave it me back for the expenses of the Mission. Sixty persons were confirmed upon this occasion; and eighty received the holy communion at the hands of their chief pastor. He also delivered his solemn judgment upon those who had fallen into scandalous sin, and assigned periods of repentance to such as were desirous of returning to the grace of God and the peace of the church. This was done in the presence of the baptised men, but by the Bishop's sole authority, as the father of his people. He also gave special addresses to the children, and to the catechumens, besides his exhortation to the confirmed, and a sermon to the whole congregation generally assembled on the Sunday. His visit was a great and evident blessing to us all. I need hardly add that I was delighted to see my friend, and, for so long a time, my fellow-worker, Canon Crisp, once more on the scene of his painful but fruitful labours; and that the whole congregation of the faithful joyfully greeted him, who, in the truly Evangelical sense, is always affectionately remembered by them as their father in Christ.

"8. Since the Bishop's return to Bloemfontein, he has written to tell us that Sir G. P. Colley, the High Commissioner for the Keate award (in which district we are living), who has lately been his guest, assures him that we have no cause whatever to fear that we shall be removed from Phokoane, but that we may build here in perfect security. This is welcome news indeed, to cheer us as we are keeping our dedication festival (St. Michael and All Angels'), and we are now preparing to build a suitable church with as little delay as possible. The difficulties, however, to be surmounted, are neither few nor small. Not the least is my own inaptitude for any handicraft. A pen is unfortunately the only implement which I have the slightest power of handling; and the rule in such a place as this is, 'If you want a thing done, you must do it yourself.' But since the thing has to be done, I trust that God will give me wisdom and patience to do it properly, and I hope next Easter to be able to report to you that our wattle-and-daub hovel has been replaced by a structure less unworthy of the service of our Lord God, Jesus Christ."

BRITISH GUIANA.

REMARKABLE MOVEMENT AMONG THE ABORIGINAL INDIANS. MISSIONARY SERVICE AT GEORGETOWN.

ONCE again from British Guiana comes news which must stir the hearts of all who love the kingdom of God, and draw their eyes towards the diocese, as a part of the great Mission field over which the Spirit of God is moving with especial power. The recent drawing towards the Gospel of the Coolie population has been followed by a similar movement among the aborigines on the Upper Potaro River, above the great Kaieteur Fall. A local account will best set the matter before our readers:—

"Some forty years ago, a young man, William Henry Brett, landed on these shores, inspired with the determination to bring the aboriginal Indian to the foot of the cross. For five long, dreary, weary years did he live, and work, and wait for his single convert, Sacibarra. But this one has since become a thousand. The reason of this, to some, inexplicable increase, is plain enough to old workers. They know that Mr. Brett used his enforced leisure in reducing to an intelligible system the several Indian dialects, and in translating portions of the Holy Scriptures into these dialects. Every Indian is thus enabled to understand, and to speak, as on the Day of Pentecost, in his own dialect wherein he was born, the wonderful works of God. And, to the Acawoio tribe especially, the pedlers of the higher districts, must be accorded the honour of 'preaching the Word everywhere' in their wanderings. Now, the barriers that divide heathenism from Christianity seem in very truth to be bursting, and the heathen Indian appears to be, literally, taking the Kingdom of Heaven by force.

"Some two or three years ago an Indian family from the Upper Potaro River visited one of the Missions on the Demerara, for the purpose of learning something of the Gospel of Christ—a rumour of the glad tidings having reached them in their distant home. While at the 'Muritaro' Mission, these persons were instructed and baptised, and on a subsequent visit the parents were confirmed and admitted to Holy Communion. On several occasions they have pleaded earnestly that a teacher should be sent to their village on the Potaro to instruct their fellow-countrymen; but the distance of their settlement from town, and the want of means for the establishment of a Mission, for some time prevented their cause being taken up. Two months ago, however, they appeared again at Muritaro, and insisted on the catechist, Mr. Lobertz, going back with them. Mr. Lobertz wisely came to town for instructions, and arrangements were made at once for him to leave his Mission and go with the men. His orders were to visit their settlement, find the number of people waiting to be taught, organise classes, and after a month's work to send a report to the Bishop of the exact position of affairs. On Tuesday, 24th of August, a number of Indians arrived in town with a report from Mr. Lobertz that after sixteen days' travelling he had reached the settlement, that the ordinary population was about 200, but that within a week of his arrival nearly 800 people were congregated on the spot. There were a few Acawoios, and a fair number of Macusis, but the majority were Paramunas—a tribe that has hitherto furnished few, if any, Christian converts. Mr. Lobertz immediately set to work: held classes for several hours day after day, and reports that, including some 200 children, he has 678 persons under preparation for baptism.

"The Rev. W. E. Pierce, who left for the above Mission September 15th, reached Shenanbauwie village, two days' journey above the Kaieteur Fall, on the afternoon of Tuesday, September 28th. He found a large number of people assembled in the building which the Indians had erected for their assemblies; children learning the alphabet, adults learning, some the Lord's Prayer, others the Creed, and others the Ten Commandments, all in Acawoio. Eleven Christian Indians from the Muritaro Mission had followed Mr. Lobertz, and were assisting in the several classes. On the following day he himself counted 967 persons present at one time; and Mr. Lobertz produced lists, with dates of entry of names, by which it appears that 1,376 persons have individually presented themselves as candidates for baptism, or, in the case of children, been presented by their parents. There seems to be no possibility of doubt as to the correctness of these numbers. Nor can any ordinary person doubt the *earnestness* of the multitude. Several have come two weeks' journey; many are living on half or quarter rations rather than go away unbaptised. The fine, large, substantial building—thatched, indeed, but with woodbark walls, and flooring six feet above the ground, all built before even Mr. Lobertz came—shows, at any rate, the determination of the first movers. The thronging multitudes at church and the number present at the schooling or catechising, *going on all day*, as well as their most reverent and devout demeanour, evidence unmistakably that they are *profoundly stirred.* The *motives* for this earnestness may not be always pure, simple, godly. They will require sifting; and at last will be *truly* known only to the great Searcher of hearts. But Mr. Pierce concludes, 'I have a strong hope, amounting to a conviction, that there must be many who are being led by the Spirit of God.'

"In eight years the Indian Missions in the Lower Essequibo and the Mazaruni Rivers, raised $6,052, or 1,260*l.* 16*s.* 4*d.* And that this 'Potaro Mission,' as Mr. Pierce's letter most amply proves, is equally capable and willing to do likewise, only given the helping hand, who can doubt? The cry for help is universal; *what are we that we can withstand God?*"

A fuller account of this most remarkable movement is contained in the following Report from the Rev. W. E. Pierce to the Bishop of Guiana, which came to hand just as we were going to press :—

"My Lord,—

"In presenting to you the Report of my work and experiences in the Mission to the Upper Potaro, to which you appointed me, my first words must be those of most humble and unbounded praise and thanksgiving to Almighty God for the wonderful way in which He has been pleased to lead us, and for the sense of His presence and His help which He has vouchsafed to give me. Never before have I been so conscious of the Communion of Saints, never before has it been so evident to my soul that others of God's children, absent in the flesh, and I were together at the throne of grace in our petitions, were together there as the stream of blessing issued from the source of life and glory—*Laus Deo, laus sempiterna Deo!*

"It may be convenient for me to refer to the earlier history of this religious movement, though of course it is already known to your lordship.

"For the last two or three years certain Indians from the Upper Potaro river have visited the Mission Station of Muritaro on the Demerara river, and have eagerly sought for, and received, Christian instruction and baptism. On these visits they have often asked the Catechist, Mr. Lobertz, to return with them to their home at Shenanbauwie where many of their fellows were desirous of instruction; but of course Mr. Lobertz could not leave his regular work. In the early part of this year, however, the captain of the Paramuna tribe (very few of whom have hitherto accepted Christianity), himself a Christian, came to Muritaro with a party of earnest heathens, and was so importunate in his demands for a Christian teacher that Mr. Lobertz was constrained to come up to your lordship for instructions. We now all know (and are thankful) that you instructed him to 'go with the men,' and after spending a month on the spot to send you a report, on which you might take further action if necessary. He obeyed; except so far, that a fortnight's residence at Shenanbauwie convinced him that no time was to be lost; and he at once sent off messengers to your lordship, praying for a clergyman to be sent immediately, as he had already 678 names down for baptism. This was indeed a trumpet-call which could not be neglected; and most of the messengers were sent back to say that in a fortnight's time a clergyman would follow them. Your lordship then gave me the honour of going to the spot where so many recruits were to be admitted into the army of the Lord;—an honour not indeed deserved by me, but coming naturally, as I am the Mission priest of the Essequibo, into the upper portion of which the Potaro empties itself.

"Two of the messengers from Mr. Lobertz were kept to act as guides for my party, and with them and thirteen other men (all Indians) I started on Wednesday, 15th September, from Bartica Grove. By Saturday evening, 18th September, we had journeyed nearly up to the mouth of the Potaro, and on the Monday morning we turned into its coffee-coloured but clear waters. By the following Saturday, 25th September, we had mounted all the cataracts of the Potaro up to the great Kaieteur Fall; and spent Sunday at the last camping place on the river. On the Monday we had a very stiff walk up the hill to the top of the great table land, down a gorge of which the Potaro throws itself with a clear descent of more than 700 feet,—nearly the highest waterfall in the world. The view of the fall from the crags a little above the level of its top is magnificent in the extreme: but I do not purpose to speak further in this report of the scenery we passed through.

"Your lordship knows the toil and time expended at many of the falls, where all the stores, and sometimes the boats themselves, have to be transported across necks of land, up hills, through the forest, so as to avoid and circumvent impassable cataracts. 'Charley,' the head man of the tribe to whom principally I was sent to minister, met me on the 22nd September, and he and his company were of the greatest possible assistance in transporting our stores and boats. Without them we would have been a much longer time on the journey. On the day I met Charley I sent back the Bartica Mission boat and crew, and continued the journey in the native made corial I had with me. This in its turn had to be left on 27th September at the lower landing of the Kaieteur Falls, until our return some six weeks thence. After toiling to the level of the Upper Potaro we embarked (Mr. Lobertz, the catechist, having met me that morning) in such small craft as the natives could supply. Mr. Lobertz and I were accommodated in a composite boat I made them prepare. There were two old, small, narrow, cranky corials which I made them tie abreast of one another with

HAULING OVER THE FALLS IN BRITISH GUIANA.

two stout poles, near bow and stern, firmly lashed. This made a very serviceable and perfectly steady block for the paddlers, ourselves, and personal luggage.

"The rest of the folk and stores were conveyed in small woodskins.

"By 3 p.m. of the Tuesday (28th September) we had reached the mouth of the Shenanbauwie Creek, on the banks of which, distant about one hour's walk through the forest, were gathered the people who had sent to ask your lordship for the services of a clergyman; this place itself, then, we reached at 4.30, p.m. of 28th September, and I went at once to the church in travelling gear and gave Him thanks who had guided and guarded us. After a little preparation, &c., we had Evensong with the multitude.

"As I was led into the village I asked for the Chapel School, and on my way to it I heard a buzzing sound as of innumerable bees, but I saw nothing of them as I looked around. A few minutes more however showed me that this "buzzing" arose from *hundreds* of people, men, women, and children, in the Chapel School, teaching and learning, in the low voice common to Indians, the Lord's Prayer, the Apostles' Creed, the Ten Commandments, and even the Biblical Catechism of Mr. Brett, all in their own tongue. For the great majority of the catechumens were Patamunas, who, using a few variations, speak Accawoio, in which language Mr. Brett's book is written. Mr. Lobertz, the catechist, has been on the spot about eight or nine weeks, and good progress had been made in the work of *elementary* Christian instruction. The first thing in the morning was a service at which the Lord's Prayer, Apostle's Creed, and Ten Commandments were recited together by teacher and people, portions of Mr. Brett's Catechism were used, and sometimes a portion from Mr. Brett's translation of St. Matthew's gospel was read. The concluding part consisted of a few Collects. Evensong daily was the same, *mutatis mutandis*.

"The Chapel School was a large building ninety feet by forty-five feet, with thatched roof, and floor of bark some five feet above the ground. At the services in this building there was never less than 400 people, and on one week day soon after I arrived, Mr. Lobertz and I counted coming out after service 967 persons:—340 children, and 627 adults.

"I may here report, that as in my own regular Mission district I have a daily celebration, so throughout my journey to and fro, and during my sojourn at Shenanbauwie, I am thankful to say I was permitted every day, even during my illness, to celebrate the Divine Mysteries. The communicants were not many; never more than ten, and once or twice coming to the rubrical limits of 'three to communicate with the Priest.'

"Besides the regular services the Chapel School was in constant use for teaching and learning 'the elements of the Christian faith,' as I have above stated I found it to be on my first entrance.

"The persons gathered at Shenanbauwie were chiefly Patamunas; but there were also some hundreds of strangers from other tribes. My register of baptisms shows that I baptised altogether 1,398 people; of whom 1,084 were Patamunas, 213 were Macusis, sixty-two were Arecunas, two were Accawoios, and thirty-seven were Wahpusianas.

"Most of these strangers have come from a very great distance. Some had to travel for a fortnight to reach their homes; many others for ten or seven days. I found that these strangers were very badly off for food; the stock which they had brought with them was exhausted, and they were holding on, only sustained by their earnest desire for baptism. I felt it necessary to attend to these people first, as it was urgently necessary to let them get away to their own homes.

"But almost immediately I was met by a great difficulty. Mr. Lobertz had seen all these different tribes in constant attendance at the services and catechisings, and was satisfied that they understood sufficiently the Accawoio tongue to appreciate the teaching. But to my great regret I found that these earnest worshippers had been ministered unto in a tongue 'not understanded of the people;' that, really, they knew nothing of Him, in Whom, nevertheless, they were anxious to believe. I had at once to set to and prepare a very short and simple Catechism for the Macusis, Arecunis, and Wahpusianas respectively. But this work I found to be most difficult and tedious, and even at the last it was not satisfactory to me. To translate the English idioms into Accawoio or Macusi, then from the latter language into the Wahpusiana tongue, through the medium of unskilled illiterate interpreters was indeed an irksome, tedious, disappointing task;—working as I was 'against time.' For my instructions were to remain only six weeks on the spot; and other arrangements had been made to fit in with this term of work, so that I could not extend the time. I can only assure your lordship that every moment of time, every faculty of mind, was incessantly and unremittingly employed in the work immediately at hand, of translation, instruction, catechising, examination of catechumens, and then baptism and marriage.

"On the 6th October I administered the sacrament of baptism for the first time on the station, to the members of the Arecuna tribe, sixty-one in number. On 8th October, I baptised 165 Macusis, and on 13th October, I baptised other strangers, twenty-nine Wahpusianas. All of these had really been *under instruction* only from the time at which I drew up the catechisms; but I believe that their faith was sincere; and also their determination to do God's will. They were almost all in difficulties from want of food. I then turned my attention to the Paramunas. With them I required that every person above thirteen years of age should know, at any rate, the Lord's Prayer and the Apostles' Creed thoroughly. A few very old people were accepted who could say only the Lord's Prayer: but the rest of their days were to be passed with better instructed sons and daughters. I made known what my 'Standard' would be, and most of those who came for examination (and there was never any cessation of the stream up to the last,) were accepted at once. Some were sent back more than once; but, as far as I know, all who presented themselves at all were sooner or later able to prove by their attainments that they had given the requisite trouble and attention, and were baptised. It will be interesting to note that some who were rejected at Shenanbauwie returned to their own homes on the banks of the Potaro, some five days' journey distant; and when I came to their village on my return journey they passed their examination satisfactorily, and on the Sunday which I spent midway on my return I baptised forty persons and married eight couples. Altogether I married 224 couples. All persons who were living a family life had to promise to be married immediately, before I would accept them for baptism; and as soon as they were Christians the promise was redeemed. Very few men were polygamists; they always promised to take only the woman to whom I married them, and to send away, and be entirely separated from, all other women.

"The captain, Charley, informed me that there were several hundred more Indians living even on the frontiers of Brazil, who had sent to say that they would come as soon as they learnt that the Church had indeed sent her agents to the spot.

"But, my Lord, I do not recommend that a station should be opened at Shenanbauwie. A smaller river, the Curiebrong, enters the Potaro about half way (as far as the *time* for travelling is concerned) between Bartica Grove and Shenanbauwie. This river is one of the great water-highways of Indian travellers, and at the junction of the two rivers is a fine site for a station: on a hill:—a matter of great importance in a country where the river courses are surrounded with marshes during the rainy season. I was informed that Shenanbauwie itself was very unhealthy in the wet season, fever and ague, and severe colds being common even among the aborigines. In accordance with your instructions I told the captain, Charley, that there was no probability that a clergyman would be sent up to Shenanbauwie again, and that he had better move his village (or rather his villagers) to the mouth of the Curiebrong, and that then there would be more chance of the Church being able to minister to his people. To this proposal he did not seem to object at all; and he has promised that his people will provide a good house (after *their* manner) and sufficiency of food (of course, of their kind) for any teacher and his family who may come to them. The labour and expense necessary for the journey from the Curiebrong past the Kaieteur Falls, up to Shenanbauwie may well be spared; and I do not think that the number of catechumens will be lessened by the change of location. You will remember that the site for the station which I now recommend was originally proposed by the Rev. C. D. Dance, who had baptised persons already on the Curiebrong river.

"No one could live as I did, for six weeks even, in the midst of some 1,200 Indians cooped up together like bees in a hive, without being struck by their many good qualities. Honesty to an extraordinary degree, purity of morals and modesty of demeanour among people who wear only the very scantiest clothing, perfect good humour and *bonhommie*, kindness and gentleness of mind and manner, in a race of ignorant barbarians, of whom each is independent of every one else, attract the attention of the Missionary day by day, and hour by hour. The Paramunas and Accawoios, I believe, have this good humour and kindness and forbearance in a more extraordinary degree than other tribes.

"My lord, a Church can hardly be a living Church, if it refuses or neglects to respond to the cry for teachers which these Indians send up. The trouble they themselves have taken to come to a common centre, their application to study and attendance on catechising while there, show that they themselves have made sacrifices for the faith. No more in these days than in Apostolic times can we expect that all in the field shall be good wheat, without any tares; that all whom the Gospel net of baptism has gathered at Shenanbauwie are good fish, and none bad fish; that of all who have begun to run well none shall be hindered. But, my lord, in all the history of ancient and modern Missions, hardly ever, I conceive, has a case been known where so many at a time, with so little of worldly advantage to tempt them, have voluntarily sought for admission into the Christian Church. The work is one of such magnitude and importance that it ought not to be entrusted to a catechist. I do not even believe that a deacon, such as we now have them in the Churches, the young and inexperienced officers in the Church's army, is the proper person to appoint to such a post. The most valuable priest in your lordship's diocese would find a pleasure and an honour, I am sure, in working such a vineyard. My lord, I pray you, use all your great and well deserved influence with the societies of the Mother Church at home, with the Christians of your own diocese, with the legislature of this colony, who must be interested in the spread of education and civilisation. It does not require me or my arguments to prove that Christianity, with its handmaids—civilisation and education—will indirectly benefit the whole country through its direct influence on these thousands of Indians asking for its teachings. Push forward, I pray you, my lord, arrangements whereby some one may at once be sent to the Curiebrong, or any other site you may select. My poor but willing services are at your lordship's disposal, if you like to use me even as a stop gap. But over and over again I venture to urge that the door of the Church which has just been opened for the reception of these 1,398 persons should not again be closed for an indefinite period. Let us meet them at least half-way.

"The captain sent his son, aged sixteen, and his nephew, aged fifteen, with me for Christian training and instruction, besides sending two younger sons with Mr. Lobertz. Those with me are fine intelligent fellows, most anxious to learn.

"As one of the details of my work I may report that though, as your lordship knows, I am not a ritualist in the common and popular acceptation of the term, I thought it right, amongst these observant ignorant heathen, to invest the great sacrament of responsibility with all the dignity and ritual appropriate to it. There was no font in the Chapel School; a stream of beautifully clear creek water flowed at the foot of the village; and so with the *first* direction of our Church in her Rubric for Baptism to guide me, and the *rule* of the Primitive Church to animate me, I more than once, after the preliminary service in the church, took down the thronging multitude who were on that occasion to be baptised, and solemnly "dipped" them altogether under water. Then as they rose dripping from their baptismal burial the catechist standing by threw round their nearly naked bodies a white baptismal robe, which you will remember the Primitive Church taught us to use at this solemn time, and which might well typify how Christ's merits make us acceptable to the Heavenly Father. What the Indians then saw with their eyes from the hill sides round the creek was explained to them, I hope in a satisfactory way, by the catechist and interpreters, by my direction.

"W. EDWARD PIERCE, B.A.,
"*Mission Priest, Bartica Grove.*

"*20th Nov.*, 1880."

Simultaneously there is an extension of Mission work among the Indians of the Pomeroon:—

"In February last the Bishop, accompanied by the Rev. W. Heard, visited the Waiini River, and, finding a large number anxious to have a teacher settled among them, made arrangements for sending a catechist to the new Mission. 'Jacobus Inglis,' the man sent, is, we believe, the first Indian who has been appointed to such a post. He reads and writes English imperfectly; but Mr. Brett's translations into Acawoio of the New Testament he has at his fingers' ends. Mr. Heard has just returned from another visit to this Mission, and his report is most encouraging. 'The hill,' he says, 'looks already changed: pines, tannias, sugar-cane, cassava growing nicely; and the work all done by a few children.' He found twenty-five in school, the attendance being never under fifteen. Good houses were being erected in place of little benabs—a church already roofed in, and sides wattled with manicole palm; and a crabwood floor being prepared. A new house, erected for the clergyman's use, was intended as a surprise for Mr. Heard, who knew nothing of such a luxury being prepared for him. He remained on the Mission two weeks. On his way home, at Waramuri Mission, he had 600 Indians at service—twenty-two baptisms, five marriages, and 143 communicants.

"He also brought news of the Indians in the Wakapoa and Koraia Rivers building a house in preparation for the establishment of another Mission."

The Pomeroon and Essequibo Missions have been long maintained under the voluntary system, jointly by the S.P.G. and the Church Society of Guiana, and have, through their real success, *earned* from the Colony each a place on its ecclesiastical establishment, receiving an annual grant from the Government in support of a curate. Each, therefore, may now be looked upon as an outpost, able not only to take care of itself, but also to seek to evangelise districts beyond. Mr. Pierce is curate of the Essequibo Mission, as Mr. Heard is of the Pomeroon, which was founded by Mr. Brett, as S.P.G. Missionary. Mr. Lobertz is catechist to the Indians of the Upper Demerara; he took up the work out of love to it, in a very small way, and has now wonderfully gained the confidence of the tribes of the interior.

The venerable Bishop is throwing himself earnestly into the new openings; and that his well-known Missionary spirit is reflected in the diocese, the following cutting from the *Colonist* of September 17th will show:—

"One of the largest congregations we have ever seen assembled at the Pro-Cathedral (Georgetown) last night, to take part in the first Missionary service which has been held by the English Church in this diocese. Long before the hour of service the church was filled with a most orderly congregation, and when the processional hymn commenced, there was not a vacant seat, and many persons standing.

"The service itself was the shortened Evensong, sung by the Rev. W. G. G. Austin, M.A., Precentor of the Cathedral. The first lesson was read by the Rev. H. J. May; the second by the Rev. T. J. Moulder. Prayers being ended, the Bishop came forward to the chancel screen, and delivered an opening address. His Lordship was followed by the Rev. T. Farrar, who spoke on the Missionary work amongst the aborigines bearing well-deserved testimony to the self-denying labours of the Rev. Mr. Brett, B.D., labours which are still bearing their fruit, not only in the Pomeroon and Moruca Missions, but elsewhere also, and especially since Mr. Heard has returned from England. Allusion was made to the work on the Upper Essequibo Missions, now under charge of the Rev. W. E. Pierce, B.A., a clergyman whose zeal and energy will, it is hoped, soon show good results. In concluding his address, Mr. Farrar referred to the wonderful move on the part of the Indians on the Upper Potaro River and the Kaieteur Falls, hundreds of whom are under instruction for baptism, and awaiting the arrival of Mr. Pierce, who started on Wednesday on his journey to visit the far-oft part of the interior.

"The next subject taken up was the work of the Church among the immigrants from China and the East Indies. The addresses were delivered by the Rev. W. T. Veness, Rector of St. Peter's, Leguan, and the Rev. R. H. Moor, lately from India. The former spoke of the rise and progress of the work, the latter gave an account of his impressions of that work, which were all that could be desired; encouraging signs, he said, were to be seen on all sides of a good work going on.

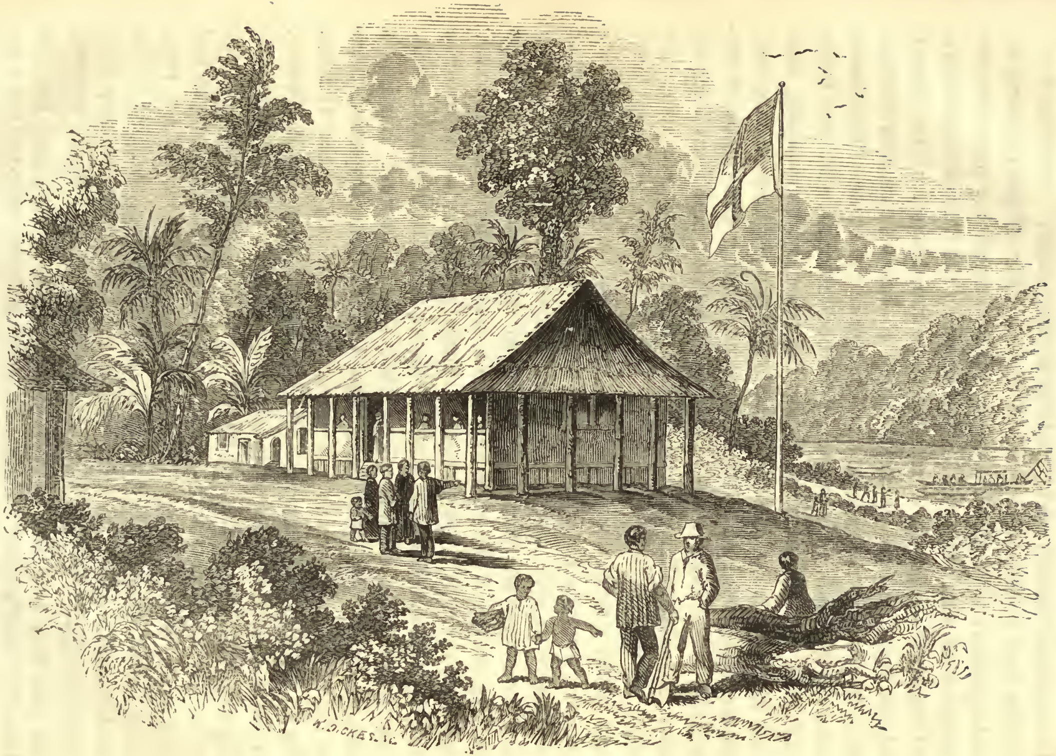
"The last subject was on the parochial Mission work of the Church. The Archdeacon and Mr. Macdonald delivered very interesting addresses, showing the great need of more clergy, not only in the busy city of Georgetown, the population of which was increasing daily, but also in many a country district.

"A collection was then made in aid of the Special Fund now being raised by the Georgetown Diocesan Church Society, in aid of the Potaro Mission—a fund that, it is hoped, will receive the hearty support of all Church people, for a great work is evidently before the Church there.

"The service was closed with the Bishop's blessing and with the singing of the Te Deum, which was heartily joined in by the enormous congregation, choir, and clergy, which filled church and chancel. Thus ended a service that will be long remembered, and which should bear its fruit and lead to like gatherings in country parishes—one is already fixed for Monday next at St. Swithin's, when his Lordship the Bishop, and the Archdeacon, and Mr. Moor will be present and speak."

By the courtesy of the author, a lady, wife of a Demerara planter, we are able to supplement our information from ordinary sources, by an account extracted from her diary, of Mission impressions received by the members of a pleasure party, occupied with hunting for ferns and orchids:—

"A little before 8 P.M. we turned the last reach, and saw the great Pomeroon River before us, the opposite bank being the much-



INDIAN SCHOOL-HOUSE ON THE POMEROON.

disputed territory of Venezuela. Here we started a boatsong, to show the Mission people we were coming, and in ten minutes we sighted the huge silk cotton-tree which overhangs the Cabacaburi Mission, and paddled up to the little landing-place. There we were cheerily and warmly welcomed by the Rev. Mr. Heard (formerly of St. Augustine's College), and up we went a small but pretty incline (quite a treat after three and a half years on the flats of Demerara), and found ourselves in a real Buck Indian House. Mrs. Heard and her daughter were quite delighted to see visitors, and bustled about to get dinner, while we stood taking in the scene. The house was a long building, with merely a roof thatched with the trulie palm, the wooden supports (being painted grey) harmonising well with the dried leaves. At each end were bedrooms, most snug and comfortable, parted off by trulie screens, leaving the centre of the building for a large sitting-room, with orchids and ferns hanging round the outer gallery. A piano and harmonium gave a home-like finish to the whole. Our supper consisted of parrot soup, cold roast 'laba,' a meat much like young pig, and 'marnie,' a species of pheasant; quite a new meal to us—the kindness and hospitality of the Heards to such utter strangers was beyond all expression. The next morning Mr. Heard appeared in his cassock, as ready for morning prayer. The church, within a stone's throw of the house, was built by the Indians, and is entirely of wood—no barn-like building, but one that would put to shame many an English church. The Buck boys chanted nicely, but slowly, because English is difficult for them to speak, and Miss Townsend accompanied them on the harmonium, which was given almost entirely by the Indians. We all enjoyed the service. Mr. Heard seems a model Missionary, so earnest and impressive in church, and yet so merry and light-hearted out of it, turning his hand to anything, from cutting timber to writing dictionaries. . . . At 8 in the evening the prayer bell rang again, all the Buck children attending. We could not resist going out afterwards to see them in their hammocks, the girls inside the hut, and the boys hanging round the outside, such merry little brown things. We had a grand game with them. These children are orphans, and live in this house, which is built just like the Heard's, merely a roof, therefore it can hardly be called a hut; the Bucks could not stand the closeness of four walls round them. The Indians know how, from far and wide, to bring their orphans to Mr. Heard, and the Mission is certainly gaining much ground.

The settlement behind the church is divided into four parts, Carib, Akawa, Arawak, and Warii. These four tribes speak different languages, and rarely learn to speak one another's. Warii is the most common. Every Saturday the Indians come to live in the settlement until Monday, when off they go again for the week, but most of them leaving their children to be taught in the school. The greatest difficulty Mr. Heard has in his work are these various languages. He is much occupied in compiling a dictionary, and has over five hundred words of each language written, spelling them exactly as they are pronounced. . . . Every one at the service the next morning; regretfully feeling it our last. After breakfast we said good-bye, and as we pushed off we sang "Auld Lang Syne," and gave three times three again and again till we passed out of sight, wondering whether we should ever see each other again on the shores of the Cabacaburi Mission."

* * *

MELBOURNE.

THE CHURCH IN THE GIPPS' LAND FOREST.

CHEERY and bright is once more the report of the Rev. Samuel Sandiford, of Bulu Bulu, up to Midsummer, excepting as regards the weather of the previous months. His account of the first use of a church-bell in the heart of the forest, and of the difficulties by flood and field which he and his companions have to encounter, will awaken echoes of sympathy with his work in many hearts:—

"By God's goodness I have again the privilege of reporting progress in this Mission. Outwardly at least the Church is advancing. New work is being undertaken, fresh places opening up, and the hearts of the people seem responding with heart and soul to the call of the Church to worship the Great Creator. A new layman has offered to help, and is now working most heartily at Longwarry. He will, I hope, have the Bishop's license shortly, so that he can take the services. It is a pleasure to be associated with such energetic and devoted workers. No words of mine can describe the manner in which Mr. Walker and Mr. Wellcore work, at all times ready to undertake the most difficult and dangerous journeys. I believe that Church feeling is increasing. They love a good service, and at all times and in all weathers there are good congregations. The communicants also are slightly increasing, and when I get the whole district into a systematic arrangement of services a greater number will still present themselves.

"This is our dull season, rain every day, mud and flood is the order of the day, and as a consequence there have been no special events in the history of our community, with the exception of the dedication of the church bell at Christ Church, Drouin. The bell was the gift of two or three at Drouin. Never will I forget the thrill of feeling which went through me on first hearing the sound of the bell as it awakened for the first time the echoes of the forest; broke the long silence of ages, and woke nature to praise her God. There is, I think, something exceedingly solemn in holding for the first time a service in a place where never before was worship offered to the Almighty. Those only who by actual experience have felt it can understand it. The Rev. Mr. Walker says he never can efface from his memory the awfulness of a service he held at Poowong, far out in the Bush. The people had come from all sides, there was no room to hold them. There out in the forest under the giant gum trees, the moon just rising, the voice of the Church was heard, and the chant of praise went up in heartfelt worship. I frequently compare the Gipps' Land Forest to the aisles of some old cathedral. The vast trees like the columns, and the arches meeting over head, sometimes as high as 400 feet, give some appearance of a mighty cathedral church. At least I like to think of the forest as such.

"The winter has been very wet, and the whole country has been flooded. It requires some little courage to face a river or a creek away in the bush with no one near. One enters the water with the distinct feeling that he may never come out alive, a broken tree, or a false step of the horse may lead to an accident. Mr. Walker indeed last Sunday week was swept away by the stream and had to swim for life. Life is full of small adventures to us, especially to Mr. Walker. Only my report is so long, I would write at length an adventure he had as told in the *Melbourne Argus*. Briefly he was lost in the thistles for three or four hours and very nearly spent the night in them. But all such difficulties make the work more interesting, and no work is so pleasant as that which seems impossible, but when begun gradually, opens out, and the way appears at length clear.

"It is a source of great strength to be able to show the people that the great S.P.G. Society takes an interest in them and their spiritual welfare."

BALLAARAT.

WORK AMONG THE CHINESE.

THE Rev. J. B. Stair, writing from St. Arnaud at the end of June, mentioned several instances of successful work among the Chinese settled in this diocese. Times have been hard in the colony, and the Missionaries have had many hardships to contend with. Mr. Stair himself has met with some dangerous accidents, but is still able to thank God and take courage. He writes:—

"In the April No. of the *Church Sunday School Magazine*, a writer quotes from one of Hannah More's letters describing her efforts to establish Sunday schools in her neighbourhood, and setting forth her distress at the paucity of clergymen, and consequent spiritual destitution around her. She says, 'one incumbent has something to do at Oxford, where he resides. The curate lives twelve miles distant; and there are *thirteen* adjoining parishes without a resident curate.'

"This was bad enough, but nothing to the state of this newly settled country.

"Taking St. Arnaud as a starting point, and looking north-west, my nearest clerical neighbour is at Charlton, thirty miles distant. Looking west, at Horsham, eighty miles distant; and south-east and south-west respectively, at Dunolly and Avoca, each forty miles distant.

"Within a circuit of sixteen or seventeen miles there are fourteen or fifteen parishes around this town in which the land is mostly taken up and settled; whilst in the shire of St. Arnaud there are something like seventy or eighty parishes, or centres of population.

"Looking due north from St. Arnaud, and taking the country right through to the Murray, there is but one clergyman outside of my boundaries to minister to the spiritual wants of the members of our Church until you come to Swan Hill, 120 miles from here; and he has to travel sixty miles out and in to make his fortnightly visits to Donald and neighbourhood, some thirty miles north of this town.

"Well may our Bishop often feel at his wits-end as he thinks of the many claims for ministerial help made upon him, which he is powerless to supply.

"And to make matters worse we have been passing through times of unusual and severe depression and distress.

"By way of contrast let me give a few jottings of a striking experience in my ordinary work. One Sunday morning whilst on my way to church I was accosted by two Chinese heathen, who told me that 'Kate' was dead in the Chinese camp, and would I go out in the morning and speak to the people. One of them could speak very good English, and both appeared very anxious that I should visit the camp. I promised to do so in the morning if possible. I had thought the young female of whom they spoke was in the hospital, and had purposed visiting her on the Monday.

"On going to the camp the next day I found several women of her class waiting to receive me. After looking at the coffin and speaking a few words of kindness to these poor girls, I said I should like to read a portion of God's Word with them and pray with them—would they come? 'Oh yes,' they said, all the women in the camp would come; in fact they were then preparing to meet me. At first I thought of asking them to meet me at a neighbouring house, as the room was small and unfurnished, but they all wished I would speak to them where the body lay. I at once consented and arranged to meet them there shortly.

"After the service was completed up to a certain point I offered up a short and earnest prayer that God would bless this solemn lesson in the house of death; and that that blessed Saviour who never turned a deaf ear to the penitent cry would hear and save. God's blessing seemed to rest upon our gathering, and many a tearful eye told of inward emotion; whilst the hearty thanks of all told me how grateful they all felt that I had come amongst them. Indeed I have seldom seen an assembly more affected at a funeral, or the better feeling more aroused than in the case of these poor women; whilst I was surprised and thankful to see their bearing and witness their emotion.

"In the afternoon I buried the poor girl, four of her companions and a number of Chinamen following her to the grave; and as the solemn words of the burial service fell upon the ear it was evident that for the time at least many felt deeply.

"During the past week or two the Chinese have purchased a bell for their church at a cost of 5*l.*, the greater part of which has been subscribed amongst themselves and the camp, heathen as well as Christian assisting.

"A feeling of strong antagonism to the Chinese appears to be growing in many parts of Australia. In this neighbourhood however, it does not seem to make much headway—the farmer generally thankfully accepting their help—as without the Chinese many of them would not be able to house their harvest."

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PERTH.

SYSTEMATIC EFFORTS TO EVANGELISE THE ABORIGINES.

MANY readers of the *Mission Field* will have seen in the *Guardian* newspaper a letter from the Bishop of Perth, which, while appealing strongly for help from the mother country, manifests very great energy actively at work in the colony itself. Among the objects aimed at are—the erection of a fitting Cathedral, the establishment of a Theological College, combined with a boarding house for boys, of buildings for a high class School and College for girls, and the increase of the present miserably small Episcopal Endowment. In addition to all these matters the Bishop has much at heart the condition of the heathen aborigines around him, and has issued a statement of his plans on their behalf, which will find an appropriate place in our pages:—

"It has been determined to commence as soon as possible in this Diocese some more regular Missionary efforts for the civilisation and evangelisation of the aboriginal natives of this portion of the Australian Continent. The work is one which the Church of this Diocese seems especially called in God's providence to undertake. Not only are there still a considerable number of natives in the older settled portion of this Colony; but in the more recently settled districts to the north they are largely employed by the settlers as shepherds and teamsters, and in various other ways both on the stations, and in the pearl fishery on the coast; outside the settled districts they are very numerous. The plan on which it is proposed to conduct the work, is in the main that which has already been tried with considerable success in other parts of Australia and by the Roman Catholic Church in this Colony, namely, the establishment of Mission stations in well selected centres, at which to gather the children for Christian industrial training and gradually to collect a settled native population occupied chiefly in pastoral employments. The cost of establishing one such station, including the first outlay in buildings, fencing land, implements, and stock, is estimated at 1,000*l.* for the first year, 700*l.* for the second year, and some 400*l.* a year for the next three years after which it should become self-supporting.

"Preparations for establishing a first Mission station have already thus far been made. A suitable spot has been selected after careful inquiry on the Upper Murchison River, in a central and healthy locality, commanding at once the head waters of the principal rivers of the West Coast, and the best route into the interior, near which large numbers of the natives regularly assemble at certain seasons of the year. A reserve of 50,000 acres has been here set apart by the Government for the benefit of the natives, and permission given us to occupy this reserve by a Mission station. A grant of 500*l.* has been liberally promised by the S.P.C.K. towards the establishment of such a station: of which 300*l.* is available for the first year; and we have besides funds in hand, derived from local contributions and other local sources, amounting to nearly 500*l.* more. We have received, too, more than one offer in the Colony itself of help in kind and of personal service in the management of a Mission station: as well as an assurance from the Government of their readiness to give assistance in the maintenance and education of children. We yet need, however, two things, to enable us to make an actual commencement of the work. We need first such further pecuniary assistance as will ensure our being able to meet the necessary cost of maintenance of the Mission party, and other working expenses for the first three or four years: and we need still more the services of a good earnest practical Missionary Clergyman, prepared for the love of Christ and His Church, to take his place at the head of the Mission party, and to devote all his energies to the faithful prosecution of the work.

"The work itself is one in which those who engage must be prepared none the less, but at the same time no more, than the ordinary settler in a new country, to put up with rough quarters, and to encounter trials and discouragements at the first outset. It is a work which in a Missionary point of view, has, no doubt, its special difficulties. But there is ample evidence to show that the Australian aborigines, however unfavourable be their present condition, are capable both of receiving simple Christian teaching, and of being gradually trained to the habits of civilised life, if only suitable and kindly methods of dealing with them are adopted and steadily persevered with. It is a work which to one prepared to undertake its conduct in a truly Missionary spirit offers, we are satisfied, at once an interesting and a hopeful field of labour; of which even the outward circumstances, in a climate unsurpassed elsewhere for its salubrity, and amongst enterprising and kindly English settlers, are far from uninviting; and of which the aim and result, under God's blessing, would be nothing less than the gathering in of multitudes of a benighted heathen race, hitherto not sought out, but with whom on this Continent we are being brought more and more into close contact, into the fold of Christ's Church.

"The details of the arrangements of our first Mission station have been carefully considered. Our desire is that the Mission party should form one Christian family or brotherhood, and that, all expenses of maintenance being defrayed out of the common fund, such additional pecuniary allowances only should be made to each member of the party as may be necessary to meet extra personal expenses. Besides the Missionary Clergyman at the head of the party, we propose that it should consist of a good practical station-manager, a deacon schoolmaster and general assistant, a shepherd, and a teamster: of whom the two latter might be trustworthy persons temporarily employed until some of the natives themselves were trained for such work. We deem it advisable that either the Clergyman at the head of the Mission or his assistant should have some knowledge of medicine: and it would be a further advantage that both he and the station-manager (if not all white men employed on the Mission) should be married, so as to ensure from the first the help and influence of good Christian women in dealing with the children and native women, and otherwise promoting the general welfare of the Mission. Were this so, the teaching and care of the children might be thus best provided for in the first instance.

"The best season of the year at which to commence the proposed work would be the month of September, though so far as regards the erection of buildings and other preliminary arrangements a start might well be made as early as the month of May. We propose accordingly, should we by that time be sufficiently assured of the necessary funds and of finding a duly qualified Clergyman to place himself at the head of the work, to send up our first Mission party to the Upper Murchison in May of next year. And we now put forth this statement in the hope that it may be the means under God of bringing us additional pecuniary help, and of inducing some earnest minister of the Church to offer himself for the work. We shall thankfully receive donations or subscriptions for a given term of years from any quarter ; as well as the promise of assistance in kind, *e.g.*, by gifts of sheep, horses, agricultural implements, tools, stores, or clothing, from any well wishers to the work in the Colony. Such subscriptions, and donations, or promises of help, may be sent either in this Colony to myself or to the Ven. Archdeacon Brown ; or in England to the Secretary of the S.P.G. (19, Delahay Street, Westminster).

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FIJI.

VISIT OF BISHOP SELWYN.—ORDINATION OF A DEACON.

BISHOP SELWYN has at last been able to pay his long-promised visit to the Fijian Islands, and the extracts from the narrative of his doings which we print will show that, not only was much accomplished by him in a short space of time, but, as we hope, the way paved for the organisation of a church for Fiji at no distant date. The visit cannot fail to be productive of much good. Bishop Selwyn wrote from his steamship at sea on Midsummer Day:—

"After our Synod was over in New Zealand I came direct to Fiji, and was most kindly received by H.E. Sir Arthur Gordon, who was most considerate in expediting my movements in any way which lay in his power.

"I found Mr. Floyd, the clergyman in charge, ready to receive me, with a large number of candidates ready for confirmation, and Mr. Poole, the Society's candidate, preparing for ordination.

"Mr. Floyd deserves great credit for the work which he has done in Levuka. He has struggled, almost single-handed, through many difficulties, and some of them serious ones of a political character during the transition stage of the Colony, and now has a church (which was enlarged on my arrival) almost free from debt, with an income of 500*l.* and 600*l.* a year all told.

"The services were bright and hearty, with a surpliced choir; and there is a very fair Sunday school.

"I found that Mr. Poole had been working well and steadily, and after having, with Mr. Floyd's help, examined him, I admitted him to Holy Orders last Sunday.

"His instructions are—

"1. To consider himself on the Society's list.

"2. To work with Mr. Floyd, and under him during his Diaconate.

"3. To consider Suva and the Rewa as his particular district.

"SUVA AND REWA.

"Immediately after landing in Fiji, I found a steamer leaving for Suva and went off in her at once. This will be the future capital, and is already laid out; the land in it will be offered for sale next September. It is separated by only twelve miles of road, and about thirty miles of river, from the Rewa district, where most of the plantations are; or, at least, where they are more congregated than in any other portion of Fiji. I held service at Suva on the Friday evening of my visit, and on the Sunday following at Rewa. At this latter place a hall has already been built, which may be used by all denominations, but Mr. Floyd has secured a plot of land which will be available for a Church of England building.

"I have therefore directed Mr. Poole to consider this his headquarters, and to do his best to teach the Melanesians, numbering about 500 or 700 in that district.

"TAVIUNI.

"On my return I also went to the Island of Taviuni, the most fertile of the Fiji group. It has a considerable number of plantations on it, but they are scattered, and a clergyman would have to do almost all his work by itinerating. Another man, however, is needed for this district and Vanua Leva.

"But there now arises the question how these clergy are to be overlooked, and the work of the Church spread in Fiji, and I have given this subject my best consideration, and have discussed it in many ways with Mr. Floyd and with others.

"I may point out certain matters which should be borne in mind, and which will help in making a just estimate of the case.

"1. That the white population is the only one that the Church would have to take special care for; but that this population, though now small, will rapidly increase as the Crown grants issue, and more capital comes into the country.

"2. That it is of great importance, considering the position they will bear to a converted native population and to my own imported Melanesians, that spiritual provision should be made for them.

"3. That I cannot possibly undertake such a task. Though there are so many labourers from my islands in the group, yet they are so mixed up in nationalities, so scattered, so tied by work, that I can do but little for them. And the experience of three weeks' hard work in Fiji convinces me that I ought not to devote less than three months every year to the group—time which I cannot possibly afford.

"4. My opinion therefore is, that there should be a Bishop for Fiji, including the white population of Tonga and Samoa, as soon as possible."

In furtherance of this object the Bishop held consultations with the principal members of the Levuka Church, and also with the leading Wesleyan ministers of the islands, the great work already done in them by the Wesleyan body entitling it to the most generous consideration in the matter. After narrating the outcome of these conferences, he proceeds to speak of the Indian Coolies in Fiji, of whom he says:—

"There are about 500 of these at present—200 employed on the public works at Suva. The only way of reaching them would be by native teachers sent from India.

"If the Society could send such men, I have no doubt the Government would put every facility in the way of their being employed."

He concludes with a brief description of his last ten days in Levuka:—

"On Sunday we had Melanesian collections amounting to 24*l*., which I have devoted to the work amongst the labourers in Fiji.

"On Tuesday we had a meeting of the congregation, which resulted in many volunteering to aid in starting a Sunday school for the said labourers.

"*Thursday.*—Confirmation of nearly fifty, with the satisfactory result that now all the male members of the choir are communicants.

"*Saturday.*—A preparatory service for those newly-confirmed who were to attend the Holy Communion next day.

"*Sunday.*—Early service at eight; ordination service at eleven; at which Mr. Poole was ordained, and most of the newly-confirmed communicated; at four a most capital gathering of my Melanesians, to the number of 150, and many volunteers to teach them, including the Chief Justice of the Colony (a Presbyterian).

"*Monday.*—A Sunday school gathering at a sort of picnic.

"*Tuesday.*—A farewell address to me on the wharf, which I hope showed that my visit to Fiji had not been in vain."

From Mr. Poole, the newly-ordained deacon, we have a letter which dovetails into the Bishop's. The latter part respecting the impetus given to educational work among the Melanesians, is particularly interesting:—

"Our long expectations in regard to Bishop Selwyn were realised by his appearance in the schooner *Meg Merrilies* from Auckland on the 31st of May last. The Bishop was invited to Government House, the gig being alongside for the purpose of conveying him thither, and was welcomed by myself to Fiji in the name of the Church. Before officiating in Levuka, the Bishop visited the districts of Rewa (situated on a river of that name), and Suva, stated publicly in October last, by the Governor, to be the future capital of Fiji. The Bishop held a service in either place, both of which were largely attended, and then returned to Levuka. He again set out immediately for Taviuni, and was back again here in time for Sunday, the 13th of June. The Bishop's powers were considerably taxed whilst here. On the 13th he held an early morning service on

H.M.S. *Cormorant*, at 11 a.m., preached in our church, with full service and celebration of the Holy Communion. In the afternoon he addressed the children of the Sunday school, and preached again in the evening. On the 17th he confirmed forty candidates; on the 18th he met the congregation to discuss Church matters; and on the 19th addressed the communicants, particularly those to be admitted on the ensuing Sunday to communion by the recent confirmation. On Sunday 20th the Bishop held an early service on H.M.S. *Alacrity*, ordination service at 11 a.m., on which occasion *I was admitted to Deacon's Orders*, and at the ensuing celebration of the Holy Communion, at which fifty-two communicants were present, and in the evening preached his last sermon to a very full church. The collections on Sunday the 13th of June were for the Melanesian Mission (to be expended in Fiji), and amounted to the sum of 24*l.*, a somewhat considerable amount for a building, which, by a recent addition, is only capable of accommodating 210 persons. In addition to what I have stated there was much private work, viz., my examination, in which he was assisted by the Rev. W. Floyd, in giving me counsel and exhortation for my future ministry, and in conferring with Mr. Floyd in matters concerning the Church in Fiji. The Bishop arranged to leave Fiji by the out-going mail steamer of June 22nd inst. Preparatory to his embarkation a number of gentlemen assembled on the wharf, headed by the Governor, when an address on behalf of the laity was read and presented to him by His Excellency, thanking him for his visit, and expressing a very earnest wish for his return on some future occasion. I need scarcely say that my ordination has given me cause for great thankfulness, and I trust by God's help and blessing a wider sphere of usefulness. The Bishop, acting as the Society's agent, has appointed Rewa and Suva as the sphere of my future labours, which being some distance apart will necessitate my officiating on alternate Sundays.

"In the course of one of his sermons, and also on the occasion when he met the congregation, the Bishop desired the people to endeavour to give some instruction to the Melanesians in and about Levuka, who are in employment here as servants, &c. It was responded to by several of our young men offering their services as teachers, the masters and mistresses co-operating in the work by sending them at the time appointed on Sunday afternoon. The attendance generally numbers somewhat over one hundred. The instruction is in the Fijian language, the only means of reaching them on account of the diversity of their language and dialect. The young man who conducts it, is a Mr. W. Ewins, the first who offered his services to the Bishop, all being under the general supervision of the Rev. W. Floyd. Similar steps are to be taken on the Rewa as soon as possible by myself, on my arrival there. Certain matters necessitate Mr. Floyd's absence from Levuka for two weeks, and on his return I take my departure for my permanent residence at Rewa."

SARAWAK.

THE SARIBUS AND KRIAN MISSIONS.

THERE are very many points of interest in the notes which the Rev. John Perham has sent us from Banting, of his visitation of all the Missions in his district, after returning from England in

June last. The difficulties in dealing with the Dyaks and Krians are very great; but that the Church will be established among them ultimately we have much encouragement to believe:—

"*Aug. 3rd.*—Left for Krian, and got as far as the mouth of the Batang Luper that night, and we came to anchor in a small river running into the sea; but I could not sleep. The heat was intense, too great for a musquito-curtain; so I tried to do without one; but sandflies and musquitoes swarmed about, and no sooner did I doze than their stings woke me up. At last I put up the curtain; but I believe they managed—at least the sandflies—to get somehow in through it, and even then I had no rest. I got into a feverish, excitable state through heat and stings so that sleep was impossible, and I longed for the dawn of day.

"*Aug. 4th.*—Put out to sea. The cool morning air dispelled my discomforts; and I slept whilst the men pulled on to Samudan, where we cooked ashore. I had a bath, and strolled about. Eating over, we pulled across the mouth of the Saribus river to Kabong, the mouth of the Krian. Here I found an old servant installed as fort-writer to the Government. I stopped here some hours, and enjoyed a walk on the sands in the cool of the evening. Late at night we went up the Krian, and got as far as a village of Sru Dyaks—a race almost extinct. I do not think that anybody knows their language or their customs. They are dying out, and will leave no history or traces behind them. The next morning, as we were pulling up the river to Tamudok, we met some of the Christians coming down, and they informed me that they were now living at Sedio, a tributary of Krian, further down than the point we had reached. They begged I would go back with them, which I did, and spent the night. Their habitation was a thorough hut in the primeval forest, but a proper village house will be built in time. Ambang, the Tarnudok catechist, was here ill, but not quite incapacitated for work. We were naturally short of room in such a place. But the hut had a 'tanju,' that is a raised uncovered platform outside the house on the same level with the floor, which is used for purposes of drying; and luckily the evening was fine; so instead of crowding together like herrings in a barrel in the room, we sat on the tanju, and had service late in the evening; but there was no place to hang a lamp, so one man held it up, of course close to me—an arrangement which soon brought hosts of flying ants and sandflies, which were attracted by the light; and I was so pestered by them, that it was simply impossible to read a portion of Scripture for a lesson. The prayers I could say.

"*Aug. 6th.*—Service again on the 'tanju,' before the sun was high; but the dogs had to be first expelled from it, and the ladder removed to prevent their coming up again. This put them out of temper, and they began to quarrel underneath our feet. I baptised one woman and child. Before leaving I impressed upon them the necessity of building a native house of prayer, in which I could administer to them the Holy Sacrament; and they said that they had determined to do so as soon as their house (in other words, their village) was completed. That afternoon we got to Tamudok. This was nearly empty, and the prayer-house in a rather dilapidated condition.

"*Aug. 8th.*—Had a celebration of Holy Communion, but the attendance was very poor, most of the communicants were at Sedio. This constant migration of the Dyaks is one of our continual hindrances. Had a baptism the same morning. I had to leave that night in order to meet a morning tide to take me up the Sebetan river, which was full of driftwood and tree-trunks.

"*Aug. 9th.*—We found worse than we expected. The boat had to be pulled through the driftwood and over the trunks. The stoppages were endless, and the slow speed very wearisome; but fortunately it was high water, and we got to the Mission sooner than I expected. The house and ground around looked very different from the state in which I left them. My garden was a mass of jungle, and the appearance dismal. The floor of the church was eaten by white ants, and has given way in several places. The state of our finances did not allow my obtaining any but soft-wood planks. The Dyaks have removed further up the river; and the whole place is silent in the pure solitude of jungle. And this is what is constantly happening. We find a village apparently united under one head; we teach them; they receive the word, and adopt Christian worship. Their village houses seldom last more than five or six years, when they have to build a new one. But it is probable that, during the time they have lived together, some social squabbles have arisen, heart-burnings prevail more or less, and the consequence is, that when they rebuild they separate from each other, and perhaps remove to some distance. Or it may be they want new farming-grounds, or think they do; and so when a new village house is required, it is built in the direction of the new farms, and its whole population removes; and nothing is left to mark the former habitations except a few fruit-trees. Thus it has happened at Sebetan. The mission house and church are left by themselves. True, the Dyaks have not gone very far, and came to church on Sunday; but my presence there was an exceptional event which brought them down. On ordinary occasions I fear they do not come. In a country where there are no roads, a little distance makes a great difference in the intercourse between places. There are but few places where it is of any practical use to build anything more than the native prayer-house, rude though it be.

(*To be continued.*)

FROM MADRAS TO LIVERPOOL, VIÂ BURMAH, CHINA, JAPAN, AND NORTH AMERICA.

BY THE REV. J. M. STRACHAN, M.D., SECRETARY TO THE MADRAS DIOCESAN COMMITTEE OF THE SOCIETY.

(Continued from page 425, Vol. for 1880.)

I THINK one of the essential ingredients in the enjoyment of a tour is absolute freedom from engagements. It is a mistake to bind oneself down to a particular route, or to a definite time. When such engagements are made the traveller has sometimes to hurry off from scenes where he would like to linger, or be detained in places in which he feels no interest, or miss altogether visits which he would gladly make. It is delightful to feel now and then, in a busy life, no inexorable impulse, no inevitable destiny, no sense of duty dominating the will, compelling compliance and urging on to a certain course of action. The traveller, if he would thoroughly enjoy his trip, must abandon himself to circumstances; must care naught about such and such a train or steamer; must never be in a hurry; and must feel that he can go when, where, and how he pleases. Such was my happy condition at Singapore. I weighed the *pros* and *cons* of a trip to Australia and New Zealand. This would have afforded me an opportunity of seeing much that is interesting in the Society's work in those important dependencies of our gracious Sovereign. For, whilst I am thoroughly identified with the purely Missionary aspect of the Society's operations, I can never forget nor fail to take a deep interest in that other, and perhaps more important and imperative work—the ministering to the spiritual wants of those sons of the Church, who have ventured forth to win bread for themselves and their children in the colonies of our Empire. As a visit to Australia involved the abandonment of a visit to China and Japan, I gave up the proposal. Making Singapore his starting point, the traveller has a number of interesting places he may visit, Java, Sumatra, Manilla, Borneo, with which there are regular lines of communication. I should have enjoyed very much a trip to Borneo, from which we were only thirty-six hours' distance. I have always read with the deepest interest accounts of Mission work in Borneo, and when I offered for Mission work, if I had been asked to go, I would most willingly have gone there. Mr. Holland, who was in Borneo as a Missionary for two years, and who is now chaplain at the Port of Singapore, could tell us much about the needs and prospects of the Mission. The superior want of Borneo at present seems to be suitable men. Six Missionaries must be supplied to bring the present staff up to what it once was numerically. Here is the largest island in the world, if we except Australia, handed over to the spiritual care of the S.P.G., with a Rajah quite willing and anxious to second their efforts as far as he can. It seems to me that the supporters of the Society have laid upon them a grave responsibility—a solemn obligation to see that, as far as they can, men and means are found for carrying on vigorously the work of Christ in Borneo.

Having determined to proceed direct to Hong Kong, we steamed out on April 21st. On driving to the docks for embarkation, we met a Chinese funeral, which presented a strange spectacle, and was altogether different to what we had become familiar with in India. There, at first sight, one might think he was meeting a marriage procession. The body is often covered in gaily coloured clothes, and lies under a canopy of flowers. The face is left uncovered, the hair dressed with care, the marks of heathenism carefully painted on the face. But the marks of death are there too; and nothing can be more ghastly than to come suddenly upon the scene, and witness the *risus sardonicus* strongly marked on the countenance, and see the head moving up and down with the motion of the bearers, as if nodding to friends and passers-by. It is the duty of the eldest son, or if there be no son in the family, of the adopted son to set fire to the heap of combustibles which is to consume a father's remains. According to Hindu notions, if there be no son to perform this duty, the soul of the father has a good deal of trouble in the next life. Hence the strong desire for male progeny; and hence, to some extent, the slighting way in which daughters are regarded.

Some time ago, on asking a respectable Hindu how many children he had, he replied, "Oh, sir, God has been very unkind to me. I have no children; I have only four daughters." The coffins used by the Chinese are very large, very heavy, and in the case of rich people are elaborately carved and decorated. The one we met was being carried (suspended on bamboos) by fourteen men. People going before and behind were scattering what is called paper money. This consists of small pieces of tissue paper, on which there were little dabs of gold and silver leaf; the idea being to bribe the evil spirits into kindliness of treatment, and to pay the way-bills of the departed souls. We had scarcely passed the funeral, when we came upon a policeman taking up a Chinaman. He had him very effectually in custody, having several turns of the Chinaman's "pig-tail" round his wrist. A few hours after leaving port we turned up northwards, and at once came into a most delightful change of climate. For many years we had endured the heat of Madras; then we found Rangoon more oppressive than Madras; then the moist atmosphere of Singapore seemed to melt out the osseous structure of one's bones, and to make them pliant and flaccid; so that it was a positive luxury to feel cold. We had a very pleasant, uneventful passage up to Hong Kong, which we reached on the morning of April 26th. On rounding Green Island, we came at once into the harbour, which looked land-locked. The town is situated at the base, and on the side of a hill, and presents a striking appearance to the new comer. The Public Gardens situated close to Government House are arranged in terraces, one above the other; the beds are laid out in exquisite taste, and the whole forms a delightful lounge for the people of the station. At the time of our visit the gardens were alive with the merry laughter and busy, cheery chatter of European children in charge of Chinese nurses, who, with their small crushed feet, could only wobble about in a most ungraceful manner. Near to the Gardens are the large and commodious buildings of St. Paul's College, where Bishop Burdon resides. This is a Theological College, which was founded by Bishop Smith, and which has, alas! had a history almost unbroken, of failure. Bishop Burdon spoke of it as a cause of constant anxiety; but he was not without hope that certain plans contemplated might render the college as useful to the cause of Missions as it is undoubtedly well adapted to do. The Bishop's heart is thoroughly in Missions, and I thought I detected a tone of pathos, of regret in his voice as he spoke of the old days, when for twenty years he worked as a Missionary. The designation of the Bishop in "pidgin English" is perhaps not so sonorous and reverential as our own Right Reverend Father, in fact it sounds rather disrespectful and ludicrous. A Bishop is spoken of in "pidgin English" as "number one, topside, Joss pidgin man." Joss means god, and pidgin means business—and the whole may be translated into—"the highest servant of God." The C.M.S. have a small Mission in Hong-Kong under Mr. Grundy, but, unfortunately, I was unable to visit the Mission.

We took a passage in the S.S. *Powan* for Canton. This steamer is built on the plan of the American palatial river steamers. As soon as we entered the sumptuous saloon, we noticed that rifles, revolvers, and cutlasses were tastefully arranged around the pillars, and we soon found that these were not for mere ornament. For scarcely had we started when an officer commenced to load the fire-arms, the cutlasses were drawn, and sentries were placed at the gangways leading from the lower decks. This was all done as a precaution against pirates. Not long before, a number of Chinamen had come on board as passengers, and at a given signal had murdered all the European officers, thirteen in number, and taken possession of the steamer.

(*To be continued.*)

RECENT MEETINGS.

WITH the season of Advent the press of sermons and meetings in behalf of the Society culminates. The season is eminently appropriate, but the demand for preachers and speakers, which the Society's friends in all quarters are wont to make on the office, is beyond all its powers to supply. It is to be hoped that the Clergy, having in the season of Advent so suggestive a topic for a Missionary sermon, will, with each recurring year, be found more ready to preach their own sermons, and in their own words urge on their congregations the claims of our brethren, whether in the colonies, or among the heathen.

The Society is under special obligation to those laymen of position and of experience, who, for sheer devotion to the cause, undertake the task of informing the public on Missionary topics. Earl Nelson has again this year, as on many former occasions, undertaken a Deputation Tour for the Society, and has thereby given a contribution to the work which is not to be gauged by money value. Sir R. Temple, fresh from the scenes of his Indian Government, has on several occasions, and at much personal inconvenience, borne his testimony to the reality of the work of the Missionaries in India.

Thus, at Northampton on December 7th, two meetings were held; a Children's Meeting in the afternoon, and a crowded meeting under the presidency of the Hon. C. R. Spencer, M.P., which filled the Town Hall at night.

On that occasion Sir R. Temple said:—

Among all the nations, and all the people to whom the operations of the Society extended, there was none so worthy of the regard of Englishmen as the people of India. They had assumed the government of the country, and he urged upon them the responsibility for which they all, both individually and collectively, would have to answer before God for the work they had done and were doing in that country. Among all the work they could possibly undertake—and he spoke as one who had spent the greater part of his life in the country, and who had had to govern some millions of the people—there was none so important or so beneficent as the spread of Missionary work. He must not, however, be thought to be speaking from any interested motives, as his connection with that country had ceased, but he was only bearing his positive testimony as to the excellence and the reality of the Mission work for which they were asked to subscribe. By whatever Society the Mission work was being carried on, it was, he said, absolutely real, and they were not promoting a phantom or chasing a shadow. It was a magnificent and radiant reality, of which they all ought to be proud. There might be those who would tell them not to believe in statistics, but he would assure them that the statistics, great as they were, were true, and in his opinion were within the truth. He knew there were hundreds of thousands of native Christians in India at that moment, and also hundreds of thousands were at present undergoing instruction in the schools. If they took the children who were receiving instruction in the Missionary schools, and the Christians of one or two generations, there were, he said, not less than half a million of Christians, and that, he thought, was a positive result of their work. If he could only succeed in picturing to them the native Christian churches crowded by native congregations, the many Christian, peaceful, happy villages, the schools filled with children, and the children themselves singing Christian hymns translated into their own vernacular, also the Missionaries preaching in the highways and byeways, the Mission stations acting as little centres of civilization, little focuses of light from which sprang rays of education, philanthropy, benevolence, and praise; if he could only bring those things to their minds they would leave that Hall with happy feelings, and with some thought that, at least under Providence, they were doing something towards their duty to God. They might be told that the reports were exaggerated, but he assured them that such was not the case; and if he had had to write them he should have made out even a much stronger case. The Society had 600 ordained ministers, nearly 1,400 catechists and lay teachers, and 260 students who were training for the work of the Missionary ministry. And those Missionaries did their work nobly. They were talented, God-fearing, most conscientious, and devoted men in God's work. They were not only benevolent and kind to the natives, but they had done much to promote the study of Oriental literature, and spread the fame of English learning throughout Asia. Besides that, they had set an excellent example to the natives, and had showed them what practical Christianity amounted to. They gave the natives a favourable impression of European character; in them they saw the pure gold of Christianity unalloyed, and they caused them to believe that there were vast organisations in England that sent forth men and resources to work in that country, and further, that they were really the representative and ruling race. By assisting the Missionaries they were not only obeying the laws of Almighty God, but they were doing much to sustain the reputation of England abroad. Passing on to allude to the native converts, Sir Richard Temple said he could not claim perfection for them, as all of them knew how miserably imperfect even the best Christians were. The converts, however, showed a desire and a disposition to maintain their churches, and subscribed in a liberal manner. Their conduct, too, had been tried on many crucial occasions, and in the Mutiny they stood fast in their faith, although sometimes they were even threatened with death.

The Rev. Dr. Strachan expressed the pleasure he felt at the testimony borne to the value of Missionary work by Sir Richard Temple, who was, he said, so well qualified to give evidence from his long experience in India. Missionaries might, he said, be thought to be prejudiced, but such could not be said of Sir Richard Temple. In the course of an interesting address, Dr. Strachan referred to the desire that was springing up in India, that the wives and daughters should be educated. The time had come when vernacular literature was very nearly developed by the Missionary Societies, and if they, as a Church, would only make one grand effort, and raise 10,000*l*., to be spent exclusively in the training of native women, he believed they could get the whole female education of India into their hands, and he need not tell them what an important thing it was to have the mental and moral training of the mothers of the nation. Alluding to the spread of the work of the Missionaries, he said, that in Tinnevelly they had 100,000 native Christians, and Christianity had proved a living power in that locality. They had ninety native clergymen, many of whom had passed as crucial an examination as that required of a Bishop in England, so they might rest assured that they were trying to build up the Church on a sure and solid foundation. They knew that numbers were not everything, and he wished them to realise the fact that they could not measure the influences of Mission work in India by numbers.

The next speaker was Earl Nelson, who was warmly received. The noble Earl said wonderful testimony had been borne as to Missionary work in India, and he could tell them that in another field the same noble testimony could be borne—that of South Africa.

Considering the circumstances that had occurred in that part they might think that Missionary work had been a failure. They had only, however, to ask Sir Bartle Frere and Sir Henry Barkly, to be convinced of the great civilising influences of Christianity in that country. The speaker alluded to an interview he had had with that self-denying missionary, Bishop Callaway, and he assured him (the speaker) that those very Basutos who were at war with the colonists had been mainly brought to civilisation, and to immense improvement in their condition, by the influences of Christianity among them. The Bishop had said he knew one congregation of Basutos who had actually built a church with their own money, the plans ot which had been sent them from Cape Town. They had spent 800*l.* in the building of that church. The same might be said with regard to the Pondos, who had been in many cases won over to Christianity. With reference to the Kaffirs, he asked the Bishop what proof he could give of their energy and zeal in the Christian cause, and he said they had built churches, and had often been to him to choose a bit of land on which a church should be placed. The great statesmen who had governed that country had acknowledged Christianity as a great civilising medium, and a great means of doing good to the people. The first work of that Society was to supply those who went out to the plantations with the religion they had left at home, and that was coupled with the work of preaching the Gospel to the heathen, with whom the colonist should come in contact. One of the Bishops of the Episcopal Church in America had told him he had come back to this country to bear testimony to the work of the Society, and he had brought with him some proot of the harvest which the seed they had sown years ago in the American colonies had brought forth. The Bishop had presented a book to the Society that contained the ecclesiastical history of the parish, and the names of all the clergy that had succeeded the first minister, sent out by the Society for the Propagation of the Gospel. The American Episcopal Church was essentially an offshoot of the Missionary effort of that Society, in connection with the American Church; and, at the present time, it was stated that there were in foreign countries five bishops and 233 missionaries, in the home field there were 65 bishops, 3,400 clergy, and 35,000 Sunday-school teachers. The total annual offerings of American Episcopal Churchmen presented up to October of this year was 1,550,000*l.* They were, by God's grace, doing the same in Australia, New Zealand, and Canada. They had their local churches full of vigour, supporting themselves, and being governed by elected synods, and they were forming true daughter-branches of the reformed Church of England. Continuing, the noble Earl referred to the vast field of Missionary success that lay before them in the Fiji Islands, Guiana, and other places, and said he hoped soon to see greater proofs of the work of the Society. Churches, like men, he said, were very easily pauperised, and they found that when the Churches were really able to help themselves, if they did not cut off the supplies they would be doing them a great deal of harm. Therefore, after a time, though many protested against it at first, when they had raised sufficient money as a sustentation fund for their own church, they wished them good-bye, after giving them a sum of money to meet the sum they had first raised. In conclusion, Earl Nelson said, they had no excuse to offer after what they had heard that evening, that the Mission work had been a failure, as it had proved otherwise.

On Monday December 6th, a Missionary Conference was held at Newcastle-on-Tyne under the presidency of the Venerable H. W. Watkins, Archdeacon of Northumberland. The Mayor's Council Chamber was thronged, and eight papers were read and discussed according to the following programme:—

(1) A Native Agency the Hope of Foreign Missions, Rev. M. Creighton, M.A.; (2) The Duty of the Church as regards Local and Diocesan Associations, Rev. Canon Dwarris, M.A.; (3)[1] Home Organization, Rev. H. W. Tucker, M.A.; (4) Results of Modern Missions; or what God hath done, and the Church hath not done, Rev. E. B. Trotter, M.A.; (5) Missionary Publications, Rev. G. F. Saxby, M.A.; (6) The Working of the Propagation Society in a Parish, Rev. W. L. Cooley, M.A.; (7) The Day of Intercession, Rev. A. W. Headlam, M.A.; (8) Missionary Boxes, Rev. A. M. Norman, M.A.

On the subject of "Special Funds," the Bishop of Brechin said that he did not understand Mr. Tucker, in speaking about the advisability or otherwise of having special funds, to say that it was not open to any parish or circle of friends of any particular Bishop to do what they could to assist him in his sphere of labour. When he went abroad he was very happy to have a small sum of money sent to him from old parishes when he was away, but he did abstain from forming anything like an organised society for the support of special Missions in such a way as to draw off, as he was sure they often did, from the funds of the parent Society. The work was better done and more steadily done, and the dioceses were more benefited by trusting to the parent Society than by forming special societies. With regard to the Day of Intercession, the day was fixed at a meeting of the Bishops at Lambeth, and he urged that they should have the same day all over the world, because, were there to be any want of unity in this matter, the beauty would be destroyed.

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(1) This paper has been printed, and can be had on application at the Society's House. Price *2d*. By Post, *2½d*.

In the evening the Town Hall contained an audience estimated at from 1,400 to 1,500 persons. The Bishop of Durham presided, and said that did they ask why that assembly was held there that evening, the answer would be brief and simple, though it might not be very flattering to them. They, the friends of this Society, were not satisfied with the amount of support which it receives at present in this diocese. They looked to the subscription list and they found there statistics which could not content them. He found that for every 1,000 people in this diocese about 1*l.* was contributed to this Society. That was a small amount in itself, and it looked very meagre when they compared it with the contributions which went to the Society from other dioceses. Taking the dioceses throughout England, if he was correct in his calculation, the average in dioceses other than that of Durham was 3*l.* 10*s.* for every 1,000 people. In some dioceses the amount was much greater—not less than 6*l.* or 7*l.* Was there any reason why this diocese should fall so far behind other dioceses in England? Surely the Society had special claims from a diocese like Durham, with its long seaboard, with its numerous seaports, with its mercantile population. This Society, which deals with the spiritual wants of our colonies first, and then with the spiritual wants of foreign lands—he said had a special claim on this diocese, and he said that this claim was enhanced when they came to speak to the people of the town of Newcastle, this great seaport which sends forth its sons and daughters from time to time to different parts of the earth, which may be said, like Nuremberg of old, to have its hand in every clime. Well, that meeting was not a demonstration of triumph. It was rather a confession of shortcoming, and, as a confession of shortcoming, let it be a promise of amendment also. What they wanted to do was to interest the people of Newcastle more fully in the Society than they had been interested hitherto; they wanted to stand in a better position before God and man with regard to the Missionary work of this Society. They did not wish—God forbid!—to interfere with any other Missionary agency; they did not wish to draw one sixpence away from any other Society which was doing evangelical work. But they did say that this Society had special claims. Look at its past history. It was this Society which first lighted the torch of evangelistic zeal in a dead and sluggish age, which handed down that torch, keeping it aflame through generations of apathy and sloth. This Society had subsisted for 180 years, doing this great work for God and for Christ. It had another claim, too, on their allegiance. He referred to the spirit in which the Society works. This Society was as broad as the Church of England was broad. It was so in its beginning. In the first infancy of the Society there sat in at the same table juror and non-juror, Whig and Tory, High Churchman and Low Churchman, Ken and Beveridge and Burnet. It had been so throughout its career, and had maintained that breadth of character which was in accordance with the Church of England itself; and he ventured to say that there was no crisis more critical, no moment more opportune, than the present for the prosecution of Missionary work. See how in a marvellous way the world was opened out—opened out to travellers, opened out to commerce, opened out also to evangelistic labours. Why, there had been nothing like it in the whole history of the world, since the days of the infancy of Christianity, when the extension of the Roman power throughout the civilised world was itself a preparation for the spread of the Gospel. The barriers were broken down everywhere; new countries were opened out. He would take just two instances. Look at Japan. Was there anything more marvellous in the whole history of the world than the revolution which had taken place within the last few years in Japan—a revolution social, political, and religious, marvellous alike for its suddenness and its completeness? It had the effect of opening out that unknown country to European enterprise and European zeal. Then, again, take another country—Central Africa, which was considered impassable and unapproachable by man; see, also, the marvellous way in which that country had been opened out by civilised man. But these were only instances ot what had been going on throughout the world everywhere. The hills had been laid low, and the valleys had been exalted, and the highway had been made for our God. The door was opened, and would they not enter into the door? The way was made—the highway of our God; would they not march along that highway? If they did not, they might be sure that others would do so. We, in Europe, looked upon Mohammedanism as an effete superstition, seething in its own decay. That was not the view of those who had seen it active and in operation elsewhere. We knew that Mohammedanism was making great strides in certain parts of Africa, as it was also in certain parts of India. It was aggressive against the idolatries of the one, as it was against the Brahmanism of the other. Did they wish that Mohammedanism, with its debasing polygamy and its sensuous heaven, should prevail? Then, again, there was Buddhism, of which most Englishmen would say, "Here is an old-world religion, which has only to be left to itself to die by the lapse of time." This again was not the impression of those who had stood face to face with it. The Bishop of Colombo, for instance, who knew it in Ceylon, wrote that Buddhism was certainly more vigorous and active than it was 150 years ago. Others told us that it was prosecuting Missionary work in China, and that with considerable efficiency. They might smile to hear it, but the Buddhists were even meditating the sending of some Missionaries to convert us in Europe. Would they wish Buddhism to prevail? He knew very much had been said highly favourable to Buddhism, and was being said; he knew that the founder of Buddhism had a character which it was impossible not to admire with the highest admiration; he knew that some of the precepts—some of the moral precepts—of Buddhism were most beautiful and most true; but he knew also that in practice it became a debased and debasing idolatry. Therefore, we had the opportunity, and we must use the opportunity. We must enter in at the open door, unless we would have any other to enter in. But it might be said, "You don't suppose that God will punish—punish in the world to come—all those many millions of heathens who never knew Him; all those many hundreds of thousands who, perhaps, came across His name, but on whom the force of habit and education was so strong that they could not receive it?" He said nothing of the kind; he knew nothing of the kind. That was not the argument he would use to them. Eye could not pierce the secrets of the future world; eye could not pass behind the veil. When such a question as this was put to him, he was reminded of the last scene on the shore of the Galilean lake; he recalled that over-curious disciple, who, when his own coming fate was foreshadowed to him, was not satisfied without learning something of his brother disciple—"Lord, and what shall this man do?" The rebuke uttered to him was uttered to all such idle and curious questionings—"What is that to thee; follow thou Me. Thou hast a work to do, thou hast a mission to perform,—thou art a fisher of men." Yes, the old order stands good to this day after eighteen centuries—Go and teach, go and make disciples of all nations. These were our marching orders, and these orders had not been rescinded. If he were speaking as a scholar to scholars, he might say something of other inducements to Missionary enterprise. He might lay stress upon the advance which the science of language had received from Missionary labours; he might quote those words of Max Müller, who said that the science of language had a beginning on the first day of Pentecost, and that the Missionaries have always been the great pioneers of comparative philology. If he were speaking as a politician to politicians, he should likewise have something to say. He might then quote, if he were not afraid of quoting that which had been quoted, since it had been uttered, on almost every Missionary platform, and in almost every Missionary sermon—the words of the great representative of Theistic religion in India, who avowed that the army which conquered India was not the army composed of the Queen's regiments, but the army of Missionaries. But he did not occupy that position; he spoke as a servant of Christ to servants of Christ, and he would ask them, as such, to fulfil the commands of Christ. A most eminent member of his own university—a distinguished mathematician—a man of the highest intellectual capacity and intellectual attainments, one who, had sturdier health and a longer life been vouchsafed to him, would have made a place second to none in the annals of the literature of this country, when prostrated on a long lingering bed of sickness, which proved to be his death-bed, was visited by a friend. He said to this friend that, as he lay there in the lonely hours, the one thought which pressed upon him most grievously was that of the terrible wickedness of man. He added that it seemed to him that, if God should ever vouchsafe to him strength that he should rise from that sick bed, his impulse and his duty would be to rush out and cry, as Paul and Barnabas cried out at Lystra, "Sirs, why do ye these things?" Yes, that was the true Missionary spirit; that was the true motive of the evangelist. If they had felt in any degree the exceeding sinfulness of sin, then it must become a pain to them that such debasing profligacy, such atrocious cruelties, were sanctioned and sanctified by the name of religion among the heathen; if they had any feeling whatever of the terrible majesty of God, then it must be a burden upon their souls to think how that majesty was profaned, was travestied, was blasphemed by the horrors of fetish worship and devil-worship; if they had felt in their own hearts what was meant by the exceeding love of God, our Heavenly Father,—that love which was manifested by His giving to us His own Son—which was revealed in the incarnation and death of Christ,—if they had any feeling of that love in their hearts, why then they must go forth and tell their brothers of it—their brothers and their sisters who are lying in darkness. In the name of God and of humanity he pleaded the cause of this Society; in the interests, yes in the interests through their reflex action on the Church at home, he appealed to them to forward the interest of the Church abroad.

The Earl of Ravensworth, Earl Percy, M.P., Sir M. White Ridley, M.P., the Bishop of Brechin, and others addressed a meeting that was rightly described as enthusiastic: it was felt that, for the first time for many years, the claims of the Society had been fully laid before the citizens of Newcastle, and had been admitted by them as just and righteous.

* * *

LADIES' ASSOCIATION, S.P.G.

THE Committee of the Ladies' Association have been glad to find that, at the close of their financial year, in addition to a balance in hand, the subscriptions and donations received during the year 1880 amounted to 5,162*l.* The expenditure during the same time was 5,241*l.* The total receipts include 770*l.*, a Special Fund entrusted to the Association for the support of 200 female scholars in various Mission Schools, and therefore not available for the general purposes of the Association, or for its chief object, which is the maintenance of Female Teachers. There is a small increase (170*l.*) in the receipts over those of the previous year.

The Zenana Missions at Bombay, Calcutta, Cawnpore, Delhi, and Madras have prospered during the year, the pupils under instruction being about 1,600. A sixth Zenana Mission has been commenced at Ahmednagar, in the diocese of Bombay, and small grants have been given in aid of the work of female education carried on at Dapoli, at St. Matthew's, Grahamstown, and at Clydesdale, Kaffraria. In addition to the pupils in the zenanas and in the schools connected with the Zenana Missions, about 1,100 girls are being taught in the 19 schools connected with the Ladies' Association in Roorkee, Burmah, Japan, Madras, Madagascar, and South Africa, and 180 are maintained and educated in S.P.G. Schools at the expense of members of the Association. Two fresh workers have gone out this year to reinforce the Missions at Ahmednagar and Madagascar; three, who had been obliged to recruit their health by visits to England, have returned to their Missions with renewed strength and energy; and ninety-five Teachers, European and Native, are now on the list of the Association. Two hundred and fifty English Working Parties have contributed a large quantity of work and native clothing, and the Association has thus been enabled to despatch forty large and valuable boxes in the course of the year to India, South Africa, and other parts.

The insufficiency of the income of the Association to meet the various applications received from abroad has again been a cause of deep regret to the Committee. From South India, Ceylon, Burmah, Madagascar, and South Africa applications for teachers have been received, and most reluctantly refused or postponed. Fresh exertions are therefore urgently needed on the part of all who value female education, and who are able and willing to second the efforts of the Ladies' Association to promote it.

REPORTS RECEIVED.

Reports have been received from the Rev. F. Bohn, W. Drew, S. Endle, H. J. Harrison, and F. H. T. Hoppner of the Diocese of *Calcutta*; Tara Chand of *Lahore*; H. Lateward of *Bombay*; H. M. D. Courtney of *Labuan*; C. Tonkin of *St. John's*; W. H. R. Bevan of *Bloemfontein*; H. Lambert and H. Whitehead of *St. Helena*; W. Puttock of *North Queensland*; H. H. Barren of *Ballarat*; T. M. Wood and T. P. Massiah of *Newfoundland*; and J. Crowther of *Nassau*.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, December 17, 1880, Bishop Perry in the Chair. There were also present the Bishops of Antigua and St. John's, the Master of the Charterhouse and Canon Gregory, *Vice-Presidents*; Rev. B. Belcher, Archdeacon Blomfield, Rev. W. C. Bromehead, Rev. B. Compton, Rev. R. T. Davidson, Gen. Davies, Rev. J. W. Festing, Col. Gillilan, Rev. J. Goring, Gen. Lowry, C.B., Rev. J. F. Moor, Rev. E. J. Selwyn, A. Strickland, Esq. (Treasurer), W. Trotter, Esq, Gen. Turner, and S. Wreford, Esq., *Members of the Standing Committee;* H. McL. Backler, Esq., Rev. G. F. Barrow, Rev. G. T. Cull Bennett, Rev. H. R. Blakiston, Rev. J. A. Boodle, J. Boodle, Esq., Rev. V. G. Borrodaile, Rev. R. H. N. Browne, Rev. W. Calvert, Rev. N. G. Charrington, T. Charrington, Esq., Rev. T. Darling, Rev. J. G. Deed, Rev. C. Dent, Rev. R. J. Dundas, Rev. J. J. Elkington, C. C. Ferard, Esq., Rev. Dr. Finch, J. F. France, Esq., Rev. C. D. Goldie, Rev. C. W. Hatten, Rev. W. C. Hayward, Rev. H. G. Henderson, Rev. W. W. Howard, G. B. Hughes, Esq., Rev. C. A. Jones, Rev. Dr. May, Gen. Moberly, Rev. J. F. Moor, Rev. C. F. Norman, A. North, Esq., Rev. R. S. Oldham, Rev. Dr. Pearson, Rev. E. B. Penfold, Rev. G. P. Pownall, W. Pugh, Esq., J. W. B. Riddell, Esq., H. C. Richards, Esq., Rev. W. F. Satchell, Rev. J. Sorrell, Rev. H. D. Thomas, Rev. C. F. Ward, Rev. H. E. Willington, Rev. John Wood.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income to November 30th, 1880 :—

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Nov., 1880.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total Receipts.	Total Payments.
	£	£	£	£	£
I.—GENERAL	30,646	9,105	3,827	43·578	83·577
II.—APPROPRIATED . .	4·357	—	5,217	9,574	9,784
III.—SPECIAL	31·329	100	1·937	33,366	31·395
TOTALS . .	66,332	9·205	10·981	86,518	124·756

B.—*Comparative Amount of Receipts at the end of November in five consecutive years.*

	1876.	1877.	1878.	1879.	1880.
I.—GENERAL:					
1. Subscriptions, &c. . . .	£26,827	£27,471	£28,877	£28,640	£30,646
2. Legacies	12,012	11,634	13,266	10,088	9·105
3. Dividends	3,915	4,083	4,227	4,165	3,827
	42,754	43,188	46,370	42,893	43,578
II.—APPROPRIATED	8,833	25·540	19·571	9·525	9·574
III.—SPECIAL	28,663	22,979	21,670	28,201	33·366
TOTALS	£80,250	£91,707	£87,611	£80,619	£86,518

3. On the recommendation of the Standing Committee the Rev. E. P. Sketchley, M.A., of S. John's College, Oxford, Incumbent of S. John's, Aberdeen, was elected Clerical Assistant Secretary of the Society in the room of the Rev. Henry Swann, resigned.

4. The Secretary, on behalf of the Standing Committee, announced that the Bishops of Liverpool, North China, Mid China, Jamaica, and

Zululand, and the Rev. G. H. Wilkinson, Vicar of S. Peter's, Eaton Square, London, would be proposed in January for election as Vice-Presidents at the Annual Meeting in February next.

5. The Secretary announced that the members of the Standing Committee who would retire at the February Meeting were, *from paucity of attendance*, C. M. Clode, Esq , Hon. and Rev. E. C. Glyn, Rev. H. V. Le Bas, and *from seniority*, Rev. W. Cadman, Rev. R. T. West, and W. Trotter, Esq. And it was announced that the Standing Committee would propose at the Meeting in January for election in February :—Rev. W. Cadman, Hon. and Rev. E. C. Glyn, Rev. W. F. Kelly, Rev. Dr. Forrest, J. G. Talbot, Esq. M.P., and W. Trotter, Esq.

6. The Secretary announced that the members of the Continental Chaplaincies' Committee, who would retire at the February Meeting were from *paucity of attendance*, the Right Hon. J. G. Hubbard, M.P., and J. Wigan, Esq. ; and *from seniority*, Canon Wade and Canon Cazenove, and that the Continental Chaplaincies' Committee would propose at the Meeting in January, for election in February, Canon Wade, Canon Cazenove, Rev. H. Swann, and L. M. Rate, Esq.

7. On the recommendation of the Board of Examiners the following students of S. Augustine's College, Canterbury, were accepted for Mission work :—Mr. J. G. Morling ; Mr. J. A. Colbeck, for Rangoon ; Mr. A. Ramsden ; Mr. J. Deacon ; Mr. A. Brittain ; Mr. G. D. Webster, for Pretoria ; Mr. J. W. Austin ; Mr. N. Le Moine, for Newfoundland ; Mr. T. E. Darvall, for Madras ; and Mr. H. F. E. Whalley. On the same recommendation Mr. J. G. Revill was accepted for catechist's work in the diocese of Antigua.

8. On the recommendation of the Standing Committee the seal of the Society was ordered to be affixed to a power of Attorney, appointing the Rev. H. W. Wasse, English chaplain at Rome, to be its lawful attorney and representative in Rome, to defend any suit, action, or other legal proceeding, in connection with the building of the English Church at Rome, which may be commenced against the Society in any Roman Court of Justice ; and also to institute any such suit or action as may be authorised by the Society, an indemnity had been given to the Society by the Roman Church Building Committee that all expenses connected with such legal proceedings would be repaid by the said Committee out of the Special Fund at their disposal. Also, on the recommendation of the Standing Committee the seal of the Society was ordered to be affixed to a power of Attorney for the diocese of Wellington, substituting the name of Mr. W. H. Levin for that of Mr. G. Hunter, deceased, as one of the trustees of the Society's property in that diocese.

9. The Rev. E. J. Selwyn brought forward the motion, of which he had given notice at the last Meeting, viz , "That the Report of the Standing Committee on the Report of the Special Committee on the Society's Constitution be laid on the table."

After discussion the motion was unanimously adopted, and the Report of the Standing Committee was accordingly laid on the table by the Secretary. The Report was to the following effect :—

"That the Standing Committee approve the Report of the Special Committee on the Constitution of the Society, and advise the Society to adopt the thirteen resolutions appended thereto."

10. On the recommendation of the Standing Committee the sum of 80*l.*, an unappropriated portion of the Society's grant to Maritzburg, was applied to the support of the Rev. W. E. Hunter, and the balance of two appropriated funds, amounting to 46*l.*, was granted to the Bishop for the benefit of Messrs. Page Wood and Hunter, two of Dr. Colenso's clergy, who had at great sacrifice relinquished their posts under Dr. Colenso, and placed themselves under the Bishop of Maritzburg.

11. The Secretary announced the death of the Rev. E. C. Woollcombe, Rector of Tendring, Essex, and on behalf of the Standing Committee proposed the following resolution, which was unanimously adopted :—

"The Society for the Propagation of the Gospel in Foreign Parts desires to place on record its sense of the loss which it has sustained by the decease of one of its Vice-Presidents, the Rev. Edward Cooper Woollcombe, formerly Fellow and Tutor of Balliol College, Oxford, and Rector of Tendring. No warmer friend nor more conscientious member has the Society ever enrolled in the Corporation : the minute and painstaking care with which for so many years he strove to excite and to cherish a Missionary spirit among successive generations of undergraduate members of his University is well known to those, now widely scattered, who felt his influence, and were made partakers of the spirit which animated him : for the promotion and welfare of the Society and of objects germane to the Society's work, his pen was ever ready, his purse ever open, and his best efforts freely given ; an enthusiastic promoter of the extension of the Colonial Episcopate, the dignity and responsibility of a Colonial Bishopric were more than once pressed upon him ; from a position so prominent his modesty withheld him ; yet in his own sphere he exercised for God a widely extended influence, which will not cease to be felt by those who cherish his memory and example."

12. The Secretary presented a volume, "The History of Grace Church, Jamaica, Long Island," which had been brought to England by the Bishop of the Diocese as a gift from the Parish, and the Secretary was instructed to convey to the Rector of Grace Church and to the Bishop of Long Island the Society's cordial thanks.

13. The Rev. C. D. Goldie gave notice that he would, at the Meeting in January next, move "That the Board do now proceed to take into consideration the Report of the Special Committee on the Constitution of the Society."

14. Mr. J. W. Riddell gave notice that he would, at the Meeting in January next, move "That the number of attendances of the six retiring members of the Standing Committee be laid upon the table."

15. The Bishop of S. John's gave an account of the work of the Church in Kaffraria ; and Archdeacon Chiswell addressed the meeting with respect to the wants and condition of the Church in Madagascar.

16. All the Candidates proposed in October were elected into the Corporation.

The following were proposed for election at the Annual Meeting in February, 1881 :—

The Rev. S. G. Scott, St. Saviour's, Battersea ; Rev. G. R. Weston, Merston, Chichester ; Rev. A. Malim, Chaplin to the Forces, Aldershot ; Rev. S. Rundell, Godolphin, Helston ; Rev. J. S. Holden, Ashton-on-Trent, Derby ; Rev. W. F. Elgie, Otterbourne, Winchester ; Rev. J. Lindsay, St. Clement Danes Strand, W.C.

THE

MISSION FIELD.

The field is the world. The seed is the Word of God.

FEBRUARY 1, 1881.

PRAY FOR THE PEACE OF JERUSALEM.

IS it too much to ask all readers of our magazine to add, for the present, to their daily prayers the Collect for the Fifth Sunday after Trinity, with especial reference to the troubles in South Africa? Surely especial prayer is needed for our brethren in that portion of the field; and surely no words could be more appropriate to their present circumstances than those in which we ask that "the course of this world may be so peaceably ordered by God's governance, that His Church may joyfully serve Him in all godly quietness."

It was but a short time since that we spoke in these pages of the thankful hope with which we hailed the return of quietness to those dioceses on account of which so much anxiety was felt during the Zulu war. But it has not pleased the Divine Father that the dawn of peace for South Africa should grow into day. Indeed matters are worse than before; for the disturbances are more widely spread, and threaten to extend yet further; while the nature of the conflicts are such as, unless ordered otherwise by the Church's Head, to cause everything English, and English Christianity with the rest, to appear antagonistic to the national interests of those whom our Church is striving to shepherd or to bring into the fold.

Names of places in the diocese of Pretoria, familiar to our readers through the graphic letters of the Bishop and the Society's Missionaries as seats of promising churches, are now familiar to all through the daily papers, as spots where outrage and bloodshed are rife, and British soldiers are holding out with scant supplies against angry besiegers. All the South African dioceses are more or less affected; and, though at such a time our information, beyond what is open to the public at large, is necessarily meagre, it is enough to arouse the utmost anxiety lest the work of years past should be much thrown back, or even to a great extent wholly undone.

Archdeacon Waters writes from Transkei, "Many Mission stations have been burned, and numerous native Christians murdered. St. Mark's has been fortified by the Colonial Government."

The last letters of the Rev. E. L. Coakes have the ominous heading "The Camp, Umtata." We give them as they are, the hasty form of composition speaking plainly of the circumstances under which they were written:—

"*October* 28*th*, 1880.

"You will perhaps like to hear some particulars of what has happened here. Sunday, Rev. S. Adonis brought news from Amampondomisi Great Place, of foul murder of Magistrate Hope and two Umtata volunteers, Warrene and Henman, by Chief Umthlonthlo. Magistrate Welsh besieged in stone building at Tsolo, with Rev. Cameron and R. Stewart of Umtata, nine other men, with women and children, by Umditshwa, chief of other section of same tribe. Attack on Umtata to follow—meeting of inhabitants. Three houses and stone school house barricaded—houses to within ten miles sacked.

"*Monday.*—Laager formed. Shops on Pondo side of river looted before our eyes. Skirmishing—firing during the night.

"*Tuesday.*—Ungangelizwe, Chief of Tembus, at chief magistrate's office with 200 men, PROFESSING loyalty. Unquiliso, Chief of Amapondo, with large army on opposite bank of river, PROFESSING friendship, each warning against the other. Tsolo news (of Welsh) very contradictory. Thompson, magistrate of Gatberg, hemmed in. Letters from Shawbury—many European prisoners—night alarm.

"*Wednesday.*—W. Goss arrived, after many narrow escapes from near Tsolo; more houses near Umtata sacked.

"*Thursday.*—Letters from Tsolo, announcing intended attack by Umditshwa, and praying for fifty men to cut them out—thirty men are to try! Troops on way from colony. All here quite well."

"*November* 4*th*, 1880.

"I will continue the diary begun last Thursday. Then great anxiety for Tsolo party, expecting attack that night.

"29*th.*—Tembu Chief Ngangelizwe asked Major Elliot permission to live in camp, for could not control or trust his people—not even his own brother. Brought back to school his five boys, who had run home 'scared.' This action has quite nonplussed Tembus, many of whom strictly loyal to him, though implicated in great plot against Government.

"30*th.*—The thirty men could not be spared for Tsolo. Offer of Pondo chief to rescue the party accepted. Six picked men—Granville, J. J. Vice, Loder, J. Vice, Cowie, and T. Matthews, headed by Morris, a Pondoland Missionary who had conducted negotiations, started to lead Pondos. Enterprise most critical, for good faith of Pondos doubtful.

"31*st.*—Holy Communion at 7.30 in Cathedral—Morning Prayer at 11.30 in camp. Kaffir Morning Prayer at 12.30 in Cathedral, English Evening Prayer 3.30 in Cathedral. Offertories for War Relief Fund—many families utterly destitute. Eight European men escaped from Shawbury, whither after wonderful escapes they had collected. Chief Umthlonthlo had threatened to murder all the *men* there on first reverse. Women and children still there in imminent danger—no force here to rescue them.

"*Nov.* 1*st.*—Rev. Cameron and four others arrived from Tsolo. Rest of party came in waggons P.M. Chief Magistrate, Major Bourne, and four other magistrates met Pondo army to thank them. Gangelizwe present, and great quarrel with Pondo chief. Only presence of our force on this side river deterred Pondo army, as we have since heard, from massacring all whites present (myself and my sister present). Captain Giles and ninety men arrived.

"2*nd.*—Eight Fingoes brought news of massacre of native Christians at Mbogotwane—outstation of St. Augustine's.

"3*rd.*—News of attack on Clarkebury; All Saints' and St. Alban's already destroyed, with magistracies and shops.

"4*th.*—Levey, R.M., near St. Mark's attacked—St. Mark's in danger. Fingoland unsettled. All Missionaries safe. All quite well here."

There are, it will be seen from the above, gleams of comfort and hope in the midst of so much that is dark. But the most consolatory sign is the fact that the South African Church is not standing still, paralysed by danger and disappointment. On St. Andrew's Day, five Prelates of the province — the Metropolitan and the Bishops of Maritzburg, Bloemfontein, Grahamstown and Pretoria—were gathered together at Cape Town to consecrate a new Bishop for the territory ravaged by the late war, the Venerable Douglas McKenzie. In his sermon at the consecration, Canon Lightfoot referred at some length to the former Bishop Mackenzie, as a memorial to whose noble spirit and work the Zululand diocese was founded. The offertory was for the Memorial Church at Isandhlwana, and reached 35*l.* The six Bishops did not separate without sending forth an united and most timely pastoral to all the clergy and faithful in the South African Province, the last words of which will bring us back very appropriately to the thoughts with which this article commenced.

"We cannot conclude without referring to the heavy sorrow and calamity which has overtaken the country in which we dwell. We ask you, both in your churches and in your homes, to join with us in humble and earnest supplication to Almighty God that tranquillity may speedily be restored to the land, and an assured and lasting peace established. Let our prayers be accompanied by an acknowledgment of our many sins and shortcomings, both as a Church and as individuals. Especially do we need more fully to recognise our great responsibilities as stewards of the grace and truth of God, not for our own sakes only, but for the regeneration of the vast heathen population which surrounds us. We have good hope that the call of God addressed to us through the events of His Providence, and more especially sounding now in the message of His Church at this Advent Season, will stir us up to a clearer and fuller recollection of the claims of our great King upon us. Our sense of these claims should be evidenced, as in other ways, so particularly by more liberal offerings to His Treasury and by a more willing and cheerful dedication of our sons to the service of the sanctuary. You have not been backward in sparing them at their country's call to brave danger and hardship in her defence. There is a nobler war against falsehood, sin, and wrong, to be waged under the banner of our Heavenly King. Still, as of old, His appeal is made: 'Whom shall I send, and who will go for us?' Let it not be made in vain."

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A VISIT TO ST. JOHN'S COLLEGE (S.P.G.).

(*From the* "Rangoon Church Magazine.")

I WRITE a simple account of what I myself saw of Missionary effort.

It is surprising to me how few people take any interest in the work which is going on in their midst. "We have not half a dozen visitors in a year," said Dr. Marks, in reply to my inquiry. "It would," he added, "be a great encouragement to teachers and pupils if people would show a little more interest in the work. These same persons will very likely go home to England and tell the people there that the Missionaries are doing nothing in Burma!"

I made up my mind to witness the full day's work, so by 6 A.M. I had galloped from my bungalow in Cantonment to the College, where I found all astir. Some boys were playing marbles, others conning over lessons, or playing snatches of airs on the fife. The second bell at half-past six rang out before we had finished *chota hazri*, but with Dr. Marks and Mr. Scott I walked over to the College, where the boys were all assembled in the big hall, which, as I ought to have told you, is 150 feet long by 50 broad, and very lofty. The master on duty presented the prefects' reports:—"All right, except two boys, who have slight fever." Leaving the head master to marshal the boys into chapel, the Principal went to examine his sick boys, with whom he joked and played, and soon persuaded them that there was nothing the matter with them (though he gave them each a dose of castor-oil), and sent them over to the house to get some tea and toast. He says that he very rarely has to call in a medical man. He keeps his own stock of medicines, and his long experience has made him quite able to cope with most of the ailments of his boys, who seem to have great confidence in him. He told me with gratitude that death had never yet invaded the College.

We went into chapel, which was quite filled by the boarders. The service was in Burmese—shortened Matins, lasting only about ten minutes. The hymn, "Forth in Thy Name, O Lord, I go," was sung in English by the boys with much heartiness. We got out of chapel, and Dr. Marks took me a round of inspection of the dormitories, of which there are six—large, lofty, and thoroughly well ventilated rooms. To a stranger the cots seemed packed with beautiful disregard to sanitary rules, but the ventilation is so good that Dr. Marks has no fear on the score of health from the crowded state of the rooms. Still he finds it necessary, to his evident regret, to announce every now and then that his accommodation for boarders (about 140) has reached its limit. The boys make their own beds, and do it very tidily. Inspection over, we returned to the Principal's room, which, as I have told you, is a corner of the verandah at the south-east of the building. The door was besieged with boys anxious to show their exercises before school time, for doing which they get extra marks. The writing was very neat and regular, and much pains are evidently bestowed upon this branch of instruction. The boarders are at private study under their prefects. The drum and fife band of the Rangoon Volunteer Rifles, composed of twenty cadets of the College, are practising "My Grandfather's Clock," under the tuition of a band sergeant of H.M.'s 89th Regiment.

At 8 A.M. the boys marched in to breakfast. When they had finished, the band resumed practice, and the other boys went to play at various games. The Principal's room was crowded, but he seemed to like it to be so. Not only were pupils there with their exercises, but people on all sorts of business came to consult him. There was the inevitable loafer, who was charitably consigned to the Government chaplain; the "old boy," who had "heard of a vacancy," and wanted, for the twentieth time perhaps, a letter of recommendation. There was the mother who came to tell how her sick boy was getting on. There was the poor fellow in trouble, who wanted a note to the big man; and there were parents bringing boys to be admitted. This process amused me greatly. One boy was about 14, a sharp, jolly-looking lad, with his putsoe's end turned jauntily over his shoulder. Unlike the others, he stood erect before his new master. "I first-class boy from—Government school." But his English soon ran out, and the Burmese conversation consigned him to Class IV. He came to be a boarder. "Why have you brought him?" asked the Principal. The answer was of course very complimentary. "Do you know that this is a Christian school, and that if your boy comes here he will have to learn our religion?" "O yes," they wished him to learn it. "That by no means," Dr. Marks explains, "says that they wish their son to become a Christian, but they wish him to learn the *bah thah*, a term that comprehends the language, literature, customs and religion—in a word, English." Still I thought this was fair and honourable dealing on the part of the teachers; and whilst there is a secular Government school half a mile off, parents cannot complain that their children have to learn Christianity. "But," added the mother, who appeared to be decidedly John Burman's better half, "be sure you chastise him; don't put out his eyes, and don't break his limbs—but don't spare the rod." The Burmese believe strongly in corporal punishment, and while they are very kind to children, they whip them soundly on occasion. Dr. Marks says that although he cannot do entirely without the rod, yet there is very little flogging at St. John's.

Another bell rings, and we have to go over to the house to see the English boys' breakfast, at which the second master presides. Then our own breakfast is ready; but there are barely ten minutes allowed for its consumption. The school bell is ringing; boys come trooping in from all quarters, some few in carriages, the rest on foot. They ranged themselves in their classes in as good order as an English school. There are thirteen classes, some with as many as fifty boys in them. It is a most curious and picturesque mixture of English, Irish, East Indians of all kinds, Armenians, Bengalis, Mussulmans, Parsies, Madrassis, Hindus, Chinese, Shans, Karens, Talines, and Burmese. Yet they seem to get on together, and no distinction of race is recognised in school.

Our entrance was the signal for silence. The Principal and head master stood behind desks in the centre of the great hall. The choir boys came out first, and formed a double row. Then the other Christian boys marched out, and formed in ranks behind the choir. A few verses of St. Luke's Gospel were read in English by the

Principal, and in Burmese by the head master; and then all Christians knelt for a short prayer in both languages, the heathen boys remained standing with folded arms. Prayer over, the classes were grouped for the Bible lessons, which are given only by Christian teachers (of the thirteen only four are heathens). I followed the Principal to his group, the first and second classes, containing sixty-five boys, of ages varying from 20 to 12 — Christians, heathens, and all nationalities joined together. The portion which had been read at prayer-time formed the subject throughout the school.

I wish I could give you some idea of this lesson. The Principal was evidently at home with his work, his subject, and his boys. I never heard a lesson like it before. The questions were now in Burmese, now in English, then in both tongues. The boys were all eagerness to answer or to ask. I tried to distinguish the Christians from the non-Christians, but every guess was a mistake. One Burman lad answered with great interest and intelligence. "Surely," I said, "he is a Christian." "Not yet," said Dr. Marks. "He is the *dux* of the school. His father is the principal Burman in Rangoon, and chief custodian of the Shway Dagon Pagoda. One of the lad's brothers, a pupil here, was baptized by me, and the father was present. I have very great hopes that this boy, too, will become a Christian, but I always fear to *hurry* the boys."

All this gave me much food for thought. Dr. Marks tells me that he has other and private classes for Christian boys, and for communicants, &c. The Bible lesson over, the classes went off into their own room, the head master taking the first in their secular subjects. First he had to declare the results of his last fortnightly examination. He had examined the boys' papers very carefully, and he now showed the results. I was surprised at the difference of the numbers. Mr. Scott explained that St. John's boys very easily get situations. As soon as a boy is fit for an office (and very often before), an opening is found for him chiefly by his old schoolfellows, so that in several large offices in town all the clerks are *spidges*, as the S.P.G. boys are called. Then the class has to be recruited from below, and hence the difference. I looked over some of the mathematical papers, and thought them very creditable alike to teacher and pupils. We went round the classes together. The teachers seemed very young, but they are nearly all Dr. Marks's own pupils, and they know his ways and rules.

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RANGOON.

A VISIT TO TOUNGHOO.

TOUNGHOO is a station 300 miles from Rangoon, difficult of access, but very beautiful; the distant hills bound the view, and the constant changes of scenery make the look-out across the river (which lies in the foreground), over well-wooded plains, and the lower ranges, to the higher hills, singularly pleasing. The journey by water ordinarily occupies from twelve to twenty days, but occasionally a steam launch goes up in four days; and Mr. Fairclough and the Archdeacon of Rangoon were fortunate enough to have passage there and back in a launch, on the occasion of their visit. They reached Tounghoo, October 23rd, and remained four days; long enough to see how important the work there is, but not long enough to travel through the hills amongst the outlying village stations. They were "tied to time" by the return of the launch, and also by the falling of the river.

The Mission at Tounghoo is the largest in Burma, and for success, for encouraging prospects, and for the importance of the openings to the introduction of Christianity there offering themselves, it cannot be too highly regarded. As is the case with those who inhabit the lower hill tracts in India, there seems to be amongst the Karens of the hills a great readiness to receive Christian teaching and education. In speaking of Mission work in these hills, we must not overlook the common influence in favour of Christianity exercised by the teaching of the large and well-managed Roman Mission, and of the much larger settlements of the Baptists. Though their teaching is distinct, and though they, like ourselves, occupy separate villages and districts, yet the general effect of their labour, as of our own, is the overthrow of heathenism, and the introduction of the faith of Christ, over large districts of the country. Amongst these people the Church advances with large strides, and the foot of the reaper is at the very heel of the sower.

The Mission staff at Tounghoo consists of the Rev. T. W. Windley and six deacons, all native clergy, except the Rev. W. E. Jones, whose assistance is very valuable in training the choir, and playing the harmonium; he possesses also considerable medical knowledge, and is in other ways "giving proof of his ministry." There are also two lay assistants, candidates for the diaconate, and several junior school masters. Mr. Windley's work is indeed most valuable; he is the centre and life of the work, humanly speaking. He is devoted and active in his journeyings through his districts; at home in the Mission House, his personal influence amongst his Missionary brethren, clerical and lay, is very great. The secret of success abroad and of the singular harmony which prevails amongst the brotherhood of the Mission House at home, must lie in the prayerful lives which they lead. United prayer begins and closes the day, and consecrates efforts which, on the part of all, are most unremitting and self-denying, and well sustained. Each there has his separate and particular duty, but it is a part of the combined and well directed work in which all are cordially united. A short account of the work laid out for the Archdeacon and Mr. Fairclough (Missionary in charge of Kemendine Mission, Rangoon), will give better than anything else a glance at the work of this Mission.

On the day of their arrival a meeting was held at the Mission House, to which came all the Mission staff, and also the station chaplain. There were many points discussed of interest and consequence; and several resolutions were arrived at which will probably form the starting-point of useful work in the future. Some of these referred to the site and erection of the new Mission buildings, and the amount of Government aid to be officially asked; to the work of the Mission press, and to the preparation of translations of Holy Scripture, and of other works, devotional and educational—all of them subjects of great local importance. But there were two matters of more general interest: one of them was the proposed formation of a branch of the "Diocesan Additional Clergy Society," which would help to support the staff of native clergy who are not borne on the strength of the S.P.G. grant; the other, the introduction of a branch of the Church of England Temperance Association (an offshoot of the Rangoon Diocesan Branch), for the promotion of temperance amongst the native converts. There is a great deal of occasional intoxication amongst the Karens, who drink a powerful native spirit called *Koung*. The American Baptist Missionaries, who are generally total abstainers, enforce total abstinence, as of necessity, amongst their converts. But already it is possible to discern a reaction amongst them, against the arbitrary imposition of a law which is not one of the gospel, and also a serious tendency towards secret drinking, and worse, *hypocrisy* amongst those so restricted. It was thought that the "Church of England

Temperance Association," offered a freer and sounder foundation for temperance work; and one attractive both to clergy and lay converts, in its embracing their work in a bond of union with that of the Church at home, in opposition to the dangerous and deadly sin of drunkenness. It will doubtless interest the friends of this association at home, to find brethren in these remote districts of the Karen hills. The Mission staff, both English and native, will do all they can by personal example, to make this association a strong one in these districts. It will probably be adopted in other stations also.

The following day was Sunday, a pleasant and eventful day, and one which will long be remembered with satisfaction. Mr. Fairclough went to the early Karen celebration, across the river; he found a large congregation, and was greatly struck with the devout bearing of the communicants. The Archdeacon went to the Tamil service at the Mission House Chapel at the same hour. The Rev. J. Krishna, one of the deacons, officiated. There was a small but attentive congregation. Mr. Krishna's manner was earnest and dignified. He interpreted the Archdeacon's address very readily; he is master of Tamil, but prefers the Karen language, which, with English, he knows very well. At 11 A.M. the whole Mission staff went across the river to the Karen morning service at S. Paul's Church. This is the "mother church" of the Mission, and is a large and well-arranged building which holds 400 people. It is only partially seated, as, though the men sit on benches, the women prefer sitting on the ground. The service was most stirring and hearty. A native deacon intoned the service; two of the deacons read the lessons; an excellent and well-trained choir of surpliced boys (wearing the surplice over the usual native dress), sang the responses and other parts of the service; Mr. Jones supported his choir very efficiently on the harmonium. It was very touching to hear the service of the Church of England thus effectively, and most devotionally rendered in the Karen tongue, and to hear the part of the congregation well sustained throughout the large congregation. The Karens are born singers; their voices are sweet and mellow, and they take their several parts intelligently and heartily. There must, of course, be plainer services held at the village churches; but Mr. Windley feels that a bright and musical service is very attractive to these people, who have so great a fondness for singing. The effect of Church hymns, and of the songs taught in the schools, is very powerful amongst them; they may be heard in far-off villages, singing together in groups, after the day's work is over, so that the cultivation of their voices, and the teaching of hymns and of songs, is worthy the attention it receives from the Missionaries; the hymn will often penetrate further than the school lesson. There could be no question about the wisdom of a choral service at the head quarters of this Mission. The Archdeacon's address was interpreted by Mr. Windley. After service a large portion of the congregation waited to greet the "Bishop's Deputy," as they called the Archdeacon in loyal recollection of the Bishop. Many of these were Karen women; some married, with their children in their arms, whose little hands were put into the Archdeacon's, apparently with their good will; others were unmarried. The manner of these women is perfectly independent, but modest and attractive; they seemed to come out of church with the influence of the service upon them. To one long acquainted with the restrictive Indian customs, it is pleasant to see women here taking their equal part in the services of the Church intelligently and devoutly; and to notice their friendly and respectful bearing towards the Missionaries. In their influence for good there is much hope for the success of Missionary effort amongst these tribes; for in their frank and reverential manner towards the Missionaries, as in that also of the men, it is easy to see how much they are attracted towards Christian teaching.

On the following day (Monday) the clergy and others, connected with the Mission, assembled in the Mission House Chapel at 7 A.M. The original intention was to have had a "quiet day" together; but this was given up, as the time of the Archdeacon and Mr. Fairclough was so limited, and there was so much work to be done. There was, however, a short service, and an address by the Archdeacon on the subject of the resolution, "We will give ourselves continually to prayer, and to the ministry of the word" (Acts vi. 4), a resolution which is decidedly that of the Mission; as daily, morning and evening, the members present assemble there, and all important steps of ministerial work are there grounded.

After breakfast the party went to the Mission school under the Rev. J. Krishna. A very thorough examination of the school took place, partly with a view of ascertaining its value as a Mission school, and partly its position with reference to the Government standard. After an examination of all other schools in the station, this school appears to be decidedly the best in Tounghoo; and as a centre of education, and with regard to Mission work, it seems to be doing excellent work. The labours of Mr. Krishna and his subordinates (assisted as they are by the constant help of the English Missionaries) are very successful. The school is popular, and is likely to increase in size. There is sometimes a tendency, in Mission schools in India, to give too great attention to the standard required by Government. The presence of numbers of heathen children gives, of course, a secular aspect to the school. In meeting their requirements care has to be taken to offer as good an education as could be obtained elsewhere; and it is generally the case that the Mission school is the most popular school in the station where it is established. But the end of education, from a Missionary point of view, is the inculcation of Christianity; to this object secular education is subordinate. Under any other view there is no reason why secular education should not be left to the Government school, rather than that it should be made one of the chief demands on the time, attention, and finances of a Mission to the heathen. At the Mission school at Tounghoo an excellent education is given; and at the same time the results of the Archdeacon's inspection proved that the religious instruction was equally satisfactorily given; and the school appears to be successful as a Mission agency. From this point of view it is perhaps the most encouraging school in the diocese.

A girls' school is a great necessity here, and Mr. Windley is most anxious to establish one on a thoroughly good foundation. There are several schools where girls are taught, but these are "mixed schools," where boys and girls (some of them 16 or 18 years of age) are taught together. It is somewhat strange to find in the East schools of this character; but there has been no objection raised on any occasion to "mixed schools" amongst the Karens; and in the singing lessons (which are usually given by note) the voices of the boys and girls mingle most pleasantly together. Mr. Windley, however, proposes to have a girls' school by itself, and to train the girls for domestic life as much as possible. His wish is to have not merely schoolmistresses, but "*Sisters*" who will take an interest in the training of their pupils. The plan is likely to succeed. Already both the Roman and Baptist schools have such teachers; in the former case they are nuns, in the latter they are known by their usual name; but they are in either case single ladies who devote themselves to this work. The opening here is a most promising one. The influence of the women is very great, and there is no caste, or other Oriental restriction which forms an impediment in the way of such schools elsewhere. The Karens are great singers; and the villages and hills resound with the songs they learn at school, and carry to their homes with them when the school months are over. The women are tasteful embroiderers, and would learn many accomplishments of this kind with facility; they are naturally quick, and anxious to learn. A large central girls' school would be a blessing to the whole of the Mission district, which already numbers forty-two villages. Mr. Windley's plans were considered very sound and practical, both by the Archdeacon and Mr. Fairclough. The usual want, that of money, will soon be felt in establishing them; it is to be hoped that those who have money, and cannot render personal service in the Mission cause, may be stirred up to supply the means of successful work and outlay to those who give themselves to "the work of the ministry."

At a meeting held on the evening of this day at the Mission House, it was resolved that a girls' school should be established, and that two ladies, who could live as "sisters," should be asked to come from England to superintend the work of female training and education, with schoolmistresses and other teachers under them. There can be no doubt that the frank and open nature of the Karen women will make such a work a most interesting occupation to those who undertake it, and one most widely influential for good.

On the next day (Tuesday) the Archdeacon went to the Mission House, where the native deacons were gathered together, to address them. Mr. Windley and Mr. Jones interpreted for him. He also questioned the deacons on many points connected with their office, and with the truths of Christianity, to which they responded thoughtfully and satisfactorily.

A considerable part of this, and of other days, was spent in visiting and examining the schools and Mission arrangements of the Romans and American Baptists—a comparison of the system of instruction and discipline in these Missions with that of the English Missions being very useful. The English clergy were very kindly received and welcomed by their rivals in good works; and it is to be hoped that their general friendly feeling in setting forth the main doctrines of Christianity is more noticed by the heathen than the differences of Church or sect. The tract of country which comes under their united influence is very considerable.

The Archdeacon had expressed admiration of some of the work in weaving and embroidery made by the Karen girls, the Sunday clothes of some of whom (which were made entirely by themselves), were a study. He had wished to take away some specimens of their work to send to England. Accordingly, on the last day of his stay, a number of them came across the river to see him, bringing proofs of their taste and skill. He was greatly struck with their tact, and the generous feeling they showed. Some of the less valuable and beautiful articles were offered for sale, others being reserved. But when a few things had been purchased, just sufficient to prevent his being put under any great obligation, many of the reserved articles were presented to him, to the value of four or five times as much as that of the purchases. This was done with a considerable refinement of manner and natural grace; and it was impossible to do otherwise than accept what was so frankly offered. There was no opportunity allowed on the occasion for any return present; but they are not to be forgotten. The day's work included a visit to the grave of the devoted Missionary, Mr. Warren, who died at the station, where the Mission party stood bare-headed at the grave of one who was a pioneer in the work in which they are now successfully engaged.

In the evening there was a short, hearty, and bright service in the Mission House Chapel, which will be long remembered by those who were visitors. In the verandah afterwards several hymns were sung, with "Hosanna," and the "Gloria in excelsis," by the Mission choir. Their singing was delightful.

And thus ended a most cheering and pleasant four days' visit to this Mission—days of good hard work, as well as of interest and pleasure; for the whole party were engaged without intermission, except for "tiffin," from 7 A.M. to nightfall.

The Archdeacon and Mr. Fairclough started early in the morning for Rangoon, well pleased with the life and progress of this Mission, and hoping to do something on their return to headquarters to advance Mr. Windley's projects for the extension of his buildings and of his views on the subject of female education.

MADRAS.

THE TRICHINOPOLY GIRLS' SCHOOL.

BY THE REV. J. L. WYATT.

WE have just had what we regard as the first annual examination of our Girls' school, and first prize giving. It was an interesting occasion, and I regard it also as an encouraging success. Three day schools were opened for girls in April of this year; two of them in the town of Trichinopoly, and one in a small town called Musiri, about twenty-three miles west of Trichinopoly. The number of children attending these schools is about ninety; and nearly all of them are heathen girls of high caste. As the schools were opened about the same time, I was anxious to get the children all together to examine them, to see in which school most progress had been made, and to give the children some amusements. Musiri, however, was too far away, so I went out there on the 7th and examined this school separately. There were nineteen girls present; about ten were absent on account of one of their numerous festivals, four of them Brahmin girls. The chief Government native official, the Tahsildar, to whom the opening of the school is mainly due, was present. I examined them in reading, dictation, arithmetic, and Scripture, and was much pleased with the results. Though the school had been opened only about seven months, six of the girls were able to read quite long words without spelling them, and to write from dictation. I regarded this as very good work; for when we remember that there are 216 letters and combinations to learn in Tamil before one can be said to know the alphabet, learning to read is no easy task. Children of the poorer classes in the country villages frequently take as long as a year, or a year and a half, to learn the alphabet. The examination appeared to be as great a pleasure to the children themselves as it was to myself. There was no shyness about them, or desire to get out of the lessons; each one of them was eager to show me how much she had learnt. Their Scripture lessons had been learnt principally from pictures which had been supplied me by a kind friend in England, and which I framed and hung up in the school.

After the examination was over I laid out the prizes, consisting of black-lead pencils with india-rubber at one end, needle-books, pincushions, pictures, &c., and asked the children in order of merit to choose for themselves what they liked best. It was amusing to watch their bewilderment. The first one could not make up her mind what to choose, and the other girls, who seemed anxious to help, were equally at a loss. But at length the pencil was decided upon, and each child chose a pencil, till my stock was exhausted. I then tried to induce them to take the pictures, and asked a girl to choose one among the many I had displayed. There was considerable hesitation before she could make up her mind, and at last, to my great amusement, she chose the decorated case in which the packet of pictures had been enclosed, and which I had by accident let fall among the pictures. At last, however, all seemed pleased with their presents. Unfortunately I did not know then what I soon afterwards learnt, that English dolls would have been most highly prized, Native girls appear to prefer these to anything besides.

The examination of the schools in the town of Trichinopoly took place ten days later, on the 17th. The two schools came together to our house. There was, however, a good deal of what one may call *finessing*, to get them here. The parents made at first a decided objection to their coming. They would not, they said, under any circumstances allow their daughters to go to the bungalow, and probably they thought in their own minds that there was some deep laid design on our part to entrap their children and make Christians of them. But after repeated explanations as to what our object was, and of what we intended to do, they gradually changed their minds. But we were far from certain that they would not again take fright, and prevent the children at last from coming. It was therefore with considerable misgivings that we ventured to invite some of the ladies of the station to be present at the examination and prize giving. But at 1·30 P.M. on the day appointed our anxiety was at an end. Nearly an hour before the time fixed five bandies laden with children were seen coming in line into our compounds. One school had arrived, and soon the little ones were seen running hither and thither, some of them accompanied by their grandmothers, prying with eager curiosity into everything, to see, I suppose, the mysteries of a Missionary's house. Soon after came another long line of bandies with school number two; and altogether we had forty-nine little children, whose ages ranged from about five to ten or twelve years, to present, as the beginning of our female educational work in the town. Several girls were unavoidably absent on account of illness. It was a pretty sight to see these children, nearly all of them belonging to high caste, dressed in their pretty-coloured cloths and silk jackets. They were decked out with jewels in great profusion, hanging about their necks, their ears and noses, and some of them had a large plate of gold on the top of their head, and a tassel of gold fastened to the end of their hair, which was plaited and hung down their back. One little girl was dressed in her father's jacket of beautiful Indian silk, yellow, and covered with a dark-coloured flower. It looked large enough to wrap her up in altogether, but she had contrived to tie it about her in some way for the occasion.

The examination was soon gone through; the sharpness of some of the little girls was remarkable, and their eagerness to answer questions most interesting to see. All the children had been taught Scripture lessons. Some of the older ones had been taught the chief events and the chief characters in Scripture, from the Creation to the time of Moses, from a little book I published in Tamil a year or two ago, and they had also learnt a portion of a small catechism published by Bishop Caldwell; and it was especially interesting to see how remarkably well they had learnt these. The last subject of examination was their needlework. They appear to take most to working samplers and knitting; and the specimens of some of the work brought up were admirable, the ladies who were present, and who had never had an opportunity of seeing little Hindu girls' schools before, being the judges.

SCHOOL-GIRLS AT WORK.

After the examination was over a juggler amused the children for a short time, and then the prizes were distributed. We had on this occasion contrived to get some dolls—in fact all that could be purchased in the shops here—and as soon as the little ones caught sight of them they could not restrain themselves; their little hands were stretched out, they jostled against each other, and "Please give me one, please give me one," was heard from all sides. We gave each child some little present, though we could not provide all with dolls. After this they sang a Tamil lyric, and we finished up by distributing fruit and sweetmeats among them. Thus ended our first examination. We believe we have, through these little ones, established a kind of connection with a considerable number of the native community; and we also hope that it may lead to results of greater importance than mere examinations—results for which we labour and for which we pray.

I should like to mention that at present each of these *schools* costs us about 12*l.* a year. We are anxious to open two or three others in various parts of the large town of Trichinopoly, and shall feel thankful for help to enable us to carry them on. We shall also be glad of inexpensive china and other dolls (dressed), small work-boxes, small pictures set in frames, small looking-glasses, and toys of various kinds as presents; also coloured wools, canvass, bone crochet-needles, &c., as materials for work.

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THE ERUNGALORE GIRLS' BOARDING SCHOOL.

WE gladly comply with the request of Miss Kohlhoff, that the report for the past year of the above school should be laid before the readers of the *Mission Field.* It will form a companion picture to that of the Trichinopoly School, and will help, we hope, to revive the interest aroused by our recent notices of the district generally:—

"During the past year there have been several slight improvements effected in connection with the school.

"All the girls' fathers have been requested to pay a small fee monthly, and the men belonging to the Erungalore district have done so cheerfully. A few in the Trichinopoly and Alambarkum districts have refused, pleading poverty as an excuse; still there has been a steady increase in the amount paid as fees, every year, for the last ten years. There are many fatherless children in school who are not able to pay any fees.

"The number of boarders has been increased by ten, the school having closed in 1879 with fifty-five girls, the present number of scholars resident in school being sixty-five; nineteen have been admitted instead of the nine who left. Two girls left after passing the highest standard examination, and one of them has taken charge of the Girls' Day School at Colamanicum from the former mistress, who resigned after the birth of her child. The other seven girls belonged to the Trichinopoly and Alambarkum districts, and were removed by their parents on various pretexts. The day school at Colamanicum, a station seventeen miles from Erungalore, has at present an attendance of twenty-four girls. Mr. Taylor has kindly undertaken to visit and examine it monthly, as it is three miles distant from Alambarkum; and its progress is in a great measure due to his frequent visits and supervision. The total number of girls in out-station schools is thirty-nine, and there are forty day scholars learning in the boarding school. The strength of the Erungalore Girls' Boarding School is 105, and the present accommodation is insufficient. A new room has been commenced, and through the kindness of friends in India, and with the "Results" for 1879, the building has been partially erected. Owing to the cyclone and heavy rains, part of the old building has fallen, and till it can be repaired many of the girls have been obliged to return to their homes.

"The health of the children has been good; no serious case of illness has occurred.

"The elder girls have been very helpful in working clothes for the younger ones, and in looking after them in various ways.

"Six of the first class girls accompanied Mr. Kohlhoff and myself on an evangelistic tour, and by their singing hymns made a good impression on the heathen women who came to our tent in great numbers during the day, and whom we visited in their own villages in the evening. The school girls also sold a large number of tracts, and spoke to the women as they found convenient opportunities to do so. Their studies, church services, sewing, knitting, and household duties occupy their time so fully, that it is difficult for them to find leisure to leave school, as on this occasion: but they try to do what they can, by their collections for the S.P.G., and by speaking to the heathen women, who sometimes visit the school, to spread the knowledge of Christianity among their more ignorant neighbours.

"Two girls who had left school some time ago came to be married, and their schoolfellows were delighted to meet them again, and assist at their weddings as bridesmaids.

"The Inspector of Schools, Dr. Bradshaw, visited and examined this school on the 22nd December, 1879. In Standard I. thirteen girls were presented. They all passed in each of the five subjects required. In Standard II. there were twelve girls. Of these five failed in arithmetic, but passed well in all the other subjects.

"In Standard III. there were eight girls. Three passed in all nine subjects, one failed in Tamil reading, two in arithmetic, one in geography, one in poetry, two in Tamil grammar, and one in English writing.

"In Standard IV. there were two girls. One failed in geography and English grammar, one in arithmetic, and Tamil and English grammars. I am glad to notice that there was not one failure in needlework, and that the amount realised during 1880 by the sale of their knitting alone is more than Rs. 50.

"It may not be amiss to mention, with reference to female education in the Trichinopoly district, that this boarding school has now been in existence for thirty-five years, and that the mistress of this school for more than twenty-one years was educated in the Girls' Boarding School, kept for many years by the Missionary's wife, in the Mission House Compound, in the town of Trichinopoly, which has been closed during the last few years. Both these boarding schools have supplied schoolmistresses to other districts, as well as to their own district.

"The residents in the town of Trichinopoly have always, since 1845, taken a warm interest in female education, and have visited this school, and subscribe most liberally towards it. After the visit of the Secretary of the Madras Diocesan Committee of the Society for the Propagation of the Gospel in Foreign Parts, that venerable Society has also assisted the school by a monthly grant since 1875.

"With reference to the standard of education, the Government Inspector has always favourably reported of the attainments of the girls in the secular subjects required to be studied for the annual examination, and this year a higher class has been formed to prepare for Standard V. In Scripture, the Lord Bishop of Madras, the Rev. Dr. Strachan, and several of the chaplains in Trichinopoly, besides other friends, have examined the girls, and expressed themselves as pleased with the result.

ARRANGING THE SLEEPING ROOM.

"In needlework they are not only able to work all the clothes required for the daily use of more than 100 girls, and to pass the required Government examination, but are able to contribute to their own maintenance, in some small degree, by the sale of their knitting.

"Their knowledge of all household work is appreciated by their parents and relatives, who often bear testimony to their skill in cooking, and to the superior neatness and cleanliness of the homes of the girls who have left school and married in the district. That the education given in the school is valued the more it is known, is shown by the fact that the applications from all parts of the Trichinopoly district are so numerous, that we have been obliged to refuse to admit any new scholars till the new room is completed, and that this has made the parents assist us by bringing bricks, and other building materials, free of carriage, so as to hasten the completion of the building.

"We have several scholars from Salem, and other districts, who pay fees."

LABUAN AND SARAWAK.

THE SARIBUS AND KRIAN MISSIONS (CONTINUATION OF THE REV. J. PERHAM'S REPORT FROM P. 39)—APPOINTMENT TO THE BISHOPRIC.

"I REMAINED here a week, saw the Christians, visited them at their homes, baptised some children, doctored a lot of sick with quinine, chlorodyne, and Lamplough's pyretic saline. On Sunday I celebrated the Holy Communion. Old Apai Jernang, the head-man is now getting feeble; but he told me he was not going to die yet, because he had a dream wherein it was revealed to him that his 'sleeping place' in Hades was not yet prepared for him.

"*Aug.* 19*th.*—Again in Banting. I brought away two scholars from Sebetan, old pupils whom I taught when little at Sebetan.

"*Aug.* 26*th.*—Started for Saribus; and on the 28th arrived at Seruai, the first Mission on the river. Belaba, the catechist, has built a new house, and also a prayer-house which was not quite finished. But the place has not half the population it had when the Mission was first begun; about ten families comprise the whole. One of the head-men has gone with some of his friends further up the river.

"*Aug.* 29*th.*—Celebration at Seruai. After our midday meal I walked across the jungle to Smambu, about five miles I suppose, for evening service. Baptised some children. This little village has kept well together, and when one prayer-house has decayed they put up another. Spent the night. In the evening the men asked me all sorts of questions, and we had of course some discourse upon Christian subjects. These evening talks are of as much value as sermons, because they can ask for explanations, &c. The following day we had the Holy Communion, and I left again for Seruai, where I spent another night, and baptised some adults and children. In the evening, amongst other things, I told them the story of S. Augustine's mission to England, and of Covfi, and also the legend of S. Christopher.

"*Aug.* 31*st.*—At Stambak, where I found the prayer-house in a most dilapidated state, which I hope will not last much longer. These 'churches' are soon made, and they soon go to decay. We did manage with some difficulty to hold service in it, and I baptised eight children. In the evening I had a long talk with them about Christian faith and practice; and especially about the Holy Communion, which I hope to administer to them on my next visit.

"*Sept.* 1*st.*—As soon as the flood-tide came, we proceeded up the river to the next place to be visited, passing one on the way, reserving it for my return journey. We reached it in the evening. This is the place, Laiar, where I baptised about seventy just before my visit to England. I left it a united village; now I found it scattered. Small-pox broke out among them in the beginning of the year, and carried off five victims;

and in consequence of this they left their village house, and I found some of them living in a miserable temporary shed, and some were farther away. The little prayer-house was still standing, however, and it was usable. When the farm work is mostly over, they will build a new village house and a new prayer-house. The morning after my arrival, I saw all those who were near; and a class of men and boys came, and read to me some chapters of the Acts. Considering they are mostly self-taught, I thought they read fairly well. Service in the evening, when I preached on the resurrection of the dead through the power of Christ's resurrection, which evidently much impressed them.

"*Sept. 3rd.*—Morning service and baptism. After this we began preparations for departure. I offered to take two young lads with me to Banting to be taught. The parents at once consented, and one of the lads; but the other stoutly said, 'I wont;' but after some persuasion by one of the elders he altered his mind and began to get ready. They were sent to tell their grandmother in a house about two hundred yards off. One of the boys had lost both his parents by small-pox. Presently the grandmother came to where we were, went into the room occupied by the departed, and burst out in wailing loud and dismal after the Dyak custom. A score of times she called upon the departed to visit her and see her distress and sorrow. When she had poured out her heart in wailing she came and sat down with me, and told me all about her son and his wife, and gave me many charges anent her grandson, whom I was going to take away for a time; and ended by asking me to bring her some cloth when I visited them again. The mother of the other boy cried continually, but would not refuse her permission; yet I believe if the matter had been left altogether with the women I should not have got my scholars.

"From Laiar we went on to Padih. Owing to the absence of the catechist Unting, there is no prayer-house there now; but I have requested him to return from Laiar to Padih; and we made arrangements for the erection of a new one. We held service in the evening on the verandah of the village house—in this case a most capacious one. One result of the chief's enlightenment is, that he has built for himself a larger and more convenient habitation. According to the ancient learning it was 'mali,' that is, unlawful for him to build a house or room beyond a certain length and width; but with Christianity the ideas of deliverance from old bondage in such matters, and of progress, have come in, and hence the better house.

"*Sept. 4th.*—Litany and baptism in the room of Nanang, the chief. It was not at all badly adapted for the purpose. Seventeen, mostly children, were baptised. One little fellow was missing when the time came for his baptism; he had sidled out of the room during service, and had to be fetched. I was sorry that I was prevented from celebrating the Holy Sacrament owing to the fact of there being no prayer-house; but I hope this will be remedied by the time of my next visit."

"From this we went down to Serian, a place to which some of the Padih and some of the Seruai Christians have removed. Their prayer-house was not finished; but it was in a sufficiently forward state to enable me to have the administration of the Holy Communion; and this was why I elected to spend the Sunday here. Soon after my arrival many of the men returned from a fishing expedition; and the result was that for a day and a night I had to endure the horrid odour of half-rotten fish, which to me was abominable, but to them it was savoury. I suppose they think us over-squeamish in the matter of smells. On

Sunday we had the usual services and baptisms. From this I returned to Banting.

"At Banting, Saribus, and Krian, I have baptised altogether sixty-five since my return from England, which, with three before, make a total of sixty-eight baptisms for the past year; but only sixteen of these are adults. There have been no confirmations, owing to the absence of the Bishop.

"The migratory character of the Dyak population in most districts makes it difficult for a European Missionary to settle down amongst them and build permanent churches as well as houses. Krian at this time needs a European; but there is hardly a place where he could be sure of having a population around him for more than five or six years—a population which could give him a constant congregation or near neighbours, and he would have to face the alternative of being left alone in the jungle or of migrating with the Dyaks. The same remark applies to Saribus; but I do not think they have the same need of a European, simply because they have learnt more to do without one. They have never had one; the work has been more self-developed, and therefore they are more self-dependent. For this latter river I should like to have a travelling schoolmaster—an instructed Christian Dyak, whose special work it should be to give elementary education, going to various villages for the purpose, and staying as long as they would like to keep him. As it is impossible to have a central school or schools where many could daily come, I would send the schoolmaster to the scholars. He might go to any village which wished to be taught, and after a time go on to another. When once they had got on some way in the road to learning they would be able to improve themselves. The teacher would of course return again to the same place.

"At Banting we have a stationary population. The work at Saribus and Krian has kept me away from it a good deal, but we have been able to do something, and our labour is hopeful. We have had good congregations regularly, and new communicants. My great aim here just now is to stir up those who have already professed Christianity. We have re-established the beginnings of a boarding school, and have boys with us from Krian and Saribus; but how far I shall be able to carry it on will depend upon what help the rajah can give us.

"There are several settlements of Balans not a great distance from Banting; in some of them there are Christians who have removed from here. I am anxious to look them up, and to extend the work in these places; but the difficulty is to get places of worship. I am inclined to revert to a plan which I mentioned in a former report—the plan of having a movable tent to serve as a church. Just before my arrival from England small-pox broke out among the Dyaks; but, fortunately for them, Mr. Bywater had arrived at Banting. He at once got some vaccine lymph from the capital, and vaccinated all who had not been vaccinated or inoculated before. The news of this soon spread, and many came from a distance to be vaccinated; and altogether he did, he tells me, nearly six hundred. Thus, whilst he could not do much in direct Mission work, through not knowing the language, he established a good influence by this deed of charity."

Archdeacon Hose, of Singapore, has been appointed Bishop of Labuan, and is on his way home for consecration.

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FROM MADRAS TO LIVERPOOL, VIÂ BURMAH, CHINA, JAPAN, AND NORTH AMERICA.

BY THE REV. J. M. STRACHAN, M.D., SECRETARY TO THE MADRAS DIOCESAN COMMITTEE OF THE SOCIETY.

(Continued from page 42.)

WE reached Canton on the following morning, steaming up cautiously amongst a moving city of boats. There were literally thousands of "sampans," on which the families of the owners live entirely. Children are born, grow up, marry, and die on board without ever living on land. The women and children for the most part manage the boats, and they show as much energy and skill in the management of their frail craft as any class of boatmen I have seen. Several of the babies had large blocks of wood tied to their waists which might act as floats in case they rolled overboard. A curious effect was caused by a habit which is universal amongst the Chinese, and that is, they paint on each side of the prow of a junk or sampan, a gigantic life-like eye; for, say they, how can we see without eyes? and so how can a boat see which way it is going if it has no eyes to see with? The consequence is, that look which way you will, the eyes of these great monsters are glaring upon you. We took one of these sampans, and dropped down the river to the house of an American Medical Missionary, Dr. Kerr. Let those who are living in luxury, and who fling from their superfluities gifts to the Church which they never miss, try to realise the scene. The house is situated in the native city, pressed in on all sides by natives' houses. The filth, the odour, are indescribable. And here for year after year this man and his family are willing, nay, glad, to dwell, just for the love of Christ. I went over the hospital and saw as much of Dr. Kerr's work as I could. I did not wonder to find crowds flocking to him, attracted by a skill that would have made his fortune at home, and by a kind, winsome and gentle manner that could not but draw out the affections both to himself and to his Christ-like work. Passing strange does it seem that our Church has for so long, so persistently and so completely, ignored and neglected medicine as a Mission agency. From my own experience I can testify most deliberately to the invaluable aid given by the exercise of medical skill to the preaching of the Gospel. This is an agency which is humane in character, has the authority of Christ for its employment, and which the history of other Missionary Societies proves to be eminently practicable and useful. I do trust the venerable Society may be led to try this agency in India, Burmah, Borneo, and China.

We found very much to interest us in Canton. We started forth in chairs. The streets through which we passed were about four feet wide; each shop had a perpendicular sign-board hanging down, so that the streets seemed even narrower than they actually are. The streets were crowded by men, women, and children, hurrying onwards, evidently bent on business rather than pleasure. The shops looked bright and attractive; some of the sign-boards were gorgeous, and many of the shops had a good deal of gilding and carving in their fittings. Each street has doors across, which are closed at night at a given hour; so that there could never be a general rising and combination amongst the people.

The first place I went to see was the new Roman Catholic Cathedral, which is in course of construction, and which, when completed, will be the most conspicuous object in Canton. It is built of a pure white-dressed stone. The front consists of two towers, surmounted by graceful spires—not very high, for the Chinese authorities had forbidden them being any higher. The length of the building is 236 feet, width 88 feet, and the tower is 80 feet high. Close by there are Roman Catholic Orphanages and Schools for boys and girls. The whole establishment shows signs of life and vigour in the Roman Catholic Mission at Canton. The next place visited was the City Temple, or Temple of Horrors. Here, as in all the other temples visited, there was a marked absence of reverence. As we entered we found a crowd of fortune-tellers, pedlars, gamblers, and quacks. The Temple has its name from the fact that here are represented, in life-size groups, persons undergoing various punishments in the next world for sins committed in this—such punishments as grinding a man, placing in boiling oil, putting under a red-hot bell, beheading, the bastinado, &c. The figures were not well executed, and looked grotesque rather than horrible or revolting. Up stairs we found four images, each having an apartment to itself, and each evidently cared for by some devotee. In front of each image were a cot with mosquito curtains, a bright brass basin, and clean towel for the use of the idol. Before one of them there were several pairs of boots. A few joss-sticks were burning and casting their sickly fragrance around. The bearers took us on a little further, and put us down before a rickety old door. This was at once opened, and without the slightest inquiry we were at once admitted into Panu-Yamen—the prison. We entered into a small courtyard, and found ourselves in the midst of about forty prisoners. They had no work—some were smoking, some were sleeping. We were soon surrounded by a clamouring crowd, who, in loud and boisterous accents, and with violent, and what looked like threatening, gesticulations, asked for money. There seemed to be no attempt at discipline, and we were glad to beat a hasty retreat, even into the close and smelling streets of Canton. Our hearts were saddened as we learnt that most of those who had thus surrounded us would be in a short time executed. In passing out we saw three or four women who were in for stealing children.

Our next place of call was the Examination Hall, in which about 10,000 candidates can be examined at the same time. There is a large central courtyard, at the two sides of which are long parallel rows of cells. There are altogether 9,537 stalls. Each candidate has a distinct cell to himself, and is shut off from all possible communication with other candidates. The furniture of the cell consists of two planks, which slip into grooves in the wall, and which at night form a bedstead. During the examination one of the planks is placed in grooves forward and at a higher level, so as to form a desk for writing. At the further end of the courtyard are rooms for the accommodation of about 3,000 officials, such as examiners, assistants, policemen, &c. The examination takes place once in three years, the subjects being chosen from the Chinese classics only. Western science and Western thought have no existence there. I was informed that it is usual for about 150 to pass out of the 10,000 candidates; and that the successful students have to appear at a still higher examination, for which they must proceed to the imperial city of Pekin.

Ascending some dirty steps, surmounted by a gigantic heap of filth, stands the clepsydra. It seemed ingenious in its very simplicity. It consists of three vessels of water placed one above the other, the force of the flow of the water being regulated by different-sized cocks; and this force acts upon the works. The time is registered on a face something like that of a thermometer. Not far from this, the bearers put us down in the execution-ground. We found ourselves in a narrow strip of land, 75 feet long by 25 feet wide, having a row of potters' houses on one side and a blank dirty wall on the other. With difficulty could we realise that within this small compass so many thousands had been hurried into eternity. We learn that in 1858 50,000 rebels were executed on this spot, and that annually from 300 to 1,500 criminals are here put to death. The Chinese have not any dread about Death; and, on the other hand, they do not show much reverence or respect in his presence. I am told that at an execution the lads laugh and shout when a head falls, and that gamblers bet as to which side the head will roll. I saw the cross which is used for doubly-dyed culprits. This form of death is not crucifixion, as we understand the term. In Canton there are 125 temples, four mosques, and fourteen Protestant chapels. In this vast city of more than one million inhabitants there is *not a single building belonging to our Church*, except the one in the Island of Shamien, where the Europeans reside, and where no Chinaman is allowed to live.

On our return we sailed down the river during the day-time, and were delighted with the ever-varying scenes of alternating hills and dales. Here and there we passed Chinese forts which had been built a few years before, in order to challenge the passage of all foreign vessels. They did not look very formidable, either in size, strength or position. There was a fellow-passenger, a wealthy Englishman, who had been spending some weeks in the interior in purchasing and collecting old china. I confess my æsthetic tastes have not been sufficiently developed to enable me to appreciate the beauties of old china. The old gentleman treated me to a dissertation on the Beautiful. It seems to me the beauty of old china consists in two points—rarity and costliness.

On May 1st we again set sail northwards. The following day, being Sunday, we held our usual service, which was very enjoyable, though the sea was rather rough, and the weather to us was bitterly cold. Early next day we came to anchor at Amoy. This, as far as my experience goes, is the queen of dirty cities. On landing we proceeded along what seemed a sewer rather than a street. Such sights! such smells! We had carefully to pick our way so as to avoid going ankle-deep into filth rather than mud. We were glad soon to escape from the haunts of man into the great field of nature. There man's senses are not often shocked. In nature the disgusting is not combined with the sublime. Man too often stains the purity and mars the beauty of nature. We wandered for at least two miles on the mountain side, through a mighty city of the dead, solemn in its silence, and rendered picturesque by the fantastic situation of some of the graves amidst frowning rocks. Here were rich and poor sleeping quietly together. Some of the tombs were very large, massive, and costly, and were marked by an absence of ornamentation. There was a severe grandeur in their very simplicity. No European is allowed to live in Amoy; but on a small island close to it a large number reside, most of whom are American Missionaries belonging to different sects. Our Church is not represented here. This city is notorious amongst even Chinese cities for its immorality, bribery and corruption amongst the officials, the very general habit of opium-eating, with all its attendant evils, and female infanticide to an appalling extent. It was computed, a few years ago, that 40 per cent. of female infants were murdered by their parents; and this atrocious practice awakens neither compunction nor indignation amongst the inhabitants. It is but fair to add that the Chinese Government are doing what they can to repress the evil.

On leaving Amoy, we passed very near to Formosa. I could not but recall the terrible tragedy that occurred here in 1840, when 197 shipwrecked mariners belonging to the British ships *Nerbudda* and *Ann* from India were seized, marched off to a plain, and there beheaded. We passed a large number of barren, desolate islands, well adapted as a safe rendezvous for pirates, and soon entered the Whang-hai, or Yellow Sea, so called because of the bright yellow colour of its shallow waters, arising from the character of the undersoil. We soon got into the fogs, which are very constant here. For two nights and a day, scarcely without any intermission, the fog-horn was blown at intervals of every two or three minutes. Nothing could be more melancholy and dismal: the engines slowed, the warning horn, the dense fog pressing upon us on every side; the captain trying to look philosophical and careless about the delay, but miserably failing in the attempt; all combined to form an admirable situation for people of the Mark Tapley temperament. There was a curious phenomenon which I more than once observed. These persistent fogs are caused by the warm moist winds meeting the cold of these more northerly latitudes. The vapour is condensed, and rests upon the ocean: but the layer of fog is not very deep; so that whilst all around us we cannot see a distance of more than fifty or a hundred yards, if we gaze upwards we may see an unclouded sun or the sweet calm brilliancy of a midnight sky. This is not unlike that other voyage which we have all to make. Not seldom the most of us have dark and gloomy days, when doubt and fears prevail, when the sweet music in the soul caused by a holy trustfulness is turned into a wail of despondency, when we cannot see exactly the right course to take, and there is an undefined fear that our frail bark may crash upon some hidden danger. Oh ! well is it, when in these awful emergencies of life the eye of faith can turn upwards and see the calm, clear, sympathising eye of our deathless, ever-present Friend (Psalm xxxii. 8).

Our precautions were not unnecessary. We were constantly passing junks. some of them perilously near. About midnight on May 5th we crashed into one of these. All was at once tumult and excitement. The engines were reversed; and we had just time to see shattered fragments of the ill-fated vessel floating past at the stern. A boat was soon lowered for the rescue of the Chinamen. Oh ! it was pitiable to hear their cry of terror coming up out of the darkness. There was one whose cry was specially harsh and specially urgent and pathetic. The cry became fainter and fainter, became more and more imploring, and then ceased altogether. I knew what that meant. I shall never forget the feeling, as I realised the fact that just at that moment a fellow-creature had perished; so near to help, and yet so infinitely beyond human help now. Out of a crew of ten, the boat returned with five only. It seems that on the junk there was no light, and no man on the watch. Destruction came upon them whilst they all slumbered and slept.

We came to anchor, on May 6th, just at the mouth of the Yang-tse-kiang, having to wait for the rise of the tide to enable us to pass over the Woosung bar in the Wong-Po river, upon which Shanghai stands. This sand-bar could be easily dredged; but the Chinese authorities look upon it with favour, as a natural protection and as a formidable barrier to foreign aggression. The city of Shanghai stands a little way from the river bank. It is surrounded by high walls, about four miles in circumference. It differs little from other large Chinese cities, and has no special individuality about it. Fronting the river are the foreign concessions, where the American, the British, and the French consuls and merchants reside. Few cities in the world present such a noble row of merchants' houses, offices, and warehouses as are to be seen here. The Cathedral, built from designs by Sir Gilbert Scott, is the grandest ecclesiastical structure I have seen in the East. We have no Mission here. The venerable Canon McClatchie is the only representative of the

C.M.S., besides Mr. G. Lanning, who is in charge of a Chinese school. The American Episcopal Church is well represented here; they have a Theological College, under the able guidance of Bishop Schereschewsky.

Just opposite our hotel (the Central Hotel) the opium barge was moored. It was very neat and clean, and looked very harmless, though it contained the most deadly curse that has ever visited the Chinese shores. For the first time in my life I felt ashamed of being a Briton. I feel sure that the people of England have only to be made fully acquainted with the truth respecting the introduction and maintenance of this iniquitous traffic to raise such a cry of indignation that no plea of financial necessity, of political policy, will be able to withstand. And it seems to me to be the urgent duty of the Missionary Societies to make most strenuous efforts for the removal of this, the greatest obstacle to the advance of Christ's kingdom in the Chinese Empire.

Few Christians can contemplate without feelings akin to awe the vast field which China presents for Mission operations; few can realise without something like a shock of shame the meagre, pitiable efforts put forth by the Church for the regeneration of that great people. China contains about one-third of the inhabitants of the world. It is computed that of this one nation 33,000 die every day, and about one million every month—a mighty throng crowding month by month into eternity. China is divided for political purposes into eighteen Provinces; there are Missionaries in nine of these, but they are so sparse that, taking into account all Protestant Missionaries, whether American, British, or Continental, there are about one million to each Missionary; whilst in the other nine provinces, with an estimated population of one hundred and fifty millions, there is not a single resident Protestant Missionary. Can these figures be true in the nineteenth century? There are at present about fifteen thousand native Christians in China, exclusive of Roman Catholics. We, as a Society, must regard with peculiar interest the consecration of a Bishop of North China, and must feel that such a time is a fitting occasion for earnest prayer and strenuous effort on behalf of our Missions amongst this deeply interesting people.

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Review.

"*India in* 1880." By Sir RICHARD TEMPLE, Bart., Late Governor of Bombay. (Murray.)

THE view of our Indian Empire taken by the author in this bulky volume is very comprehensive. But wide as is the range of subjects treated, the correctness of the information given upon them is guaranteed by Sir R. Temple's long residence in India and actual experience in its every part. Commencing with a recognition of the claims of the dependency on the continuous concern of the country which rules it, successive chapters deal each with a separate branch of Indian interest, until things social, political, military, naval, civil, artistic, scientific, natural, have been exhaustively considered.

While acknowledging the general ability and usefulness of the book, it is with chapter ix. on "Religious Establishments and Missions" that we have chiefly to do. Sir Richard argues for the maintenance of a State Church in India, and compares the work of the various Christian bodies—Anglican, Roman, and Protestant. He contends that, whatever opinions entitled to consideration have been expressed as to the failure or mischievous results of Missions, the balance of high authority is decidedly in their favour, and that there is real cause for encouragement with regard to them, and confidence in their ultimate success. The chapter concludes with a passage on the moral effect of Missions generally, which we may well transfer to our own pages.

> "There is often discussion as to whether the effect of religious Missions in India is good, and if it be, then in what respects. It may be pronounced really excellent, with only such a minimum of drawbacks or abatements as must be incidental to all human arrangements. The natives will regard the Missions as proving that, despite the allurements of temporal success, the temptations of imperial ambition, and the distractions of national life, the ruling race is still devoutly loyal to its own religion. They will expect that a race, which is loyal in this cardinal respect, will be just, faithful, and honourable in all other respects. They will feel no jealousy of the attitude thus assumed by the ruling race, seeing that the power exerted is from private Societies, and not from the State, and that a change of religion from secular motives is contemned as worthless. Thus the reputation of the British nation is raised in their eyes, a fact of moral value and of political moment. The natives must inevitably perceive some alloy in British virtue; there is much which they think blameworthy in British conduct. It is well that in the religious Missions they should behold something of which the merit is unalloyed, and with which no fault can reasonably be found. The Missionaries

themselves display an example the brightness of which is reflected on the nation to which they belong. They are to be heard preaching in every city, and almost in every large town throughout the empire. They are considerately attentive to every enquirer and listener. They are held to be among the best teachers and schoolmasters in the country, even at a time when the educational staff of the Government affords a model of organisation. They receive heathen children in the Mission schools, not withholding Christian instruction, and yet they retain the unabated confidence of the heathen parents. They are trusted as benevolent advisers by their native neighbours. They are known as friends in need and trouble, and as being ready to advocate temperately the redress of wrongs or the removal of oppression. In seasons of pestilence and of famine, they have been vigilant in forecasting evil consequences, and instant in dispensing aid. They have been among the foremost in the voluntary bands of relief. They have often afforded to the Government and to its officers information which could not have been so well obtained otherwise. They have done much to elucidate before their countrymen and before the world, the customs, the institutions, and the feelings of the natives. They have contributed greatly to the culture of the vernacular languages. Many of them, as scholars, historians, sociologists, or lexicographers, have held a high place in Oriental literature, and have written books of lasting fame and utility. They have, with the co-operation of their wives and daughters, accomplished much towards establishing and promoting female education, and have exemplified before the natives the sphere of usefulness that may be occupied by educated women. They have enabled the natives to note the beauty of British homes, which shed abroad the light of charitable ministrations and diffuse the genial warmth of practical philanthropy."

REPORTS RECEIVED.

Reports have been received from the Rev. C. Ah Luk, W. H. Gomes, and W. R. Mesney of the Diocese of Labuan; R. M. Clark and R. G. Nichol of *Capetown;* W. Llewellyn of *Grahamstown;* E. W. Stenson and J. Widdicombe of *Bloemfontein;* H. Sadler of *Pretoria;* J. C. Hands of *St. Helena;* D. O. Hampton of *Christ Church;* A. Macintosh of *Honolulu;* J. E. Flewelling and J. Neales of *Fredericton;* J. B. Debbage, M. M. Fothergill, G. T. Harding, and E. C. Parkin of *Quebec;* W. Anderson, J. Johnston, W. Jones, E. G. Sutton, and T. A. Young of *Montreal;* T. Richey of *Nova Scotia;* and W. S. Page of *Nassau.*

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at the rooms of the National Society, on Friday, January 21, 1881, the Right Rev. the Bishop of Lichfield in the Chair. There were also present the Bishop of Antigua, Bishops Claughton and Perry, Canon Gregory, and C. Raikes, Esq., C.S.I., *Vice-Presidents;* Rev. B. Belcher, H. Birley, Esq., M.P., Archdeacon Blomfield, Rev. W. C. Bromehead, Rev. W. Cadman, Rev. B. Compton, Rev. E. Capel-Cure, Rev. R. T. Davidson, Rev. J. W. Festing, Col. Gillilan, Rev. Hon. E. C. Glyn, Rev. J. Goring, Rev. H. F. Johnson, Gen. Lowry, C.B., Rev. J. F. Moor, Major-Gen. Nicolls, Rev. E. J. Selwyn, A. Strickland, Esq. (*Treasurer*), Lieut.-Gen. Tremenheere, C.B.. Gen. Turner, and S. Wreford, Esq., *Members of the Standing Committee;* Rev. C. T. Ackland, Rev. S. Arnott, Rev. J. A. Boodle, Rev. V. G. Borradaile, Rev. J. W. Buckley, Rev. W. Calvert, Rev. W. Covington, Rev. T. Darling, Rev. J. M. Davenport, Rev. W. Y. Daykin, Rev. J. G. Deed, Rev. C. Dent, Rev. J.

Duncan, Rev. J. J. Elkington, J. F. France, Esq., Rev. J. W. Gedge, Rev. R. L. Giveen, Rev. E. Glover, Rev. C. D. Goldie, H. Woolrige Gordon, Esq., Rev. G. Greenwood, Rev. J. E. Hall, Rev. C. A. Jones, A. C. King, Esq., Rev. H. T. Lane, Rev. D. Long, Rev. T. O. Marshall, Rev. F. H. Murray, Rev. G. T. Palmer, Rev. Dr. Pearson, Rev. G. P. Pownall, Rev. H. E. Rackham, Rev. J. Richards, J. W. B. Riddell, Esq., Admiral D. Robertson-Macdonald, Rev. T. W. Sale, Rev. J. H. Snowden, Rev. J. Sorrell, J. G. Talbot, Esq., M.P., H. Wagner, Esq., Rev. Canon Willes, Rev. A. Williamson, Rev. H. E. Willington, Rev. G. Wingate, P. Wright, Esq., Rev. C. Wyatt-Smith and Rev. C. E. Wyvill.

1. Read Minutes of last Meeting.

2. The Secretary, on behalf of the Standing Committee, proposed for election at the Annual Meeting on February 18th, the following gentlemen as Members of the Standing Committee :—Rev. Prebendary Cadman Rev. the Hon. E. C. Glyn, and William Trotter, Esq. (who retire under Bye-Law VI.), and Rev. Dr. Forrest, Rev. W. F. Kelly, and J. G. Talbot, Esq., M.P.

3. The Secretary announced that a vacancy had been created on the Standing Committee by the death of General Dalton, C.S.I., and on behalf of the Standing Committee proposed the following Resolution in reference thereto :—

"That the Society do place on record its sense of the great services and consistent support which the late General Dalton contributed to Missionary work for many years. While holding high office in Chota-Nagpore, he was the foremost supporter of the Missions in that province, from the time when the late Bishop Milman received 7,000 souls into the communion of the Church ; and on his return to England he made munificent provision for the continuance of the work in which he was so deeply interested. His counsels on all Indian matters, as a Member of the Standing Committee, have had a value the loss of which will be long felt."

Notice was also given on behalf of the Standing Committee, that the Rev. R. Rhodes Bristow, Vicar of St. Stephen's, Lewisham, would be proposed, in February, for election in March, to fill the vacancy on the Standing Committee which had been thus created.

4. The Secretary, on behalf of the Continental Chaplaincies' Committee, proposed for election at the Annual Meeting on February 18th, the following gentlemen as Members of that Committee :—Rev. Canon Cazenove, L. M. Rate, Esq., Rev. H. Swann, and Rev. Canon Wade.

5. The Secretary, on behalf of the Standing Committee, announced that at the Annual Meeting on February 18th, the Bishops of Liverpool, North China, Mid-China, Jamaica, and Zululand, the Rev. Canon Wilkinson, and Sir Richard Temple, Bart., would be proposed for election as Vice-Presidents.

6. The following Report was presented on behalf of the Continental Chaplaincies' Committee :—

"The Continental Chaplaincies' Committee report to the Society, that out of the sum of 200*l*. granted to them by the Society, they have made grants to the following places :—Athens 20*l*.; Caen 25*l*.; Havre 25*l*.; Lisbon 15*l*.; Marseilles 40*l*.; Odessa 25*l*.; Ostende 20*l*.; Patras 20*l*.; Saxe-Weimar 10*l*.; and from the Continental Chaplaincies' Fund, Blankenberghe 10*l*.; Bologna 10*l*.; Cologne 20*l*.; Darmstadt 20*l*.; Frankfort 30*l*.; Spa 10*l*.

"The nominations to the important English Chaplaincies at Berlin and Leipsic have during the past year been offered by their respective congregations to the Continental Chaplaincies' Committee, and have been accepted by them.

"The Summer Chaplaincies were duly provided for, and the offertory receipts, on which the maintenance of these Chaplaincies depends, were somewhat in excess of those in the season of 1879. The whole amount, however, contributed in this way falls far short of what might fairly be expected in proportion to the means of those who avail themselves of the services thus provided for them.

"The Committee were enabled in the past year to defray, out of a special fund contributed for the purpose, the expense of the journey of Bishop Claughton, who held confirmations in France, Germany, and Belgium in the month of April last.

"The Committee have much pleasure in informing those who have taken an interest in and given their support to the work that the House of Rest at Mentone, to which allusion was made in their Report of last year, has proved itself a great boon to many who would otherwise have been unable to obtain the rest and change so necessary for them. During the past year, both clergy and laity have been received as inmates, and the House is now quite full. Subscriptions and donations in support of the work will be thankfully received at the office of the Society, and placed to the account of St. John's House of Rest, Mentone.

"In accordance with the Constitution of the Committee, which is analogous with that of the Standing Committee, four members retire, of whom two only are eligible for re-election. The retiring members are Canon Cazenove, Canon Wade, the Right Hon. J. G. Hubbard, M.P., and J. Wigan, Esq. The Committee have nominated, to fill the places thus left vacant, the following gentlemen: Canon Cazenove, Canon Wade, the Rev. H. Swann, and L. M. Rate, Esq.

"The Committee desire, in conclusion, to express their regret that the smallness of the funds at their disposal often precludes their giving any or, if any, an inadequate support to deserving and necessitous chaplaincies, thus presenting a very serious obstacle to the proper representation of the Church of England on the Continent, with a due administration of her rites and privileges to the English people who from choice or necessity are residents abroad.

"The Committee would therefore respectfully repeat the request made by them last year, to the effect that the Society should take into their serious consideration the question whether the scope of the Committee's labours might not be usefully enlarged and an increased annual grant be made to them, so as to enable their work to be done more efficiently and successfully than is at present possible with the limited resources at their command."

7. On behalf of the Standing Committee, the Secretary presented for adoption by the Society the following Resolution:—

"That the recommendation of the Standing Committee made on July 16, 1880, that the Society should consider the report of the Special Committee on the Constitution of the Society at the Annual Meeting in February, be approved and adopted."

After discussion, the foregoing Resolution was affirmed on a division, 49 votes being given *for*, and 4 *against* the Resolution.

In consequence, the motion of which the Rev. C. D. Goldie had given notice, viz., "That the Board do now proceed to take into consideration the Report of the Special Committee on the Constitution of the Society," was not brought forward.

8. On the recommendation of the Board of Examiners, Mr. A. Britten, B.A., of Durham and St. Augustine's College, Canterbury, was accepted for Mission work in India; Mr. W. F. Tucker for North Queensland; Mr. J. Hewson, of St. Paul's Mission College, Burgh-le-Marsh, for

Auckland ; Mr. R. K. Foster, of St. Augustine's College, Canterbury, for Ballaarat ; on the recommendation of the Bishop of North China, the Rev. W. Brereton for Pekin ; and on the recommendation of the Bishop of Saskatchewan, the following appointments were confirmed :—the Rev. J. Flett, to act as Missionary to the settlers and the Sioux Indians of Prince Albert Territory, and as Sioux Tutor in Emmanuel College ; Mr. P. Whitford, Native Helper to Dr. Newton, Edmonton ; Mr. W. Norn, Lay Reader at Victoria ; Mr. J. F. Pritchard, Lay Missionary at Halcrow.

9. The Rev. T. Outram Marshall gave notice of the following motion for the Annual Meeting on February 18th :—

"That the Rev. R. T. West, vicar of S. Mary Magdalene, Paddington, who now retires from seniority from the Standing Committee after many years of able and active service in the cause of Foreign Missions, be now elected a Vice-President of the Society."

10. Mr. J. W. B. Riddell moved, and Admiral Macdonald seconded, the motion of which notice had been given at the last meeting, viz., "That the number of attendances of the six retiring Members of the Standing Committee be laid on the table."

After discussion the motion was carried, and the Secretary announced the number of attendances of the retiring Members of the Standing Committee, namely, Rev. W. Cadman, 22, C. M. Clode, Esq., 10, Rev. Hon. E. C. Glyn, 10, Rev. H. V. Le Bas, 8, W. Trotter, Esq., 27, and Rev. R. T. West, 26.

11. On the recommendation of the Bishop of Madras and the Madras Diocesan Committee, a Title for Holy Orders was granted to A. Pitchamuttu.

12. On the recommendation of the Standing Committee, authority was given to invest the Pretoria Clergy Endowment Fund in Securities in the Cape Colony.

13. The following notices of motions and amendments were given in reference to the Report of the Special Committee on the Constitution of the Society :—

By the Rev. T. Darling,

"(1) That the Archbishop of Canterbury be *ex officio* President of the Society.

"(2) That the Archbishop of York and the Bishops holding English and Welsh Sees be *ex officio* Vice-Presidents of the Society."

To which the Rev. T. Outram Marshall added the following rider :—

"That the words, 'and the Bishops of the Scottish Church' be inserted after Welsh Sees.

"(3) That in Resolution IV. the words, 'and the consent of the President' be omitted."

By the Rev. V. G. Borradaile :—

"(1) In Resolution III. to omit the words, 'holding an English See.'

"(2) For Resolution IV. to substitute the following, 'that upon the receipt of a written requisition signed by not less than thirty members, the President shall submit to a poll of the whole Society by means of voting papers, any question that may have been voted upon at the last Meeting, provided the said requisition be forwarded to the President within four days of the date of the Meeting."

By the Rev. C. D. Goldie :—

"That the principle of Diocesan Representation adopted for the Standing Committee be extended to the Board as far as the voice of the Society on any subject to be submitted to the whole Society be concerned."

14. All the Candidates proposed in November 1880 were elected into the Corporation.

15. The following gentlemen were proposed for election in March :—

Sinclair Hood, Esq., Nettleham Hall, Lincoln ; Rev. C. A. Alington, Muckton, Louth ; Rev. J. J. S. Sparrow, Willesborough, Ashford ; Rev. H. H. Lucas, Preston, Uppingham ; Rev. R. W. Southby, 4, Royal Park, Clifton ; Rev. T. Williams, Rotherfield Peppard, Henley ; Rev. A. Sturges, Kidmore, Reading ; H. M. Mackenzie, Esq., Distington, Whitehaven ; J. T. Mould, Esq., F.R.C.S., 1, Onslow Crescent, S.W. ; Rev. Walter Abbott, St. James', Paddington ; G. Slade Pownall, Esq., The Vicarage, Hoxton ; Rev. J. C. H. Deacon, Alfreton, Derbyshire ; Rev. E. L. Lockyer, Barton Westcott, Oxford ; Rev. W. C. Risley, Shalstone, Buckingham ; J. H. T. Conner, Esq., Battersea ; Rev. Canon Erskine Clarke, St. Mary's, Battersea, S.W. ; Rev. J. Miles, Bolingbroke Grove, Wandsworth Common, S.W. ; Rev. E. G. Thatcher, St. Mary's, Tunstall, Staffordshire ; Rev. H. C. Fowler, All Saints, Highgate, N. ; Rev. J. Harold Giles, 22, Kilburn Park Road, N.W. ; Rev. C. J. Ridsdale, St. Peter's, Folkestone ; Hubert Palmer, Esq., 39, Camden Square, N.W. ; Rev. F. Boag, 19, Redcliffe Road, South Kensington, S.W. ; E. M. Courtney, Esq., 33, Collingham Place, South Kensington, S.W. ; Rev. W. M. Richardson, Dorchester, Wallingford ; Rev. F. Ashpitel, Flitwich, Ampthill, Bedfordshire ; Rev. G. Austen, Whitby ; Rev. H. A. Douglas-Hamilton, East Witton, Bedale ; Rev. A. J. E. Irvin, Woodlesford, Leeds.

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THE ANNUAL MEETING of the Incorporated Members of the Society will be held at WILLIS'S ROOMS, KING STREET, ST. JAMES'S, on FRIDAY, FEBRUARY 18th, at 11.45 A.M., when, together with other matters of importance, the REPORT of the SPECIAL COMMITTEE on the CONSTITUTION of the SOCIETY will be considered.

THE
MISSION FIELD.

The field is the world. The seed is the Word of God.

MARCH 1, 1881.

CAPETOWN.

VALUE OF S.P.G. HELP.—GENERAL CONDITION OF THE DIOCESE.

It is pleasant to find the Society's aid appreciated as in this diocese. The Metropolitan, in applying for a renewal of the block grant, writes, on December 13th:—

"We hope to do with 100*l.* less than your Society grants for next year, and therefore we apply for 2,400*l.* Our parishes are quite ready to make every effort to meet the call. It will, however, I think tax their energies in many cases very considerably.

"With regard to your circular letter of May, I am glad to be able to report that, in our Diocesan Synod of this year, it was resolved that a special annual offertory should be devoted in each church of the diocese to the S.P.G. It was a nearly general rule, I think, previously, but it is now laid down by the Synod authoritatively.

"I have sent you a full report of the consecration of Bishop Mackenzie (see *Mission Field*, February, page 59) in this (Capetown) Cathedral, on St. Andrew's Day. It was a very happy day, and he has gone off in excellent spirits and with a good courageous heart."

An enforced pause on a journey gave Bishop Jones the opportunity of reporting as below:—

"As I am waiting here for the steamer to arrive to carry me back to Capetown, and as, on my return, I shall have completed my visitation rounds for the year, I will take the opportunity of sending you a few lines to report on the condition of our Church in the diocese. My

Charge, at the opening of our Diocesan Synod, which I send you, will be the best summary of the state of the diocese; but I may as well supplement it by a few remarks on the results which have shown themselves during my visitation rounds.

"In the two years—1879 and 1880—I have completed the visitation of the diocese, and have visited every parish, and, with one or two unimportant exceptions, every out-station. This has entailed pretty hard travelling. Last year I was absent on visitation about fourteen weeks, and this year about sixteen, having spent one Sunday at each centre of Church work in the country districts. This year the visitation has included most of the more remote parts of the diocese, *e.g.* Fraserburg, Beaufort, Victoria West, Clanwilliam, Calvinia, and Namaqualand, as well as the secluded coast Mission-stations, some of the most interesting in the diocese belonging to Malmesbury parish. The number of candidates presented for Confirmation has been exceptionally large in most parishes, and the growth of Church principles, and of the Church's influence, is very perceptible. The number of communicants has enormously increased during the last few years. The number of churches restored, enlarged, or erected of late, is very large. During this last visitation of the diocese, covering these two years, I have consecrated three new churches—at Mossel Bay, Ookeep, and St. Paul's, Capetown, and a handsome chancel at Oudtshoorn. Before the close of the year the new chancel at Papendorp, a new chancel for the Diocesan College, and a considerable extension of Claremont will be added to the list. New chancels are in course of erection at Rondebosch and Simonstown, and new churches at Plattenberg Bay and Willowmere will almost certainly be completed early in next year. With regard to education, I cannot speak very enthusiastically. There is a very large number of children under education, as compared with the numbers being educated by other religious bodies; but the character of the education is inferior in our Mission schools, owing partly to the want of intelligence on the part of the children, but more to the prevalence outside the school of the Dutch language, which makes it hard for them to assimilate English, and to the miserably small stipends which we are able to offer the teachers. The Government grant is small, and when added to the grant given by the Society, and to what we can afford out of Diocesan funds, it often does not amount in all to more than 60*l.* a year. This is manifestly not sufficient to command anything better than an inferior type of teacher, who often, with his wife and children, in a place where they have no chance of helping him, has to struggle with deep poverty. From two common sources of income in England our teachers are almost wholly excluded, except in the town and suburban schools: from the children's pence, the endeavour to enforce the payment of which would end in the children either remaining uneducated or being removed to another school —and from the subscriptions of the richer classes, of whom there are none at all in the out-stations, while in the villages their purses are very heavily taxed for the support of their clergyman, or the erection or repairs of church or parsonage. An Education Commission is now sitting, which, it is to be hoped, if it does not end in establishing secular education, of which there is some fear, will recommend an increase of pay on the part of the Government to teachers, or an enlarged Parliamentary grant on the system of payment by results. At present our teachers are half-starved, and education necessarily suffers grievously."

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THE KAFFRARIAN MISSION.

"PERPLEXED, BUT NOT IN DESPAIR."

IT is indeed cheering, in the midst of so many causes for anxiety with regard to Church work in South Africa, to find Bishop Callaway speaking words so calm and courageous as the following :—

"The intelligence which has reached us of the uprising of the native tribes in some parts of Kaffraria has made a large demand on us for our sympathy and prayers. But it has, I understand, excited in the minds of many not only alarm but apprehension that the past work there has been entirely overthrown, and that there is little hope for the future, or need for further exertion. This is a wholly exaggerated idea of the evil, and is not shared by the *Missionaries themselves*, who are one and all ready to abide by their posts of duty, and who trust that this disaster, so apparently overwhelming, will, by God's grace upon their labours, turn out rather to the furtherance of the Gospel they have to proclaim in that land of darkness.

"The hostility of the heathen has been shown not only towards all white men, but also to those natives who are Christians, or who have manifested a disposition to adopt the new culture. The chief enmity, however, appears to have been manifested towards the magistrates, some of whom were shut up in their residences and besieged there, and the houses of several destroyed.

"The chiefs, in several instances, when not openly hostile, declared their inability to restrain their people ; whether this was for the purpose of concealing their own participation in the crimes of murder and plunder, or whether it was really true that the people were themselves hostile to the white man, they were clearly under no effectual control ; and the Government will doubtless feel it more important than ever to establish amongst them a more efficient system of police under British magistrates.

"The damage done to our own Mission Stations, and the sufferings and trials of our own Missionaries are already pretty well known.

"This neighbourhood of St. Augustine's has suffered the saddest and most irremediable loss of the whole diocese. The natives of Inbogatwana, and probably the natives of some other out-stations, were summoned by one of Umditshwa's sons to an Assembly, and having placed the men apart he deliberately shot seven of them, who were teachers, catechists, or schoolmasters. The women and children were allowed to escape ; 150 refugees from these stations had assembled at the Umtata for safety and support.

"It is a relief and comfort to find what a centre of security and help the Umtata has proved. It was naturally the point to which all colonists in the neighbourhood looked, and to which they flocked. 1,100 white men had collected there, and 150 refugees from the Pondomisi under Umditshwa found there protection and support.

"The first reports written under the influence of sudden panic, were naturally more or less exaggerated and incorrect. But the panic soon subsided. The able management of Major Elliot made it comparatively secure from the attacks of natives in a few days, and the inhabitants rapidly resumed their usual routine of daily work. The Mission Party had returned to their home by day; the Boys and Girls Schools were open, and the Cathedral Services continued. Thus the check to work at this place has been of a very temporary character. In fact none of the chief centres of our Missionary work, St. Mark's, Clydesdale, and Umtata, have been materially affected. Our chief loss, no doubt, is in the massacre near Inbogatwana, where fell Klass Lutseka, a very earnest and promising catechist, of whose future I entertained sanguine expectations, and other natives preparing to become teachers. Klass Lutseka had a well-behaved boy at Umtata School, and another (Daniel Sokombela) also had a clever lad there. We may hope that these orphans will be duly educated and brought up to fill their father's places.

"It ill becomes us who have received so much good from our Divine Master in the prosecution of His work in Kaffraria to be discouraged by these sad events. Are they not rather a call to us, now that the first blood of Christian martyrs has been shed in Kaffraria, to gird up the loins of our minds for fresh exertions to deliver out of heathen darkness those ignorant savages who knew not what they did in slaying those men who were in reality the first-fruits of God's seed amongst them, from which might have sprung, after a time, so great a harvest. But may not their blood cry more loudly to their murderers than their living voices did?

"The work must not be allowed to falter for a moment. We are not conquered. We did not go to that dark part of the world to be conquered, but by the Name and might of Christ to overcome; and I speak for myself, and I believe for my fellow Missionaries, when I say, we have no thought of giving up the contest, no thought that the enemy has gained aught by slaughtering the men who were beginning to believe in, love, and follow Christ. *They* have conquered; and it remains for us to avenge their fall, not by returning hate for hate, and cruelty for cruelty, but by bearing to their murderers the knowledge of the love of God in Christ, winning them to join the army of love and good-will.

"We would, therefore, most earnestly press upon the friends of the Mission to exert themselves with more energy than ever; for we have before us not only to complete the Colleges, &c., at Umtata, and to extend the work in all directions, but also to build up the Stations which have been laid waste."

It cannot but be well at a time like the present to follow the Bishop in his general review of what has hitherto been accomplished in the diocese:—

"During the past year the Kaffrarian Mission, notwithstanding the illness of the Bishop, necessitating his retiring for a time from his work and coming to this country, has given evidences of steady, perceptible progress.

"Umtata, only three years old, is becoming more and more the recognised centre of Kaffraria.

"The Pro-Cathedral, of iron, capable of holding about 400 whites, and from 500 to 700 natives, has now been fitted up in a somewhat becoming manner, by gifts from English, Scottish, and Colonial Churchmen. The sanctuary is very small and unworthy; it is furnished with an oak communion-table, and provided with beautiful cloths for the various seasons, and altar-linen presented by the Sisters of St. Mary, Aberdeen. It is separated from the choir, if we may so call it, by a rail, and is raised twelve inches above the general floor of the building. On the left or north side, is a very beautiful pulpit of oak, the panels of which were carved by two ladies of Edinburgh. Opposite to it, on the right, is an oak-canopied chair, provided for the Bishop. A handsome stone font stands in a recess on the right of the west entrance. It was presented by Major Boyes, who raised subscriptions for the purpose, mostly from the colonists. An American organ, presented by a Scotch gentleman, whose liberality to Kaffraria is well known, stands in the choir, which is now fitted up with seats and a reading-desk. The number of white people is too few to admit of a good choir; but it is becoming more and more efficient.

"On special occasions the Cathedral has been filled with white men; the average Sunday morning attendance is from seventy to eighty; the weekly offertory averages 2*l.* 10*s.* The afternoon service is generally but scantily attended. The morning service for natives follows that for whites immediately on their leaving; perhaps 100 attend. The evening service for natives, who are mostly engaged in domestic service at Umtata, is the most largely attended during the day. The Cathedral is full; the service is in Kaffir, conducted chorally, and many white men attend.

"There are Sunday-schools for white and native boys and girls.

"There are also daily morning and evening services for whites, and Holy Communion weekly, conducted in Kaffir every fourth Sunday.

"A bell weighing 600 lbs., presented by a 'Faithful Daughter of St. Andrew's,' is raised on a wooden frame twenty-six feet high, near the west entrance. It has a beautiful, but not loud tone; but to have its full effect, it requires to be raised higher. It is now used exclusively for calling to services, another bell having been provided for the schools. We regard the bell as a great moral instrument, and are glad that, by the generosity of a Scottish Churchman, bells have been sent out for a great many of the native out-stations; twenty bells one foot in diameter, and four larger ones of 400 lbs., for the larger stations. Such gifts are a great comfort and encouragement to the Missionaries and Christian natives, who rejoice in such evidences of the sympathy of the Mother Church with them, in their uphill struggle to make progress in all good things.

"About one-fifth of the College is completed and occupied. It has been built at a cost of about 1,500*l.* It is a good substantial building of stone, which is found of admirable quality on the Mission land. It is about 180 feet long by 20 feet broad, and is divided into schoolroom, sleeping, eating, and cooking rooms. This portion of the College is called 'the workshops'—that is, it is to form the part allotted to the Industrial Department; but it is for the present used as a native boarding-school. When the Bishop left in April last, there were 100 pupils, forty white and sixty native boys. Of the natives twenty-seven were boarders, and seven received instruction in the trade of carpentry; a European artisan and a native carpenter are engaged to teach them, and some are making satisfactory progress. It is hoped that before long the trades of smith and printing, and perhaps some other trade, will be added. There were besides five theological pupils; two are chief boys in the school, and three are catechists from stations, which they leave for a time for the purpose of receiving instruction. These numbers are probably now greater; continual applications to take children are made. Umthlonthlo, the Pondomisi chief, sent to inquire whether his son and nine of his chief men's sons could be admitted, and at what cost.

"Besides the natives in the schools, perhaps from forty to fifty are employed in various kinds of labour on the place.

"The following clergy and lay agents are engaged in work at Umtata:—

The Rev. E. L. Coakes, senior curate and diocesan secretary; the Rev. W. M. Cameron, curate and senior master; Mr. Tyler, second master; a native pupil teacher; the Rev. Jonas Nsiko, native deacon; Mr. William Wakefield, secular superintendent and assistant accountant; Miss Gray and Miss Blackmore, teachers in the girls' school.

"The Cape Government liberally supports the Schools and the Industrial Institution. We cannot speak too highly of the earnestness with which the Government supports all branches of native education.

"The Umtentu, a place about twenty-five miles from Umtata, is visited monthly, generally by the Rev. E. L. Coakes. It is near the chief kraal of Ngangelizwe, the Tembu chief, and many white people are living in the neighbourhood. It will probably before long become an important centre. Funds are being raised for a church.

"Mr. Nsiko, native deacon, labours amongst the natives at Umtata, ot whom there is a large number engaged as servants, and in various employments amongst the white colonists. On Sundays he takes part in the services for natives in the Cathedral, or goes to some place in the neighbourhood to hold service with them at their kraals, or at some out-station.

"The natives contribute very little to the support of the Church, but as much perhaps as their number and circumstances admit. They are expected to pay 5*l.* annually for a child admitted into the school; but we are often obliged to receive pupils gratuitously. The principle, however, of helping them to help themselves, is adopted.

"The iron Pro-Cathedral is often very hot and oppressive, to those who conduct the services and to worshippers alike. It is very important that a stone chancel at least should be erected, which might be the commencement of a stone cathedral, which, for many reasons, external and religious, is much required.

"ST. MARK'S AND FINGOLAND.—These districts are under the charge of Archdeacon Waters. St. Mark's is the oldest station in Kaffraria. It was begun the year before Springvale, in Natal. Archdeacon Waters is to be regarded as the founder and father of Church work in the south of the diocese.

"St. Mark's is a village containing some whites, and a large native population.

"It has its well-ordered Native Boys' Boarding School and Industrial Training Institution, its regular daily and Sunday services for whites and natives, and a large native girls' school, under the charge of a native woman teacher of considerable ability.

"The following clergy are engaged in the work of St. Mark's and Fingoland:—The Ven. Archdeacon Waters; the Rev. Peter Masiza, native priest.

"Besides their work at St. Mark's, the Archdeacon and Mr. Masiza are continually visiting the numerous out-stations, or Christian native villages, which are scattered throughout the two districts. A great amount of good is effected by these visits.

"The Rev. T. W. Green, of All Saints', and the Rev. Henry Waters, of St. Alban's, assist the Archdeacon by occasionally visiting stations, which are situated not too far away from their respective residences.

"The Rev. H. J. Mitchell, deacon, has charge of the Boys' School and Industrial Institution at St. Mark's, and is fulfilling the duty in an efficient and satisfactory manner. There are besides several native teachers, who assist in the school, and in other services required by the Archdeacon.

"There are regular examinations of teachers, especially of those who are desirous of becoming clergy; and they meet annually to read reports of their several works, to confer with each other, and with the Archdeacon. It is amusing and interesting to be present at one of the Archdeacon's annual *Finance Meetings*, which are attended by a large number of the native laity, and by some white men. All seem to attend with the intention of giving something towards the Church funds, which are *always low.* The Archdeacon, in his happy, cheery way, quite understands how to induce the natives to open their purses and their cattle pens! There is at first a general silence; then some one arises and pleads poverty, and gives many reasons why it is only what might be expected that they cannot give much just then—there has been a long drought, a bad harvest, disease amongst the cattle, sickness, &c., &c. To listen to these statements, a stranger would expect that the meeting, as a matter of finance, would prove a failure. But the Archdeacon remains sitting in imperturbable good temper and serenity of countenance, occasionally putting in a little word to remind some one of some special prosperity which has befallen him. At length a change begins to take place; one says, 'Well, after all, I will give two bullocks!' Upon which there is a great cheering. Another cannot be outdone, and he shouts, 'And I, too!' (Cheers.) These large gifts are soon at an end. 'I will give one,' says some one. 'Only one? and you so rich!' exclaims the Archdeacon. 'You will not surely give less than so and so!' One bullock by several. Then they begin with sheep. Every descent in the scale is protested against by the Archdeacon. A man will sometimes give a sheep for himself, and one for each of his family. When bullocks, sheep, and goats are exhausted, they begin to give money; and the sum varies from 1*s.* to 20*s.* or 30*s.*, or even 40*s.* All are in a good temper, and appear to enjoy the giving; and often, carried away by the impulse, one may observe the same person arise again and again, and express his dissatisfaction with his previous gift, and adding to it. The amount thus raised is often considerable, and everything is speedily handed over to the Archdeacon or his officers.

"At the Synods the native congregations were present by their lay representatives; but as they are necessarily conducted in English, and there are but few who sufficiently understand English to comprehend fully what is going on, the Bishop suggested that it would be only right to rectify this by holding synods, or rather conferences, with the natives alone at various places in the diocese. The plan has not yet been fully matured, but it is hoped that, by degrees, it will become an understood thing that native conferences on subjects more especially affecting the interests of the natives will be held regularly, and will delegate members to attend on their behalf the regular synods. Two such native conferences have been held by the Bishop at St. Mark's; and two, one with the Kaffirs, and one with the Griquas, at Clydesdale, it is thought with beneficial results.

"What is much required in this part of the diocese is, to send an able white clergyman into Fingoland. The work there requires more supervision than it is possible for the Archdeacon to give it. St. Mark's district is quite large enough, indeed too large, for one man. Fingoland is being filled up by advanced civilised and Christianised natives, who have their small farms, and numerous elementary schools and church stations, under native teachers, who require, to ensure efficient work, to be constantly visited by a white clergyman. It is a work which an active, vigorous, and earnest man might well spend his life to perfect.

"ST. ALBAN'S, originally an offset station from St. Mark's, is now under the charge of the Rev. Henry Waters, lately ordained priest. He was born in South Africa, and has a good knowledge of the language and considerable influence over the natives.

"There is a large day-school here, and Mr. Waters is anxious to establish a boarding-school and an Industrial Training Institution.

"The Mission-house is good; the church, which is used as a schoolroom, is far too small for the congregation. A new church, or a great enlargement of the present one, is much needed. Mr. Waters is raising funds for the purpose.

"There are several elementary schools, or out-stations connected with St. Alban's, which are under native teachers; being occasionally visited by Mr. Waters.

"ALL SAINTS' also, may be regarded as an offset from St. Mark's. It was founded by the Rev. John Gordon. It is now under the charge of the Rev. T. W. Green. There is a large stone church here, a large schoolroom and house for native teacher, and one for the white Missionary, of an inferior character. The church, from the bad quality of the stone, and from something faulty in the foundation, is rapidly going to decay, and should be taken down and rebuilt, as the most economical plan. There is a large school at this place, and numerous native families are settled on the station; and several elementary schools or out-stations, where services are held regularly by native teachers, and which are visited occasionally by the white clergyman, are in connection with it.

"ST. AUGUSTINE'S is to the north or north-west of the Umtata, but it was really a continuation of Archdeacon Waters' work. It was begun by Mr. Dodd and Mr. Key. Mr. Dodd went to form St. Alban's Mission, and Mr. Key remained to build up St. Augustine's. It is situated amongst the Pondomisi, under Umditshwa. Mr. Key has suffered from time to time from loss of cattle, during contests between Umditshwa and Umthlonthlo for the supremacy. Mr. Key exercises a quiet, firm influence over the natives. At St. Augustine's there is the second best Mission-house in the diocese; the church is church-like, but very small. This is a fault in many places. Missionaries appear to have been anxious to provide an æsthetic building at once, and not to use the same building for school purposes. The result is that the churches are built in proportion to the number of the Church members at an early period of the Mission; and as in all cases where an earnest living work is going on numbers rapidly increase, these small churches become too small. It would probably prove to be a better and more economical plan to begin with a good large school chapel, a portion of which might be divided off for a sanctuary, and the rest used for a schoolroom. This would provide for the necessities of some years, when it might be hoped that the Christian natives themselves would feel it to be their privilege and duty to contribute towards the erection of a good church. And, without doubt, the more they are influenced by Christian faith, the more they will love to contribute of their time and wealth to its support and advancement; and the more they contribute the more they will love it, and feel bound to support it.

"Mr. Key has a small school, which is under the charge of a native teacher. There are five or six out-stations under native teachers. One about thirty miles distant, amongst Umthlonthlo's people, is under the charge of the Rev. Stephen Adonis, a native deacon, who is himself one of the tribe, and who was especially asked by Umthlonthlo to take up his residence amongst them.

"Mr. Key is anxious to add to his work at St. Augustine's an Industrial

Institution. He has already collected some funds, and it is to be hoped he will be able to carry out his plan, for industrial training is a most important branch of education amongst a people just emerging from barbarism. It must of course be remembered that only a small number of artisans can find employment in the present state of the country, and that such occupations as ploughing, gardening, building sod-fences, brick-making and building, roofing houses and thatching, are more useful than carpentry, smithing, shoemaking, &c. But all such questions will be settled by the ordinary principle of demand and supply.

"The next Church work on the main line of road passing from the south northward, is Kokstad, three or four days' distance from St. Augustine's. But before alluding to Kokstad, we must say a few words about St. Andrew's.

"ST. ANDREW'S is in Pondoland, to the north of the St. John's River, from which it is about twenty miles distant—a hard day's riding on horseback; many, however, ride it in four hours. The sea in a direct line is about ten miles distant, and is visible from the front of the Mission-house, and from several other elevated points. A striking feature is the Igosa Forest, which extends some miles along the coast.

"We may speak of St. Andrew's as having been very unfortunate during the last two years.

"The site was selected by the Bishop, as the possible centre of the diocese; but a larger acquaintance with the country generally, and with the Pondos and Pondoland in particular, led him before long to conclude that to settle there as a central station, would be ruinous to his work throughout Kaffraria. He had put up there a large roomy house of wattle-and-daub, intended ultimately for a Mission-house, and a native girls' school; a small plank church or school-chapel, a good house of wattle-and-daub for a boys' school, and several huts. Some eight or nine of the Springvale boys were placed on the station in the expectation that they would, by their knowledge and example, become practically useful in Christianising and civilising the Pondos. William Ngewensa, a native deacon, educated at Springvale, was engaged as teacher, and had brought his family; and two or three other families from Springvale had joined us.

"When the Bishop concluded that St. Andrew's could not be the centre for Kaffraria, he thought it might become a centre of work for Pondoland; and regarding it as second in importance only to St. Mark's and Clydesdale (the Umtata at that time, 1876, was only just beginning to be thought of as, what it promises to become, the civil, ecclesiastical, and educational centre of Kaffraria), he placed over the station the Rev. J. O. Oxland, who had married his adopted daughter, who retained all her old Missionary spirit and zeal, and ability to influence natives. Mr. Oxland is a man of considerable administrative abilities, and altogether the prospects of this station were very bright; and in looking to the future, the Bishop thought he had reason for the joyful anticipation of seeing Clydesdale, Ensikeni, and St. Andrew's far outdo in numbers and in vigorous Church work, his former Mission at Springvale, in Natal.

"But the war in the Transkei, which it was necessary for the Government to undertake in order to maintain the supremacy of law and order, and not to allow the Galekas to attack the Fingoes, an advanced and rapidly advancing native tribe, broke out in 1877, and was soon followed, without having any apparent connection with it, by the rebellion in Griqualand East, and unsettlement in Pondoland. The Pondos seriously compromised themselves; the Natal natives living at St. Andrew's, who had always felt doubtful of the friendly feelings of the Pondos towards them, and who probably, at this time, knew, or suspected with reason, much more of the temper of the Pondos than they dared to impart, gradually began to leave, and to return to Clydesdale or Springvale. The school ceased, and although it was thought it might after a time revive, with Galeka and Pondo pupils, this has never been the case. Mr. Oxland accepted the post of British Resident in Pondoland under Government; the post was regarded as of a temporary character only, and it was thought he might continue to attend to the diminished Missionary duties of St. Andrew's. But the unsettlement and repeated alarms arising from the war spirit amongst the natives, which seemed everywhere to fill the air, compelled Mrs. Oxland to spend nineteen months out of twenty-four at the Umtata, and thus broke up the native work.

"The northern Archdeaconry, or that of Kokstad, is under the charge of Archdeacon Button. He resides at Clydesdale, a few miles to the south of the Umzimkulu, the northern boundary of the diocese.

"Clydesdale is the oldest Mission in the Archdeaconry. It was begun, with the consent of the Bishop of Maritzburg, by Dr. Callaway, then residing at Springvale, as the continuation of his Mission work from Highflats, which is nearly midway between Springvale and Clydesdale. Clydesdale is situated in East Griqualand, and was at that time under the Government of Captain Kok, who had shortly before come across the Drakensburg with his Griquas from Phillipolis. The country was wild, and sparsely populated, there being besides Kok's Griquas a few white men and Kaffirs of the Baka and Isilungwini tribes, the chief of the latter being Usidoi, an outlaw from Natal.

"The Griquas are half-castes, and are semi-civilized and semi-christianized; there are living amongst them many Hottentots, some Bushmen, and people of various nationalities. Their religion is of the congregational form. Like the Dutch, they had their Volkraad or popular assembly for regulating the affairs of the state, and their Kirkraad or Church Assembly for regulating Church matters. The Church and State were kept quite distinct, yet were in some respects almost identical. For some years after reaching their new country, they had no pastor amongst them, but held services in their families, and at times had larger assemblies. But they welcomed occasional visits from the Missionaries of other bodies, and amongst these from Dr. Callaway, who also acted as their doctor. There was no Mission station in the country; the little Mission work going on amongst natives was near the Umzimkulu by Mr. Hulley, a Wesleyan, who had gathered around him some followers from a station more inland. Mr. Hulley was very favourable to Dr. Callaway's project of establishing a Mission at Clydesdale. Through the generosity of English friends, Dr. Callaway was enabled to purchase the farm called Clydesdale, 4,500 acres, with various stone buildings and enclosures. The purchase-money was little more than the buildings would have cost him to erect; and it was quite worth while, in an economical point of view, to purchase this farm, &c., instead of accepting a free grant of land from Adam Kok, which he was quite willing to give, as it enabled the Missionary to enter at once on his proper Missionary work, instead of his being harassed and delayed by house building, &c. The Rev. George Parkinson was first sent to take charge of the place; but he had, almost immediately, a severe illness which compelled him to leave; and Mr. Button was then removed from Highflats to the new sphere of labour; in reality Mr. Button may be regarded almost as the founder of Church work in East Griqualand. From that time to the present, there has been a steady and marked growth and improvement in everything, and the influence of the Mission has extended far and wide in every direction. Captain Kok, at first cold, and, it may be, antagonistic to the Church, became a very earnest and hearty supporter of it, as far as was in his power.

Clydesdale very soon, in addition to the buildings already existing, had a good large stone school-chapel erected, similar to that at Springvale, but larger, its dispensary, and a large school. It was necessary to have services for whites, for Griquas in Dutch, and for Kaffirs : and the school required a knowledge of Dutch and of Kaffir, as well as of English. Services are held on Sundays at six different times ; at 7 a.m., 10 a.m., 11 a.m., 1.30 p.m., 3 p.m., and 7 p.m.; as well as a Bible class at 4 p.m. The School soon became deservedly popular, and at the present time the pupils are over 100. The Archdeacon has also in hand an Industrial Institution and Boarding School for Natives. He has already begun with twelve boys, and hopes to teach them waggon building, carpentering, blacksmithing, tinsmithing, and shoemaking. Of course it was not possible for such a work as this to be carried on by Mr. Button single-handed. With the work of Clydesdale alone, he had more than enough to employ his time, and to tax his energies ; and his work was not confined to Clydesdale, but, as we shall presently see, extended far and wide into the country around. The Bishop, as soon as he entered on the work of the Diocese, gave him a white schoolmaster—Mr. Tonkin—who proved a valuable and steady helper ; and before long he gave him also Mr. Windvogel, a well-educated, excellent Griqua, as schoolmaster. Both Mr. Tonkin and Mr. Windvogel also assisted as lay-helpers in Church. Mr. Button was thus set free to enter on Mission work amongst the surrounding people, an opportunity of which he was not slow to avail himself.

" From Clydesdale numerous out-stations or offsets have been gradually formed.

" FIRST, ENSIKENI, under the care of the Rev. F. Broadbent, who began his Mission career at Springvale, where he lived for four years with Dr. Callaway. The work at Ensikeni under Mr. Broadbent, was, for a time, very promising and successful ; not only was Ensikeni itself a vigorous centre of Church life, to which gathered many Christian natives from Springvale, several of whom were engaged as school teachers or evangelists, but several out-stations were formed in the immediate neighbourhood, visited regularly by Mr. Broadbent or the native teachers, which were destined to become, at no distant period, themselves school and Church-centres ; and a more distant station was also formed at *Umngano*, with Umkheli's Sutos. The chief, an intelligent man, remained a heathen in his mode of living and habits, but favoured Christianity and education amongst his family, several of his sons were Christians and leading men in the place ; the Christians have gathered themselves into a separate community, and live apart from their heathen countrymen. At a still greater distance, a second Mission amongst Umanzi's Sutos was also formed. Thus Mr. Broadbent's work was carried on amongst Griquas, Bakas, Sutos, and English, and right faithfully and diligently did he work, until, at the time of the Griqua rebellion, he broke down irremediably. The Rev. F. G. Chater, who lived about four years at Springvale, under the Rev. T. B. Jenkinson, succeeded Mr. Broadbent at Ensikeni, and is carrying on the work with energy and discretion.

" KOKSTAD is the chief town in Griqualand East. It should have been occupied some ten or twelve years ago. But the Church at that time had not the power to provide for near and pressing requirements, much less to supply men and funds for a place so far from all centres of Church work. No doubt had the Church been able to settle herself at Kokstad twelve years ago, she would have very materially affected the progress of events since.

"When in 1873 a Bishop was appointed for Kaffraria, he was unable to do much for Kokstad. The large majority of the population of Kokstad were Griquas, who had their own Church system, and schools. There were only a few Churchmen, probably not half a dozen, residing there and in the neighbourhood, and Church feeling and interest were at a very low ebb, and comparatively little could be done. Captain Kok proposed that the Bishop should establish his central Mission on a ridge parallel with and opposite to that on which Kokstad is built: he would have given him a large grant of land there for the purpose, for during the few years that he had watched the operations of the Church, he had come to have a great faith in her, believing that she showed by her workers, that she had the real interest of the people at heart. He also suggested that the Bishop should establish a Mission not far from the Upper St. John's River, between it and Kokstad, on an extensive plain, between the Pondos, Kesebis, Bakas, and Griquas, below the Insizwa Mountains, giving as a reason that it was in the centre of the warring tribes. But this did not appear to be a suitable place for the Church's centre; and there were influences of various kinds secretly exerted against the work being carried out.

"Nothing could, at that time, be done at Kokstad beyond appointing Mr. Dixon as lay-worker, and eventually as schoolmaster, and building a small school-chapel: a native, Paul Bousa, was also appointed to take charge of the native work at Kokstad, and in its neighbourhood; and Mr. Lavelotte, a Griqua, was appointed to the charge of a Griqua school at Weldevrede, a village about twelve to fifteen miles distant, at which about forty children attend.

"Whatever Church work has been done at Kokstad, is to be attributed to the patient, steady diligence of Mr. and Mrs. Dixon. The school was brought into good order, and is appreciated by the inhabitants. Mr. Dixon has lately been ordained deacon, and the Rev. Humfrey Davis, priest, has been placed there. Mr. Davis has pastoral charge of the district. There is now a Griqua school of about forty, and a Kaffir night-school, which varies from twenty to thirty, a Sunday service, morning and evening, for Europeans, and a service at 1 p.m. for natives. Unfortunately Mr. Davis did not arrive to take charge of Kokstad, until the Bishop's ill-health had obliged him to leave Kaffraria. The work at Kokstad is not yet, therefore, fully organised.

"MATATIELA is a district about thirty miles from Kokstad, inhabited mostly by Sutos. It is under the charge of the Rev. C. D. Tonkin. He has been there not more than two years. The Mission was begun at the request of the Suto and of other native chiefs in the neighbourhood, under very promising auspices. They built three good stone huts for Mr. Tonkin, and sent their waggons for him to Kokstad, on his way up from Clydesdale. During the year (1880) they had a meeting to consider the subject of building a Church or school-chapel, and they agreed to put up a Church at an estimated cost of 280*l.*; and of this sum they promised to raise amongst themselves 160*l.* There are three Sutos acting as Evangelists in connection with Mr. Tonkin's work at Matatiela.

"But these various off-shoots from Clydesdale, several of which, as Ensikeni, Kokstad, and Matatiela, have become important centres, have in no way distracted attention from Clydesdale itself, nor diminished the vigour with which the work there is carried on. It has, besides, its own special out-stations, situated at no greater distances than from fifteen to twenty miles :—

1. Kcapani, under John Ncami, where there are now seventy children attending school. The people have put up a good-sized wattle-and-daub school-chapel, which is kept in good order, and the children are clean and well-behaved. John Ncami and his wife are superior natives. Many of the children at this place are now clothed by their parents, who, a short time ago, would have thought clothing for them a needless expense, and would have asked payment for allowing them to go to school. Two churchwardens are also appointed ; and four or five men are appointed to visit the kraals to see that children living within a reasonable distance are duly sent to school.
2. Umchlwana's, where there are forty-three children.
3. Umfulamuhle's, where there are forty-one children.
4. Banganyama's, where there are forty children.

"Banganyama is a chief, much more intelligent, and better able to comprehend 'the signs of the times' than most of his fellow-chiefs, and he appears to understand the importance of the new culture for his people. He has purchased 12,000 acres of land for himself and his tribe. Archdeacon Button says, 'The whole tribe is very friendly, and I look forward with great hope to the future of the Mission there. Already several men have expressed a wish to become Christians, and I have no doubt but that others will follow. Banganyama is a much more advanced man than Usidoi. He adopts everything that he sees is for the benefit of his people.' The native deacon, William Ngewensa, was placed with him. He gave for Church and school purposes a large house, which William occupies, and where he holds his school and services. But as 12,000 acres is a very large territory, Banganyama found it was not easy for all the children to go daily to school, and he has lately proposed that another school should be opened on the other side of his land. Adjoining this border there was a piece of land, 200 acres, with a good house which was offered for sale—the house would meet all present requirements—150*l.* was asked for the purchase ; two colonists offered 10*l.* each towards the amount, another offered 100 acres of land adjoining, which would add much to the value, if the farm could be purchased for the Church. The sale was effected, and the white people are intending to put themselves up a Church, and Mr. Archdeacon Button will give them a six-weekly service.

"Further, the Archdeacon has in contemplation the formation of some eight to ten other out-stations under native teachers. It is purposed in order to ensure efficient work at the elementary schools, to appoint a superior native to undertake the supervision of a small number, in addition to his own work. William Ngewensa will have from about twelve to fourteen to superintend immediately around his own school ; and John Ncami from six to eight. In this way the native, by being made to feel responsibility, will grow strong enough to bear it. Another evidence of real progress in this neighbourhood, appears from the fact that some of the girls who were taught the first elements of needlework at Clydesdale school, are now employed in taking-in needlework for the heathen amongst whom they are living. It is in this way that habits of thrift, industry, and civilization are creeping into the hearts of the people.

"Throughout East Griqualand, on application, the Government has made grants of 100 acres to the Church, for church and school purposes in the midst of thick native populations; on these grants our incipient Mission stations, with their elementary schools are begun.

"It has been mentioned that Clydesdale is situated on a farm of 4,800 acres, purchased by Dr. Callaway through the liberality of English friends. It is laid out in allotments, and is growing into a large village. Archdeacon Button says, 'Several new houses of a good stamp have lately been added to our village, so we are beginning to make a good show. You may judge that we are something, when I tell you we have a store in the place; and the other day a man, who lives in the main street, which is the road to Kokstad, told me that he wishes to start a bakery!'

"In the Constitution Acts, &c., of the Diocesan Synod for 1879, will be found at page 28, 'Proposed Regulations for the more effectual management of Christian native villages, &c.' Archdeacon Button having heard of a farm on the Ibis, about fifteen miles from Clydesdale, of 4,500 acres for sale, communicated with the Bishop, and after much consultation, it was purchased, not by Mission funds however, but on the principle of raising interest on the capital expended by rent of the farm. It is to be set out in allotments, and sold or let to natives. And it is hoped that at this place, several important problems connected with the management and progress of the native races, will be worked out, and find a solution."

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THE OUTBREAK OF THE PONDOMISE.

A WEEK IN TSOLO GAOL.

BY MR. R. STEWART, OF THE KAFFRARIAN MISSION.

SATURDAY morning, the 23rd of October, began with the usual quiet which characterised our life at St. Augustine's Mission station. I read prayers in the morning as usual about half-past seven o'clock, to our usual congregation of the residents in the Mission village, and the labour of the day began alike in the Mission House and the village with the ordinary quiet and settled order. We were expecting the Rev. Mr. Cameron from Umtata, who has, since my arrival here, paid us a monthly visit for the celebration of Holy Communion, &c., as I am not in Holy Orders. He arrived from St. Paul's, one of our out-stations, which he had visited on his way up, about three o'clock. The afternoon was spent in the interchange of news and general conversation, and in the evening we had gathered round the fire for our evening chat, anticipating no danger, and prepared to enjoy a peaceful evening and a good night's rest before the duties of Sunday commenced, none of us having the slightest suspicion of the danger which even then menaced us.

Whilst thus engaged chatting round the fire, I was called to the study to see one of our native pastors, who had most unexpectedly arrived, and at once went to see him. He proved to be the Rev. Stephen Adonis, from Salenkomo, and from his face and manner it was easily seen that something was wrong. After the first greetings were over, he at once began his narrative of the murder of Mr. Hope, the resident magistrate of Jumbu district, and of two other Europeans, Messrs Herman and Warrene, both members of the Civil Service at Umtata, under circumstances of the greatest treachery, by Umthlonthlo. This chief had professed the greatest loyalty to the Government, and had offered to go with his army, or a part of it, under Mr. Hope's direction, to assist the English forces against the Matatiela Basutos, who were then in revolt. The camp was pitched at Salenkomo, and these three gentlemen were treacherously stabbed while witnessing the war-dance of the tribe; Umthlonthlo saving the life of Mr. Davis on the ground that he was related to one of the Missionaries of the tribe. Stephen himself had been pulled off his horse in his first attempt to escape, but succeeded in shaking off his assailants, and finally effected his escape by riding a horse which he caught, without saddle or bridle, as far as Mr. Welsh's at Tsolo. He was then furnished with a saddle and bridle, and sent on to warn us, and to request us to move at once to the gaol at Tsolo for refuge. He had with him a man who also had escaped from Salenkomo.

As soon as possible I called Mr. Cameron in, and told him the news, and after consultation we resolved to forward Stephen and his companion to Umtata to warn the people there, and then as rapidly as possible to prepare for our own flight to Tsolo. Stephen was accordingly despatched, and Mrs. Stewart informed of the circumstances. She had just put our little boy to bed, and at once roused and dressed him. I despatched two of the station men, whom I deemed reliable, for the oxen, and Mr. Cameron walked over to Mr. Leary's, a trader living near us, to see what steps they were taking, and to concert measures with them. Meanwhile we collected together a few necessaries, including clothing, blankets, money, and other valuables. Mr. Cameron soon returned, and brought word that the Learys had resolved to take refuge in their store, a brick building with an iron roof, for the night. Our men returned, unable, owing to the darkness and rain, to find the oxen; and again Mr. Cameron and I consulted, Mrs. Stewart joining us, and it was determined to join the Learys in the store.

All the party set out from the Mission House in a very heavy rainstorm, Mrs. Stewart being assisted by two of the station men, for she is far from strong, and the path was very slippery with the rain. I carried our little boy, who is nine months old, while Mr. Cameron, along with our European servant and others, had charge of sundry bundles. After a good wetting, all arrived safely at the store, and were welcomed by the Learys, whom we found already in possession. After a short breathing space and a survey of the premises, we resolved to complete the barricading of windows and doors, which Mr. Leary and his assistants had already begun. Doors were barricaded with wool bales, and other available material, and sacks of mealies were rapidly filled and piled against the windows, every one lending their aid, a great part of the night being consumed in these preparations. Our native people found accommodation in an outside stone building, and did duty as sentries. Defensive preparations being finished, the ladies and children had what rest the anxious state of their minds would allow, but no sleep. We found our defensive weapons to consist of Mr. Leary's Snider rifle and fourteen rounds of ammunition, together with a few small axes which the store furnished; and we numbered in all thirteen souls inside the store, all Europeans, viz. Mr. Cameron, Mr. Leary, Mr. Els (a Dutchman), Mrs. Stewart and baby, and Annie Holms her servant, Mrs. Leary and five children, and myself; whilst outside were Ephraim Ndobe and his family, and Matthew Jimebe and his family, and a few other native Christians.

Towards morning, in order to give the Kaffirs time to rest, as they were becoming sleepy on guard, Mr. Cameron and I took the guard, Mr. Cameron carrying one of the small hatchets, and I being armed with the rifle. During the morning Mr. Maskel, who was keeping a store at St. Paul's, one of our out-stations, came in and joined us. Philip Lokwe, the native catechist, also came in, and after a short stay he returned with letters from Umtata. Mr. Cameron and I also returned to the Mission House to get out what supplies we could take over to Tsolo, whilst the others got the oxen and waggon ready. After sending over what we could lay our hands upon in the way of provisions, and whilst still at the Mission House, the army was seen on the top of a hill at a short distance, and Mr. Cameron and I fled hastily from the house to the store, and on our arrival we found armed men surrounding it, and many of them were inside pretending to buy. Gradually we cleared them out, and shut and barricaded the door. No sooner was this done than they began to loot or plunder Mr. Leary's house; innumerable articles were carried away, and the hooting and shouting was very great. Some were armed with guns, some with assegais (Kaffir spears).

Meanwhile the party at the Mission House carried on their depredations there, and gradually joined the party surrounding the store, as we could see by recognising articles of clothing which they wore, belonging to Mrs. Stewart and myself, the servant and baby. The plundering of the houses occupied a considerable time, and was most wanton, articles which they could not use being broken up completely, feather beds and pillows ripped open, and their contents strewed on the grass, together with flour, lime, and almost everything imaginable. Then the waggon was plundered in a similar manner, along with our money, jewellery, and small remnant of clothing. The crowd was getting larger and more and more excited, and now had succeeded in breaking open the back door of the store. We had withdrawn to the loft over the store, and now there remained but one slender door between us and them. Commending ourselves in one short, united prayer to God, as we had already done in the early morning, we put away our feeble and apparently useless means of defence, and sat down quietly awaiting the fate that seemed so certain, and each, I believe, preparing to meet his God. Hardly a word was spoken for about an hour and a half, and all the time the noise was incessant; then there was apparently a division amongst them, a hesitation in the attack, and finally a cessation. Upon going to the window to discover the cause, we found that the chief, Umditchwa, had arrived, and was engaged in collecting a small part of the plunder. After he had done so, he called upon us to come out. Mr. Cameron and I did so, the others following; and an escort of eight men was appointed to take us to the "great place" (his own residence).

He told us to put the things he had collected on the waggon. This Mr. Cameron and I did; but as we did so they still continued to plunder the store and waggon. Then I walked over Mr. Leary's house with Mrs. Stewart and Mrs. Leary, and the scene was something beyond description. Not an article was whole; the piano was gutted, and the harmonium the same; and broken furniture, glass, and china covered the floors and the ground round the house, whilst round us still raged the excited savages, armed and almost mad with fury. We got the women and children on the waggon and prepared to start, and I succeeded in finding a small bag of bread, and put it on the waggon; but one of them saw it, and demanded it from Mrs. Stewart, who refused to give it up. He began feeling how sharp his assegai (spear) was, and asked her if she was a fool that she refused him; whereupon Annie, our servant, threw it out of the waggon to him. We then started for Tsolo, our escort being still engaged plundering the store, and to our no small satisfaction not accompanying us. After a hurried and anxious journey, we reached Tsolo in safety, to find the magistrate about to enter the prison, and in time to see his cattle and horses driven off by armed men, his house having been, like ours, plundered earlier in the day. Fortunately the magistrate had succeeded the day before in conveying a quantity of stores from his house to the prison, and also in laying in a stock of water in barrels. We now got the women and children inside, and the men following, we prepared for defence. The prison had already been loopholed, and we at once set to work to dig up the earthen floors, filling bags with the earth and piling them against the wooden doors. Fortunately for us this building was constructed of good stone walls, twenty-two inches thick, with an iron roof and earthen floors, so that there was hardly any inflammable material, save the doors and rafters. The building consisted of two rooms, one of which contained a fire-place; and by breaking a hole in the partition wall, we opened a communication between them. When the doors were shut we mustered, in all, thirty-five souls, sixteen of whom were men, including five faithful Kaffir constables of Mr. Welsh's, and the remainder were women and children, Mr. Welsh's, Mr. Leary's, and my own families.

When we had earnestly commended ourselves to God's protection, and thanked Him fervently for the many escapes of the day, we set the guard; and those not required for that duty sought the rest that was so much needed both by body and mind. Thus ended the strangest, the most dangerous, the most anxious, and the most wonderful Sunday I have ever spent. During Sunday night a vigilant watch was kept until daylight, and we were all glad when the night had passed without an attack.

With Monday morning began our monotonous prison life; and so very same were the events of each of the following days that it is now, at the time I am writing, somewhat difficult to arrange the events in the exact order in which they happened; but I think they are, as nearly as possible, correctly placed in the following account.

On Monday morning we were very anxious, as we were still expecting to be attacked; and a number of Kaffirs were busy plundering Mr. Welsh's house and destroying his furniture, &c., within a very short distance of us, and quite within our sight, one of Umditchwa's sons, Kcomfana, being with them. In the afternoon Kcomfana made a feint of trying to prevent his people plundering the house; but it was easily seen through, as during the former portion of the day he had been actively employed assisting them.

Very shortly afterwards Umditchwa himself appeared, and, coming down to the prison, tried to induce us to come out, and go down to his "great place" and sleep there, on our way to Umtata. Mr. Welsh, with the concurrence of the whole party, refused, urging the lateness of the hour and the inclemency of the weather as a reason for not exposing the ladies and children; and in spite of many attempts on Umditchwa's part to persuade us to come out, he had to go away without having obtained any promise that we would do so. He said he would return the following day, and left Kcomfana, his son, in Mr. Welsh's house, as he said, to keep us from being molested, but in reality to watch us.

As our morning had been begun by commending ourselves to God's protection, so our evening closed with prayer for His protection during the coming night. Late in the evening a considerable amount of rain fell. After another night of anxious watching, Tuesday morning broke upon us, promising a fine day. Very early in the morning some women came from our Mission station, St. Augustine's, and brought us word that we were to be attacked and killed; and said, in the expressive wording of the Kaffir language, that we were "all dead men,"—meaning, thereby, that our fate had been decided, and that it had been resolved by the chief in council that we should all die. We had inside the prison two ordinary black bottles, and these we passed out; and these faithful creatures carried them time after time to the watercourse, about 150 or 200 yards off, filled them, and returned them to us through the loophole to be emptied of their contents, and again passed out.

This help was of great value, for our water supply was getting short. They also piled stones, which were lying about outside, against the doors to about half their height, so as to prevent the easy application of fire to them, or the use of the hatchet to break them in. One faithful old woman from the Mission station, named Mary, took an affectionate farewell of several of the party, myself among the number, and undertook to carry a message from me to Umtata. This, we afterwards learned, she did, carrying the message safely through a dangerous country, over many weary miles for her old feet to travel, till she found another as faithful as herself, who completed, for her, her labour of love. How precious seemed that poor feeble one's faithfulness, amidst the storm of war and treachery, none save those in our position can tell. But as day rapidly advanced our friends had to leave us, for fear of being detected in their good deeds; but first they promised to return again. We then had breakfast and our usual morning prayers, using on this occasion the prayer for "Before an Engagement at Sea," which seemed very applicable to our position.

After the women left us every one's spirits seemed to sink to a very low ebb; the men at least knew that, however desperately we fought, eventually we must give in and be overcome; and I think all desired and were determined to "die hard," as one man expressed it. After breakfast the children gathered in a little knot in one corner, and, I suppose, affected by the grave looks of their elders, were very quiet; till all at once they began to sing "Safe in the arms of Jesus," and every one seemed to feel very deeply as they sat and listened to that little choir, who, perhaps, ere the sun had set, would be "safe on His gentle breast," resting from earthly cares. But the little ones sang hymn after hymn, and still the elders sat and listened; and so the morning passed away anxiously but quietly; then dinner and a quiet afternoon; then tea; and again, after very earnestly commending ourselves to God's protection, evening settled down upon us. All day had passed, and Umditchwa had not come as he had promised.

The night passed quietly, save when the watch detected some one passing; and then, in a few seconds after the alarm had been given, each stood by his loophole in the darkness, a small but determined band.

Wednesday morning broke without the expected attack being made, and our faithful women re-appeared with morning light to bring a fresh supply of water.

We were all day watching for signs of an attack, but everything remained quiet. Towards evening, everything being still, we opened our doors for the first time, and made a rush for a few buckets of water and a mouthful of fresh air; and though it was only for a minute or two that we dared remain out, still the change from the inside to the outside of our prison did us good. The night passed quietly, except that once or twice we saw people passing, and called up our guard to be ready. On Thursday, Umditchwa sent us word that he was coming with a waggon to take us out, and we were sorely put to it to invent another excuse to gain a few days' more time. Mr. Welsh, however, sent word that we were hungry, and asked him to send us a sheep. This, towards afternoon, he did send, to our no small surprise, and we told the man to make it fast outside.

Umditchwa also sent word that he would come in the morning. After a little talk the messenger left, and we made a sally for the sheep and for water; but the sheep, having been very insecurely fastened, broke away before it could be caught, and we, fearing that it might be a trick to draw us away from the place, prudently declined to follow it, though alas! for the time we lost our mutton. However, a man passed later in the evening, to whom we related our trouble, and, proving to be friendly, he promised to return after dark with some meat for us, and kept his word too. Again as the evening closed in, our isolated little band commended themselves to God's protection, and, saving those whose task was to watch for the safety of the rest, sought repose. The night passed quietly, and Friday morning broke on us and found all at their usual post. Soon after breakfast a messenger arrived from Umditchwa, saying that he would bring three horses, one for Mr. Welsh, one for Mr. Cumming, and one for Mr. Leary, and that the remainder of us were to go in a waggon, and we should sleep for the night at Umditchwa's kraal (the "great place"), and proceed the next day to Umtata. We regarded this message as a sort of ultimatum from Umditchwa. So after consultation with all the men of the party, and finding that we were unanimous in our intention of remaining where we were, Mr. Welsh returned a message to Umditchwa, declining his offer, and telling him that, if we were to die, we should die where we were. In this resolution we were confirmed by a letter which Mr. Welsh received from Philip Lokwe, the native teacher at St. Paul's, Kxongxo, which was as nearly as I can recollect expressed in the following words:—

"Dear Sir,

"Please do not come out of where you are. If you will come out, you be all killed.

"Yours truly,
(Signed) "PHILIP LOKWE."

When we were left to ourselves again by the departure of the messenger, the doors were opened, and a run was made for water; we obtained also a wheelbarrow, and three of us, viz., the Rev. Mr. Cameron, Hudson, and myself, made a raid on Mr. Welsh's garden for vegetables, and very successful it proved, and would have made any one, but the proprietor of the garden perhaps, laugh, even under other circumstances, to have seen the manner in which cabbages, &c., &c., were torn up, and our barrow loaded, and our want of dignity as we went and returned from our foraging expedition. After spending a little time outside, which was greatly enjoyed by the ladies and children, we returned into our den, and shut ourselves up for the night, which passed in the usual manner, some sleeping and others watching.

Saturday morning at last broke, and the day began with but little to promise of the fine outing which we were to have. After breakfast and our usual morning prayers, our attention was attracted to the fact that, on all sides, as far as we could see, the Kaffirs were driving off their cattle in hot haste to the hills.

Our telescopes, of which we possessed two very good ones, Mr. Welsh's and my own, were soon brought to bear on them, and by their aid we could also discover that the women were fleeing with the cattle, and carrying bundles containing their effects, blankets, pots, and tin cans. This, we knew, meant that some enemy of theirs was approaching, and we hailed so good a sign with lightened hearts, for we fondly hoped that was an augury of the approach of our friends coming to our relief. Knowing from what we saw in this way that the Pondomise had sufficient occupation to keep them from troubling us for some hours, we opened our door and issued out into the sunshine and air. Most of the male population, at least, visited the water, and thorough bathing and washing both our persons and clothing seemed to be every one's first great work; then we visited Mr. Welsh's ruined house and office, and various small articles, such as photographs, a few books, &c., were picked up and brought in. The cooking for the party was for the first time done in the open air. Of course during the whole day a sharp look-out was maintained, and the men were all, whenever they went, to be seen with a rifle in their hands and their ammunition belts slung over their shoulders.

Towards evening we saw by the aid of our friendly telescopes that both cattle and women were returning to their homes, and this led us to the conclusion that whatever threatened danger had caused their hurried flight had passed over, and our spirits fell a few degrees. We returned to our prison-fort, and shut ourselves up for the night; but we had, like children just let loose from school, thoroughly enjoyed our "run," and it had improved our condition as to cleanliness, and altogether done us good. So we were thankful, and, commending ourselves in earnest prayer to God's mercy and protection, some prepared to rest, whilst others set themselves to watch the safety of those resting. About three o'clock in the morning a messenger disturbed our quiet, and, after being duly challenged and questioned, he was allowed to approach, and proved to be the bearer of a note from the Rev. Mr. Morris, of Buntingville, saying that he, with a few Europeans and an army of Pondo Kaffirs, about 600 strong, was on his way to relieve and bring us out. A fire was lit, coffee made for all hands, and the matter talked over. The messenger at his own request was admitted amongst us, and this state of things continued till day dawned upon us. The morning was misty, and nothing could be seen, and, as far as we could distinguish, there were no signs like those of Saturday morning among the enemy. After breakfast we had a short service, which was interrupted by a messenger from Umditchwa, asking us once more to come out, in order that he might convey us to Umtata. This, I need not say, we at once declined to do. When his messenger had gone the service was resumed, and, without further interruption, concluded.

About dinner-time we saw on the hill, through the mist, what at first appeared a huge black mass, but it gradually, under the telescopes, developed into a large body of men, with two waggons. As they approached, and I need not say their progress was watched with eager eyes, we made out that they were our relieving column; but we saw that they were making for a drift of the Juxu, which was impassable for any one not on horseback. This rather disconcerted us, as the drift was about two miles from our prison. When they arrived at the drift they did not attempt to bring over the waggons, but left them under a guard, the remainder riding on to the gaol. A hearty cheer from English throats soon announced their presence under the prison walls, and met with a response inside that made our iron roof ring. Sandbags were soon thrown down, and the door opened, and hands heartily shaken; but danger was not over, and these expressions of our feeling had to be cut short. There was no time to take with us what we had in the prison; only time to snatch a very few of the most necessary things that in our haste we could find, and our journey to the waggons was begun. Mrs. Stewart, who was very weak and unwell, was placed on an old cart, which was dragged to the ford by some of the Pondos, and she was carried through the water by them to the waggons. I walked with the others to the river, and there a gentleman, Captain Loder, kindly sent back his horse, after crossing himself, to bring me to the other side.

Here again no time was lost; the waggons were quickly got into motion and our journey begun. As we travelled along we could see small bodies of our enemies following us on either side at a distance, and we still expected to be attacked. Evening closed in, and a very dark night; but this brought no abatement of our pace, for we still pushed on until we arrived at one of my out-stations, St. Paul's. Here a most violent thunderstorm overtook us, and compelled us to halt for more than three-quarters of an hour; but the oxen were still kept in the yoke, and our white and European escort gathered round the waggons, which contained the women and children, ready for instant action. As the storm cleared away we proceeded, having picked up here and added to our party Philip Lokwe, with his wife and family, and Solomon Sibeka, his assistant teacher. Afterwards we learned that within half an hour of our departure from St. Paul's the (impi) army of the Pondomise arrived there, and burned the teacher's house and church; so that the thunderstorm, despite the wetting it gave us, was a great mercy, in that it probably delayed their arrival until after our departure. We desired to send a body of men from this place to another out-station, Umbogolwana, to bring out the teachers and native Christians there. But owing to the smallness of our force this was deemed, by the leaders of the expedition, impossible. These poor people at Umbogotwana, I have learned since, were surrounded the following night, and seven of the men killed, amongst whom were Klass Lutseke, the native catechist, Joshua Mabengwana, the schoolmaster, and Daniel Sokombela, the schoolmaster of Umjika; the women and children were allowed to escape, however, and many of them, including the families of Klass, Joshua, and Daniel, have, after great privations, reached us here at Umtata in safety. We continued our journey, and about midnight arrived at a Pondo kraal, called "Tea," where the waggons, passing between the ranks of the escort, were drawn up in the centre of the kraal, the Pondos singing their war-song as the waggons were got into position, and our jaded oxen were released from the yokes for a few hours to enjoy a well-merited rest. Some refreshment was got for the ladies and children, and also for the men of our party, but sleep was an utter impossibility in the cramped position which we had to maintain in the crowded waggons.

At daylight we had some coffee, and some of the gentlemen of the party and escort rode on to carry the news of our safe arrival, so far, to Umtata. After a hasty breakfast, Umgeliso, the chief of the Pondos, who had waited for the arrival of the waggons at "Tea," gave orders to form up for our last day's journey, and in about an hour we were once more in motion and shortly passed Gomgulus. We went on until, within a few miles of Umtata, we met Captain O'Connor and Mr. Sweeney, who warmed our hearts and cheered us up by their hearty and welcome greeting; nor had they forgotten our destitute condition, and the swollen condition of their pockets was soon reduced as they brought forth the creature comforts which they had come supplied with, and handed into the waggons. So on we went until just before coming in sight of Umtata, when Ngombela, the general of the army, formed his escort up in the most imposing array. In the first place we had an advanced guard with scouts in front and on either side, then the waggon containing the rescued men from Tsolo with a guard on either side, then our waggon with the ladies and children, Mr. Welsh, Mr. Leary, and myself, with a large guard on either side, the general himself riding on one side and the chief, Ngoliso, on the other, and then a very large rear guard. In this manner, and singing a war song, we proceeded until we met, on the banks of the Umtata, Major Elliot, the chief magistrate, who first offered us his hearty congratulations on our escape and welcomed us to Umtata. Then the waggons having stopped, the escort was drawn up in a semicircle, with the chief, his general, and his chief councillors a little in advance in the centre; and on the other side of the river, the military, volunteers, Cape Mounted Rifles, &c., were drawn up across the road, near the drift. The chief, after the usual laudatory proclamation of his titles and lineage had been made by one of his followers, handed us over to the chief magistrate, saying, "These are the men I promised to bring you, and for whom you sent me. I place them now in your hands." Major Elliot then, in a long and complimentary speech, thanked them for the good service they had done, in the name of the Government, in his own name as chief magistrate, and in our names.

The escort then returned, and the waggons crossed the river; and many kind friends gathered round us to welcome us back. Mr. and Mrs. Sweeney provided us with a good substantial dinner, which, after sundry damaged garments had been temporily replaced by others kindly lent to us, we did justice to, and managed to spend the time pleasantly with those gathered together to welcome us. We were for the night located in the school-room, and between blankets and rations provided for us by a paternal Government we did very fairly. We certainly bore a very peculiar appearance as we entered Umtata, for very few of us had anything, saving what we were wearing, and that had stood the fatigue duty of the gaol and the road, and none of us, except the Learys and Welshes, had saved any money, blankets, or clothing. But whatever our condition in these respects I trust that all our hearts were thankful, above what it is possible for human words or human lips to express, to Him who had been our house of defence, our strong tower on the banks of the Juxu, and afterwards our Saviour and Deliverer from the hands of our enemies; as He had literally enabled us "to pass through their host."

* * *

MARITZBURG.

THE UMZINTO MISSION.

THE Ven. Archdeacon Barker sends us a description of his work and its surroundings, which can hardly fail to make more real the sympathy of our readers for all that is being attempted in that part of the field:—

"The parish or Mission of Umzinto, Natal, may be said to comprise the whole of Alexandra County, stretching down the coast from the Umkomanzi River to the Umzinkulu River, and extending inland from 20 to 25 miles, a space of upwards of 1,600 square miles. The general nature of the country is hilly, and the scenery in parts exceedingly varied and beautiful. At one time you travel over hills consisting of pasture land with but few trees, and then, but a small river intervening, you enter upon country consisting of precipitous hills, covered with thick bush to the top, and with almost tropical vegetation; and a few miles further again you come to a milder form of scenery, reminding one very much in some parts of Devonshire. Crossing the Umkomanzi, a fine broad river, the first township is the Lower Umkomanzi, a straggling village of about six or seven families. There is a small iron church here, but the Church cannot use it, as it is in Colenso's hands, who, however, has no resident clergyman. There was one some two years ago, but he had a difference with Colenso, and took to driving a bullock-waggon. The Church holds services in the schoolroom, which is a small, thatched, and most incommodious building.

"Fifteen miles further on is the village of Umzinto, a prettily-situated place lying along the side of a range of hills by which the high road runs. The church, a brick building painted white, is, or was, a conspicuous object on entering the village. It has lately been destroyed by fire, the details of which are given further on. There is also here a good parsonage-house and garden. The land about Umzinto is used exclusively for sugar growing, and accordingly here and in places in close proximity there is a large Indian population.

"Another ten miles or so and Ifafa is reached—hardly a village, but rather a collection of farms, for the growth of sugar, coffee, pepper, &c. There is no church here, but only a schoolroom, erected on the condition that a minister of any of the sects may hold forth in it if he choose. Seven or eight miles to the right of Ifafa is the pretty valley of the Ikwifa, with the neat white church standing at the entrance to it, and the houses erected on the numerous wooded hills at each side. The church here is a commodious structure, very fairly fitted, and built by Mrs. Arbuthnot, the head of the Arbuthnot family, the male members of which occupy most of the farms in this valley. And yet further, a few miles across country by Kaffir paths, there is the settlement of the Irish Valley, a strange wild place, looking very like a huge hole dug out of the surrounding hills. Small farms, with thick bush between, are here scattered over the country, held almost entirely by Irishmen; hence the name of the valley. There is no church here, but the people meet for service at Mr. Armstrong's house at the head of the valley, where there assembles a congregation of from fifteen to twenty. The parish is worked by the Ven. Joseph Barker, Archdeacon of Durban, assisted by the Rev. Ainslie Talon and the Rev. E. T. Burges, M.A., as curates. Mr. Burges is also the schoolmaster at the Lower Umkomanzi.

"The entire white population of the parish is upwards of 500, but not more than one-half, at the most, live in the various villages; the remainder are scattered over the whole district—some in the most out-of-the-way places, with long distances between their houses; and where the distances are not long, the way is, as a rule, so difficult and bad, that it comes to much the same thing. It is not an uncommon occurrence for a whole day to be spent in visiting *one* person; and as all the travelling has to be done on horseback, it is often very tiring as well. Clergymen in England whose parishes are compact, and who have the convenience of railways, have no idea of the distances which the clergy here have to go, either riding or driving. The really Church people are staunch in their allegiance to the Church, and Dissenters are not unfriendly; the only ones who profess bitter opposition are the Colensoites, and this is only to be expected. And here may be mentioned a way in which clergy at home may materially assist their brethren in the Colony. It is by giving letters commendatory for Bishop Macrorie or his clergy, to those members of their congregations who may be coming out here to settle. People at home hear little of Colensoism, and have no idea of its strength and organisation. The Colensoites also are active proselytisers. People coming here are persuaded that Dr. Colenso is the legal Bishop of the Church, that he is the representative of the Evangelical school at home, whilst Bishop Macrorie and his clergy are Ritualists and Romanisers, and not in any way connected with the Mother Church. This is the line taken by the Colensoites, and one or two cases have come under the immediate notice of the clergy of this Mission. Now if the clergy at home would tell their people who may be coming out that Colenso is excommunicated, and no longer a bishop of the Church; that it is a sin to attend any of his churches, no matter how evangelical the minister may seem to be; that they are, in fact, by so attending, making themselves partakers in Colenso's evil deeds, it would very materially assist our clergy.

"But to return to the parish. Besides the white population, there is a numerous Indian one, located upon three or four of the large sugar estates. These coolies are very low and degraded—the very scum of India. The Church has been unable to do anything amongst them as yet, from various causes. First, there is the difficulty of finding men who can speak the dialects, which are three or four in number, all differing most completely. The Government as yet has provided no schoolmaster. Then there is the difficulty of caste. Although these coolies have, as a fact, lost all caste by leaving India, yet amongst themselves they maintain caste distinctions rigidly. At an estate not far from Umzinto, a coolie committed suicide because one of a higher caste abused him. Any coolie becoming a Christian would become an utter outcast, so far as his social relations are concerned. And the Church would not get much assistance from the employers. One or two would assist, but the greater part care only for cheap labour. The coolie to them is but an animal, whose soul's welfare they are not called upon to look after.

"But of all the races here, the Kaffirs contribute by far the largest numbers to the population of the Mission, and for these there is no spiritual provision. Scattered in kraals all over the country, they number upwards of 23,000 souls. It would take two Missionaries all their time to labour with any success amongst the Kaffir population of this district. The Church in Natal makes all the provision she can for the heathen with the funds at her disposal, and can do no more.

"There are one or two very good openings for Missionaries amongst the Kaffir chiefs, who, as a rule, are not at all averse to Christianity. There is one chief of a very large tribe called George Finn, a half-caste, who would welcome a Missionary to his place at Inyangweni, about halfway between here and the Umzinkulu. This chief himself is professedly a Wesleyan, and lives in a civilised manner in quite a nice house. He is European in most of his habits. His place would be a good central position from which a Missionary might work; and he would gain more influence over the raw Kaffirs by being the friend of their chief. As it is, nothing is done amongst all these Kaffirs, except by American Missionaries. Let us hope and pray that a Church Missionary may soon be found to labour in these parts.

"The work of the Church amongst the white population is progressing. There is now a clergyman stationed at the Lower Umkomanzi, who holds regular services, and is also the schoolmaster. A new church built by Mrs. Arbuthnot has lately been consecrated by the Lord Bishop of Maritzburg, and is fairly attended. It is situated at Ikwifa, in a rapidly-increasing district. A confirmation was held in this church on the 15th August last, when the Bishop confirmed thirteen young people, and upwards of fifty people communicated. Service is now held at Umzinto, in the schoolroom, in consequence of the church being destroyed on the 30th July last by a grass fire. A Kaffir, after lighting his pipe, threw the match into the grass, which was very thick and dry. A high wind was blowing, which speedily carried the flames towards the church, at the same time cutting off all approach to the water. The wind blew lighted sticks on to the thatched roof, and in a short time the whole place was burnt down. All the interior fittings, as the altar, font, seats, books, &c., were saved. This is the only misfortune to record, and it is hoped soon the church may be restored by the people, who have come forward in a manner which speaks well for the hold the Church has on their affections, even though many of them are Dissenters."

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BLOEMFONTEIN AND THE TRANSVAAL.

WAITING FOR PEACE.

WRITING at the end of the year, in the midst of war and rumours of war, the Missionaries in Basutoland had by no means a cheering story to tell. Thus the Rev. J. Widdicombe, of Thlotse Heights, reports :—

"The past quarter has been a very sad one. The rebellion which broke out in the southern part of Basutoland in July, consequent upon the proclamation of the Disarmament Act, has spread throughout the whole country. We have had to send all our Christian women and nearly all our children away into the Free State for refuge, and only a half a dozen native Christians are still remaining at the station. The Government has converted our church and school into a barrack, and the rebels have burnt four of our huts, and stolen or destroyed a great many of our things. Our ordinary Mission work is suspended, and at present I am mainly employed in supplying spiritual ministrations to the loyal forces, both European and native, which have been located here, no provision having been made for their spiritual welfare by the Government.

"We have been attacked four times, but, thanks be to God, the rebels have not yet succeeded in driving us off the heights. Our Mission station looks desolate in the extreme. Our poor little church is loopholed in every direction and riddled with shot, our garden walls have all been pulled down by order of the Government, our new huts are burnt by the rebels, and our goods destroyed. It will be a great mercy if our church and remaining buildings do not fall into the hands of the enemy. In the midst of these trials it is a consolation to know that our little handful of native converts has remained loyal. All the Mission workers except myself have had to leave for the Free State, food being very scarce here ; and Mr. Reading has gone to the Theological College at Bloemfontein for a few months, preparatory to receiving deacon's orders. Troops are pouring into Basutoland from all parts of the Cape Colony, the Transvaal, and Griqualand West, as fast as the Government can despatch them ; and there is, perhaps, a faint hope that the end of 1880 may witness the end of the rebellion. May the New Year bring us the peace we so much need and so dearly long for ! Meanwhile we can only pray on and be patient, leaving the future in the hands of the Great Head of the Church, Who will provide for His Own and open out a new path for us in His Own good time. I cannot but believe that the terrible trial we are now called upon to pass through will bring many benedictions in its train, and ultimately result in the renewing and strengthening of the Mission.

"I sincerely trust that, please God, our next quarterly report may be more cheering. All that I can do under present circumstances is to hold on and minister to 'the remnant that is left,' and to the troops quartered here.

"The loyal Basutos, who are but few in number, have lost everything. They have been utterly 'eaten up' by the rebels; their homes have been destroyed, their cattle captured, and their wives and children have in many instances fallen a prey to their foes. Jonathan Molapo, the principal chief of this district, has been thoroughly loyal from first to last, and has had to suffer accordingly. Most of his men deserted him in the hour of need, and about a fortnight ago the rebel forces under Ramanella succeeded in taking Tsikoane, his stronghold, and in capturing nearly all his cattle. A small number of his warriors, however, remained faithful to him to the very last, and they and their chief have now taken refuge at this station.

"It is thought that at the end of the war the Government will grant some kind of compensation to the loyal natives for their great losses. I sincerely trust that this may be the case, as, otherwise, the loyalty of the Basuto race will be gone for generations to come."

The Rev. E. W. Stenson, of Mohales Hoek, writes in the same strain:—

"My report for the last quarter of this year cannot be a very bright one. The active Mission work at Mohales is entirely destroyed. On the night of the 7th September, during a night attack on the Residency, my parsonage was destroyed by the rebels, and on the 4th October the church shared the same fate.

"The Government have relinquished the place, and the whole district is in the hands of the rebels. As I had not removed my furniture from my house, I have, with the exception of clothing and a few actual necessaries which I was able to remove before the state of actual siege set in, lost all I possessed.

"I am now serving with the Colonial troops as chaplain. The Government allow 100*l*. a year for this service, which is a help, but nothing more.

"Very little way has as yet been made towards the pacification of the country; the troops sent forward are entirely too few for the work they have to do. We are simply holding our own, and can do nothing more until large reinforcements are sent. The outbreak in Tambookie land and the Transkei has also seriously complicated matters, and fears are entertained by men, from experience and knowledge of the country and people, that this war will drag on for many months—perhaps two or three years."

No news has been received for some time from the Bishop of Pretoria, who was returning from Capetown at the time of the outbreak of the Boers; nor since the outbreak has the Society heard anything of its Missionaries shut up in the Transvaal. The latest accounts from Basutoland are more hopeful, and we trust that the time is not far distant when here, and elsewhere in Africa, the swords will be beaten into plowshares, and the spears into pruning-hooks, when nation will cease to lift up sword against nation, and war will not be learnt any more.

"With the woes of sin and strife the world has suffer'd long ;
Beneath the Angel strain have rolled two thousand years of wrong ;
And men at war with men, hear not the love song which they bring ;
Oh ! hush the noise, ye men of strife, and hear the angels sing :
'*Peace to the earth, good-will to men, from Heav'n's all-gracious King!*'"

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ITINERANT WORK IN THE TRANSVAAL.

OUR readers will receive, we are sure, with pleasure, the following graphic account of his work, in a land on which just now all eyes are turned, and which is the subject of many prayers, by the Rev. Henry Sadler. Mr. Sadler has spent many years in the Transvaal, and indeed is one of the earliest pioneers of the Church in that country :—

"WAKKERSTROOM, *Nov.* 25*th*, 1880.

"Having been barely three months in this new field of labour, I cannot fill in the annual return with respect to it.

"Circumstanced as I have been this year—frequently removed from one place to another—I could scarcely write, or be expected to write, set reports expressly for the Society.

"Down to April 13th I remained at Zeerust, continuing to visit Lichtenburg once a month, and to discharge my ministerial duties there in the manner I have fully described in a former report.

"I then proceeded direct to ecclesiastical headquarters at Pretoria, a journey of 150 miles on horseback, taking Lichtenburg on Sunday on my road. That Sunday was the 18th April.

"AT PRETORIA.

"On April 21st I reached Pretoria, and was most kindly received by the Bishop, and at once set to work by his lordship.

"On Sunday, April 25th, I read prayers in the then-called Pro-Cathedral at the 8 o'clock service for the soldiers, the Bishop preaching ; about 300 soldiers present. At the 9 o'clock early celebration service I preached the sacramental sermon. I think I was absent from the 11 o'clock service. In the afternoon I took the gaol service, and, after that, was present at the Bishop's Sunday-school service in the Cathedral. I also took part in the evening service at the Cathedral.

"At this time I stayed a week in Pretoria, took part in the daily services, and did whatever the Bishop gave me to do.

"There is no desire on my part to amplify, but simply to explain.

"AT MIDDLEBURG.

"On April 27th I was sent by the Bishop from Pretoria to Middleburg by post-cart.

"After I returned to Pretoria the Bishop requested me to write a report of my work at Middleburg for the Society, and I did so.

"AT PRETORIA AGAIN.

"Resuming work at Pretoria, I took my share in the daily and Sunday services at the Cathedral, service at the town gaol, or at the army hospital on Sunday afternoon; visited the camp hospital regularly during the week, holding pastoral conversation with, reading or speaking to, and praying at the bed-side of, each sick man separately. Among the civilians I visited some sick, and looked up the slack—acting, in short, from hour to hour under the immediate orders of the Bishop, and regularly reporting on my work to his lordship. In fact, for some hours during the day I was working in the office next the Bishop's study, and within call. I must add that the Bishop most kindly and patiently put me through my facings in the matter of whatever I had to do; taking me with him first to the camp hospital, for instance, and showing me how the work was to be done by doing it himself, I being present, and then giving me counsel and directions.

"After remaining in Pretoria about three weeks thus occupied, the Bishop took me with him as his (acting) chaplain on a three weeks' visitation journey. I may say, *en passant*, that for those three weeks I found myself in the constant presence of one of the most methodical, the least time-wasting, the least exacting, and the most unselfish of men. That journey embraced the towns of Rustenburg, Zeerust, Lichtenburg, and Potchefstroom, besides other places where the Bishop baptised, catechised, and taught, at farms and in villages, as at Rickardsdam, Jacobsdal, &c., and where he conducted family devotions.

"It would not become me to refer to our private devotions, further than to say they were not neglected.

"AGAIN AT PRETORIA.

"Having returned with the Bishop to Pretoria, I again took up my work, as heretofore described, for some weeks; the only variation worthy of mention from the routine already stated being that during this period I made a journey to Heidelberg and back, being sent by the Bishop for the purpose of celebrating Divine Service there on Sunday, viz., military service at 8 o'clock for the King's Dragoon Guards, under Major Brownlow, in command—Major Brownlow present; mixed (military and civilians) service at 11 o'clock, a company of the 58th Regiment, in command of Captain Hornby—Captain Hornby present and the townspeople; celebration at this service; Sunday-school service in the afternoon, and public service in the evening at 8 o'clock.

"Of course I did other work there, visiting, &c.

"JOURNEY TO WAKKERSTROOM.

"On August 2nd I started from Pretoria, under the Bishop's orders, for Wakkerstroom, in order to minister to the spiritual wants, cares, and necessities of the district, and occasionally to visit Utrecht.

"AT HEIDELBERG AGAIN.

"On this journey I again visited Heidelberg, having to pass through it; stayed the night in camp; slept of course under canvas, after visiting the townspeople; treated with the utmost kindness and hospitality by the officers.

"AT STANDERTON.

"I then pursued my journey as far as to Standerton, where I was detained by stress of weather, and other causes of detention for just a week, staying here also in camp, under canvas—and a fine time I had of it. The morning after my arrival there was a gale of wind, which blew several tents clean away from their moorings. Then there was a dangerous grass fire, which blazed on and on, raging and crackling before the wind, close up to the tents; and it was just all that over a hundred soldiers, armed with empty sacks, could do to beat it out and off, to save them, when floods descended from above, and completed the victory. Next followed a severe hail-storm, succeeded by a heavy, continuous fall of snow.

"SUNDAY AT STANDERTON.

"On Sunday, August 15th, the Rev. Mr. Spratt took the military service at 8 o'clock. I assisted him, and preached at the 11 o'clock service and at the celebration; I read for him at the evening service. This day's services were the first held at the Court House, on the occasion of its being used for Divine service. The congregations were good, considering the state of the weather. I dined with Mr. and Mrs. Spratt in their tent, which they had made very comfortable, having in it study, dining-room, bedroom, and kitchen. But the weather was such at the time that even houses were blown inside out, and tents sailed under great difficulties.

"I left Standerton on Tuesday, August 17th, and reached the head-quarters of the 58th Regiment, who were encamped on the slope of a mountain about two miles from the village of Wakkerstroom, on the following Thursday, August 19th.

"I rode in on horseback from Cold Stream, in Natal, having gone on into Natal by mistake, instead of turning off from the Newcastle Road and making for Meek's junction. At Cold Stream I slept at Mrs. Walker's Hotel on the Wednesday night, and rode next morning to the camp, a distance of twenty-one miles. I shall not soon forget my impressions from without during that solitary ride on horseback, through the refreshing pastoral and grand mountain scenery, after the dreary flats I had been plodding over for 150 miles. On sighting Wakkerstroom the view over the vast basin presented by the distant snow-flaked mountains would have made a fine picture. But yet this grand scene conveyed to my mind a sense of awe and loneliness, from its utter dreariness and desolation. Not a sign of life! Not even the brotherhood of trees! The quiet village, sleeping in its Titanic mountain-cradle far beneath, and the solitary military camps stationed on plateaux, or heights, miles and miles apart—six camps in all—stood instantly revealed. Everything in the clear air stood out plain, sharp-cut, and well defined. Knowing not a soul—alone—this *is* an inviting-looking place to come to, *to live!* This was my momentary impression. But I threw it off. 'Duty is life; and I am *here* in the path of duty.' With reflections of this sort, I spurred my horse and galloped on.

"WAKKERSTROOM.

"I now write from the town of Wakkerstroom. It is called a town, although it consists of only a few scattered cottages, a Dutch church resembling a toy Noah's Ark, and the magistrate's office, called the Court House.

"The cottages are built of unburnt bricks, coated with coal-tar (at a fabulous cost), and roofed with galvanised iron.

"DESCRIPTION OF COUNTRY.

"Before giving an account of my work here, I will describe the locality—presuming to do so on the ground of being 'a Missionary first entering on a new field of labour.'

"Wakkerstroom is a district of the Transvaal bordering on Utrecht and Natal. Utrecht is another district of the Transvaal, and borders on Zululand. A strip of it, running between Wakkerstroom and Zululand, was for years disputed territory—in fact, until Sir Garnet Wolseley recently settled the boundary question, so long a vexed one between the Boers and the Zulus.

"The proper name of the town of Wakkerstroom is 'Martinus Wessel Stroom'—so named by Martinus Wessel Pretorious, Second President of the South African Republic, or the Transvaal Republic, as it was called by the Dutch Boers who were allowed to try and govern themselves, and miserably failed in the experiment.

"This name is usually written 'M. W. Stroom.' But the place is now as well known, and as often called, by the name of the district. Its site is at 'the gathering of the mountains,' as the locality is termed. In fact it stands at the bottom of a wide hollow between mountains, continuous on one side, broken on the other; and broken at both ends of the hollow. The patch of ground on which this town is built is slightly elevated above the morasses which surround it on three sides, north, east, and west; while on the south side the mountain slopes down to it.

"Wakkerstroom (the town) is less than fifty miles in a straight line from Kambula, and about sixty-five from Slobane. Indeed, from the top of a mountain overlooking it from the south side, the Slobane mountain can be seen at times with the naked eye.

"Slobane will be long remembered in these parts as the scene of the disaster of the 28th March, 1879, when Colonel Weatherley and his son, Piet Uys, and others bravely fell. And the battle of Kambula was fought on the following day.

"The camp of the 58th Regiment was stationed on a plateau overlooking the town beneath, and its surroundings—river, morasses, swamp, bogs, quagmires—and commanded a good view of all the country 'round about'—which was just mountains—and mountains again, as far as the eye could reach. Save the dismal swamp, with a few scattered hamlets thereon, there was nothing but mountains and air. The camp occupied the best ground that could possibly have been chosen. And it was thoroughly well ordered, and most cleanly kept. The officers and men were in fine condition, and remarkably free from sickness of any kind. When I rode up to it, mounted on a fine English horse, lent to me at Cold Stream by Captain Vetch, late of the 11th Hussars, now in India with the King's Dragoon Guards, the band of the regiment was playing, the weather very fine, and the whole scene one gladsome to behold—one of simple brightness and rejoicing.

"The Bishop, with his usual forethought and kind consideration, had furnished me with a letter to the officer in command. This was Major Hingeston, who happened to be away at the moment, and I introduced myself to Captain Lovegrove and Adjutant Sandys, who both at once welcomed me and asked me to stay to dinner. I took a seat in front of the Mess-tent. As I sat there listening to the band, the words, 'O ye mountains and hills, bless ye the Lord: praise Him, and magnify Him for ever,' seemed to be sounded forth by its strains! The commanding situation, and the grandeur of 'the gathered mountains' thus spread out to view, lent a charm to the landscape below, which I have failed to discover in the places themselves on a closer acquaintance with them.

"The deadly swamp and the often impassable river were all unheeded then. I have since come to entertain a much more realistic view of the charms of Wakkerstroom, as the officers then assured me that I should. They had been under canvas on that exposed height for almost twelve weary months.

"Before dinner a tent had been pitched for me, and my belongings had arrived from Cold Stream, also through the kindness of Captain Vetch, who had them conveyed to camp for me in the mule waggon that carried his tent, bedding, and instruments used in surveying. Thus I found a tent pitched and a table spread for me in the wilderness! The next morning the Major and the officers of the 58th begged me to allow them to make me an hon. member of the mess, and invited me to remain as their guest, and at all events to make the camp my headquarters during my stay at Wakkerstroom.

"I stayed with them for some weeks—was treated with the utmost kindness and courtesy by the officers, and with the greatest respect by the men—acting as their chaplain; and I have no cause to regret having made the camp for a time my home.

"We parted when they left for Estcourt, with sincere mutual respect and goodwill. I received much assistance from them in the matter of horses, which I could always get at the camp. This enabled me to get about my large district, and thus to do more than I should otherwise have been able to do.

"There are two places where the dead have been interred in my parish—as I think I may be allowed to call the village of Wakkerstroom, where I have now taken up my abode in a miserable hut, at a rent of 5*l.* a month, and where dwell the gathered few I am trying to secure as a nucleus of adherents to the Church. These places of burial are as yet unenclosed. At one of them twenty-one soldiers lie in their graves—nine of the King's Dragoon Guards, five of the 80th Regiment, four of the 58th Regiment, and three of the Army Service Corps—whose last sleeping-places have been enclosed; the five of the 80th Regiment by men of the 80th, and the rest by men of the 58th. The other place of graves holds the relics of a former Landdrost of Wakkerstroom, and all that remains on earth of a few others departed.

"On the 20th August I rode down from camp, called on the Landdrost, and got permission to use the Court House for Divine Service on Sundays. Services morning and evening, and Sunday-school service in the afternoon; celebration at the 11 o'clock service. These services, with the early service at the camp, and the 2 o'clock service at the gaol, are the regular Sunday duties. The daily work consists in visiting each member of the small flock frequently and regularly; specially, of course, the 'sick and in prison,' visiting the camp hospital and gaol. I here find that the fewer a clergyman has ministerially to deal with, the more exacting are they in their claims on his time and good offices, and the more difficult is the task of working effectually with them.

"For more than two months before my arrival there had been no minister here to baptize infants, or to bury the dead, to celebrate the Holy Communion, or to teach the people.

"At length one man in Wakkerstroom grew heartsore at this state of things, and represented matters to the Bishop. This man was well known to the Bishop, who converted him from the error of his ways, and administered to him the holy rite of confirmation about a year ago.

"His lordship visited Utrecht at the same time. The late Rev. Mr. Alington settled himself at Utrecht in January 1879, and used ministerially to visit Wakkerstroom at regular stated intervals. He died in

October 1879. During Mr. Alington's last six months on earth, the Rev. Mr. Ransom also resided at Utrecht. And throughout that period one or the other of these two ministers of God came and officiated every Sunday here.

"After the departure of Mr. Alington, Mr. Ransom continued to reside at Utrecht, and to visit this place one Sunday in every two or three weeks, till he had to go away to Maritzburg, where he lay for weeks prostrated by fever. And thus Wakkerstroom was unvisited by a clergyman, and without public worship for two months.

"On his return to Utrecht Mr. Ransom resumed his periodical ministrations here, and continued them, till they ceased finally, when he left for Zululand.

"I now proceed to state our present position, condition, and prospects. The Government has granted us, for Church purposes, an erf of ground, situated centrally, and on the highest and driest level place in the town, selected by myself on behalf of the Bishop. The grant is made in perpetuity at a peppercorn rent.

"We daily expect to hear from the Bishop that this piece of ground, intended to be the site for our church, has been conveyed to his lordship in trust for us. We wish to commence building. There is some money in hand for this purpose, and an effort is being made to obtain more. I have visited my district thoroughly now—looking up people living out on farms, far and wide, during the last few weeks. And I have succeeded in getting men's names put down for annual subscriptions towards a 'Guarantee Fund' for the church at Wakkerstroom to the amount of 100*l.*; 24*l.* 1*s.* 6*d.* has already been collected from this source, and forwarded to the Bishop.

"But the English, or rather British, people are so few, and the majority of them so far between; and their temporal welfare is so uncertain of continuance, even with respect to the few among the few who have anything to spare, that I have succeeded in this matter beyond my own expectations, and *far* beyond the expectations of others.

"The unsettled state of the country and the war with the Basutos, by stopping the transport of goods, checks commercial enterprise, and depresses all the industries of life.

"The consequent hand-to-mouth way of living, and the fabulously exorbitant cost of the bare necessaries of *existence*—for instance, bread, two shillings for a small loaf—which this state of things induces, act powerfully alike on the will and the means of people struggling *for existence*, with respect to parting with their money for aught but *bread.*

"The future we cannot foresee; but in anywise, it is gratifying to know that even *some* poor wanderers in this end of the earth have shown themselves willing to support the Church to the extent of their poor means.

"It is satisfactory also that the good beginning which was made in Church work in this district by the late Mr. Alington has been regularly resumed, with some prospect of being effectively continued. In the parish itself there is already a marked change in the habits and customs of the people. This is specially noteworthy on Sundays.

"The contrast between the late order of things here and the new, to which that has given place, with respect to the observance of the Lord's Day, must be a striking and not an unfavourable one.

"Men lying about everywhere drunk; men gambling; boys playing at marbles, in knots, at certain favoured spots about the village; fights between the men; fights between the boys, with their parents and elders looking on, and betting on the issue of the combat; general abuse of language; dirt and blasphemy. This was the old order. Now there are no drunkards to be seen lying about, or glorying in their shame. Men, women, and children are regularly to be seen quietly wending their way to and from church; all the children, except infants in arms, attending Sunday-school, looking bright and happy, being clean and well-dressed; respecting themselves, and not too mean-spirited to expect to be respected by others.

"A church and a minister here may prove the means of reclaiming many and many a poor lost wanderer from the fold. This large district only wants peopling, and so to have labour bestowed on it, in order to prove a very prosperous one indeed; and that it is about to become peopled, and that chiefly by men of our own race, is now scarcely doubtful.

"'Honour to whom honour.' Thanks to the courageous, far-sighted, truly humane course taken by Sir Bartle Frere, but for whom every white man, woman, and child in Utrecht and Wakkerstroom would most probably have been killed by the Zulus, in carrying out their intention to avenge themselves on the Boers, and upon all whom they conceived to be mixed up with them. The Zulus were always dissatisfied with the boundaries between themselves and the Transvaal. The Dutch Republic played fast and loose with them; bought this portion of their country for so many head of cattle to be delivered on a certain day.

"Meanwhile they took possession of the districts of Utrecht and Wakkerstroom.

"But the cows were not delivered; and the Zulus, after the lapse of several years, demanded their country back again, or full payment for it.

"The Boers then, seeing that the Zulus were very much in earnest and very determined, levied cattle throughout the Transvaal, got together the number of head they had formerly agreed to pay, and drove them all to Utrecht, where they expected the Zulus to receive them, and be contented.

"But the Zulus, whose long patience under injurious treatment had been sorely tried, were not thus minded. They contended that the same number of cows delivered years after the time agreed was not adequate payment; since, had that number of cows been handed over to them at the time agreed upon, they would have increased and multiplied. And this was surely a fair presumption on their part.

"So the Zulus refused to receive the cattle; and it is said, by the bye, that the Dutch patriots, who were thus trying to 'appoint the bounds and the times of nations,' divided all these cows among themselves, and that in anywise their late owners saw them no more. Thus the question remained unsettled.

"The Zulus had long brooded over their real wrongs. They now added to these nest-eggs of war and bloodshed their *assumed* additional wrongs, the supposed occupation of the stolen property (implied, to their minds, by the annexation of the Transvaal), with the intention of keeping it, *by the English.*

"These, their real, and their too-hastily *assumed* wrongs, they nursed till the war-spirit grew strong, and stronger day by day. Patience being exhausted, the spirit of vengeance seized the minds of these not ignoble savages; and they were fully determined to recover at the least that portion of each of these districts which undoubtedly belonged to them. And they would have dethroned or poisoned Cetywayo sooner than forego the execution of their intentions of war and vengeance with respect to the districts of Utrecht and Wakkerstroom, which would thus have had to bear the brunt of their inhuman warfare."

FROM MADRAS TO LIVERPOOL, VIÂ BURMAH, CHINA, JAPAN, AND NORTH AMERICA.

BY THE REV. J. M. STRACHAN, M.D., SECRETARY TO THE MADRAS DIOCESAN COMMITTEE OF THE SOCIETY.

(Continued from page 86.)

ON the morning of May 12th we embarked in the *Geurai Maru*, bearing the Japanese flag, for Nagasaki. This steamer belongs to the Mitsu Bishi Company. This company is composed entirely of Japanese capitalists. They possess a fleet of fine vessels, having European or American officers and Japanese crews, provide a liberal table, with charges for passage-money so moderate as to make their line popular alike with European and native travellers. We had a motley group of passengers in the saloon—Shanghai merchants; Europeans in search of sport, some making the grand circle of the world, whose chief pleasure seemed to consist in being able to say, I have been at such and such a place; American colonists, fully alive to the dignity of their titles, yet not altogether oblivious to the claims of business; invalids with shattered constitutions which no amount of "ozone" could ever repair; and the representative of a small European State at the Japanese Court, who befittingly kept apart, as if fenced in by the awe-inspiring majesty of royalty itself. Then we had two Chinamen, very advanced and enlightened. One had been to Europe, and only hoped he might live again to witness the ballet in Paris; the other knew how to drink a good deal without being apparently the worse for it, and had learnt to swear in pidgin English.

After a quiet and agreeable passage, on the morning of the 14th we sighted Nagasaki, situated on the southern horn of the crescentic group of islands known to Europeans as Japan, but by the natives called Dai Nippon—that strange land of contraries and incongruities; the cynosure of statesmen and artists; the hope of the Christian Missionary. We passed close to the island of Pappenberg. This is now an enjoyable resort for picnic parties; but we gazed with saddened feelings on the cliff over which so many native Christians had been hurled rather than deny their faith. This was the final scene in a drama as tragical as any that has ever been acted on the stage of Church history—a drama in which the highest and meanest of our passions were wonderfully pourtrayed. We see apostolic ardour and heroic devotion winning immense numbers to the banner of the Cross. Soon duplicity and cunning are added to the arms of the Gospel. Jesuits, Dominicans, and Franciscans wrangled amongst themselves, and their "unhappy divisions" retarded the very work each had so much at heart. Political influence was obtained, the secular arm was invoked, the sword flashed from its scabbard, and (O what un-Christlike things are done in the name of Christ) by cruel tortures and butcheries thousands were not allured, but driven panic-stricken at the point of the sword, into the Church. But the Nemesis which dogs the footsteps of wrong-doing followed, and kept on her relentless pursuit until the very power which had so materially helped to extend the Church with pitiless and ingenious cruelty, exterminated it. "Fire and sword were used to extirpate Christianity, and to paganize the same people who in their youth were Christianized by the same means." The Christians made a final stand in 1637. In desperation they rose in revolt, and, fortifying the Castle at Shimabara, they made a desperate resistance against veteran forces. At last, after a siege of two months, the Castle was taken and 37,000 Christians were massacred, some thousands of them being thrown over the cliff at Pappenberg. From that date Japan remained closed to all foreigners except the Dutch and Chinese, until Commodore Perry, of the American Navy, in the year 1853 anchored in the Gulf of Yedo, and with a calm, resolute dignity and persistency which neither threats nor excuses could alarm or cajole, once more unlocked this interesting country and gave entrance to the rest of the world.

Every episode in history has its moral; and the moral of the planting and uprooting of the Church in Japan, covering a period extending from the year 1549 to the year 1637, during which time about half a million embraced the faith, is pregnant with lessons to the Church at large, and with instruction for every one engaged in Mission work in foreign lands. In the present grave crisis of the Church's history, it teaches the uses and limits of State interference; and from the silence of the buried Church in Japan there seems to rise a voice, thrilling in its vividness—that same voice which uttered the mystic words in the Judgment Hall, "My kingdom is not of this world." I have mentioned the above, because it is necessary for those who would have an intelligent view of Mission work in Japan to understand that there is opposed to Christianity not merely the two religious systems of the country, Shintoism and Buddhism; not merely traditions and superstitions and habits of thought ingrained into the national character; not merely the intolerance of its high spirituality which the natural man everywhere manifests; but over and above these, there is, or was until very recently, in Japan a suspicion, a dread, that Christianity meant disaffection to the Government, and plotting and political intrigue intended to bring the nation under a foreign yoke. This is not a mere imaginary obstacle to the Gospel. For two hundred and thirty years the following proclamation appeared on every village notice-board: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head." And even after the revolution of 1868, the following notice was posted up in every village: "The evil sect called Christian is strictly prohibited. Suspicious persons should be reported to the proper officers, and rewards will be given." It was not until 1873 that these notices were withdrawn.

On rounding Pappenberg we came at once into the lovely harbour of Nagasaki. On all sides were to be seen high and irregular mountains, heavily wooded, and with vari-coloured foliage. The town skirted the beach, but everywhere, perched on some rugged height, or peeping out from some crevice, were to be seen the neat, quaint, picturesque houses of the Japanese. On the side opposite to where we entered is the small island of Decimax, where a few Dutch merchants were allowed to live and trade on most ignominious terms. I remembered how for generations that Name which, to us, is above every name, had been scorned; how at every ford, on every highway, in every place of public resort, Benignity had been denounced and Purity had been represented as stained with crime; so that men and women shrank from the Divine One as from a malicious evil being, and children trembled at the name of that loving One Who said, "Suffer little children to come unto Me." I remembered how the Christians had been made to trample upon the sign of the Cross drawn on the ground. Saddened with these reflections, I cannot say how my heart thrilled with joy when, as we entered, the first object that attracted my attention was a gilded cross, standing out, clear, distinct, from houses and trees, as if not of earth, but of the skies, flinging back some of the glory which fell upon it from the rising sun. I saw in it the banner of hope for regenerated Japan. I felt that man may insult and trample upon the Cross of Christ, but he cannot destroy it, or what it represents. It will prevail. It shall be lifted up and exercise its attractive potency. "I, if I be lifted up from the earth, will draw all men unto Me."

We soon found ourselves on shore, hastening to see a sort of industrial exhibition. This was very interesting, and at once impressed us with the extent, the variety and the excellence of both native taste and workmanship. One thing struck me, that the most beautiful works of art were ancient, whilst modern taste and workmanship had been devoted rather to the development of industrial and domestic articles; as though the iron age of utility has already dawned upon Japan. We then visited a Shinto temple in the neighbourhood. The entrance is through a gateway called a Torii, which we found afterwards to be the case in all similar temples. It consists of two upright pillars of stone or wood, with a cross-beam some little distance below the summit of the uprights, and extending beyond them on either side. It is stated that this was originally a bird-rest, for the use of birds devoted to the deity; not indeed for sacrifice, but by their song to make music and remind the god of the giver. In a small building we found no idol, but in the place of honour there stood a round burnished metal mirror; whilst from the roof and rudely-carved capitals there fluttered an immense number of strips of white paper, notched at the sides. The place had an uncared-for look about it. It is difficult to find out the precise character of Shintoism. All agree that it contains no moral code. It seems to be allied to Confucianism, as it sanctions, if it does not enjoin, the worship of ancestors. It enjoins obedience to the Emperor, or Mikado, as a descendant from the gods, and is well adapted to kindle the loyalty of an ignorant and superstitious people. It is the ancient religion of the country; but though encouraged by the Government, Buddhism has supplanted it in the affections of the great bulk of the people. From the census of 1874, Mr. Griffis gathers that out of a total population of 33,300,675 souls, Shinto officials numbered 76,119; Buddhist *religious* 207,669, and nuns or priestesses, 9,326. After visiting one or two shops, and inspecting some tortoise-shell work (for which Nagasaki is noted), which we found marvellously fine and marvellously dear, we returned on board, and were soon under weigh for Kobe. Threading our way through several small but pretty islands, on one of which a coal-mine with an abundant supply of an inferior coal was being worked, in the evening we came to anchor at Shimonoséki. As this is not a treaty-port, no foreigner was allowed to land. The town is of great commercial importance, lying as it does at the head of the Straits which lead into the Inland Sea. It is in direct telegraphic communication with St. Petersburg *via* Siberia, and with England and New York *via* Shanghai. In 1863 this place was bombarded, in consequence of a fancied insult to the American ship *Pembroke;* the combined forces vindicated the divine right of heavy artillery; an exorbitant indemnity has been paid over, and the contemptible affair reflects but little credit on the English, American, French, and Dutch who were engaged in it.

The traveller who proceeds direct from Shanghai to Yokohama saves two or three days, but loses a sight of one of the beauties of the world—the Inland Sea, which has been called the Mediterranean of Japan. He robs himself of a pleasant memory for life. Having passed through the Straits of Shimonoséki, which are seven miles long, with an average width of about three thousand five hundred feet, we entered the Inland Sea. This extends two hundred and forty miles in length, and is ten to thirty miles broad. Its contour is irregular, presenting deep bays, sandy beaches, precipitous cliffs, bold promontories. The area is dotted with numerous islets, some being bare rocks, others have a sloping plain of a few acres, covered with a carpet of lovely green, whilst others again present to view groves of variegated foliage. In many places the passages are narrow and tortuous, and the steamer has to feel its way cautiously. One sits entranced for hours, as every hundred or two hundred yards of progress introduces new scenes of beauty and delight. The mind becomes absorbed, and forgets the things and cares of life. The heart melts into devotion, and sends forth speechless songs of praise to that heavenly Father Who stoops to please His children. After a passage which can never be forgotten, we reached Kobe on the Sunday afternoon, and greatly enjoyed the quiet of the Day of Rest. On the following morning on landing we found the Hiogo Hotel quite full, and so decided on proceeding at once to Osaka by rail. After a visit to the Oriental Banking Corporation, where we obtained the money we required in the Japanese currency, and after securing a passport at the British Consul's Office, we went by rail to Osaka. The stationmaster, porters, guards, were all natives; the engine-driver alone being European. The natives were smarter in appearance than in action, being too dignified to be in a hurry.

Arriving at Osaka we went to Juta's Hotel, on reaching which the proprietor received us with excruciating politeness. Placing one hand on his abdomen, he crouched down as if suffering from stomach-ache; then rising, with the other hand he seemed to be taking off a cap which was not there. The elaborate ceremonial was repeated three or four times, and concluded by our worthy host shaking his own hand very warmly and cordially.

I shall defer my remarks on Japanese hotels, because this one was conducted after the European style—actually supplying the luxuries of beds to sleep on and chairs to sit on, and knives and forks to eat with. We are apt to think that such commonplace things are necessaries, but we had not been long in Japan before finding out that we could get on pretty comfortably without any of them. But though our Osaka hotel did not offer all the luxuries of a Western hotel, or the charming novelties of a purely native tea-house, it gave us an insight into one phase of Japanese society which we got nowhere else. It was evidently the place of call for the "young blood" of Osaka—the local representatives of those exquisites, some of whom are found in every large city, and whom naturalists have felt so much difficulty in classifying. They were very free, very gentlemanly, spoke for the most part in idiomatic English, eschewed native dishes, and without exception gave enthusiastic evidence that they possessed that taste which many of the advanced young men in the East seem to regard as the one distinguishing proof that they have floated away on the tide of Western progress and civilisation. Not one of them was a teetotaler. In the evening the public room was crowded with Chinese and Japanese men and women. They were very merry; and as they kept on their uproarious hilarity till midnight, and there was only a thin partition of tissue-paper between our room and the public room, our rest was a good deal disturbed. I should advise European travellers, especially if there be a lady in the party, to pay Osaka only a flying visit, unless they can be entertained in some of the private houses occupied by foreigners.

A stroll through this populous city, containing about half a million of inhabitants, was full of interest and novelty. It is built on the Ajikawa River, about three miles from the sea. The river divides into several streams, and these are connected by a large number of canals, which are spanned by over eleven hundred bridges; and hence Osaka has been called the Venice of the East.

One of the first things to strike the stranger in Japan is the diminutive size of the people—the men and women look like children, and children four years old look like babies. We saw an infantry regiment marching past, and they looked like a lot of lads playing at soldiers. The average height, I should say, did not exceed five feet, though five feet one inch is given as the standard height of the Japanese army.

But lest I should exceed the limits assigned for this paper, I must defer entering into details respecting Osaka. I will only add, that we called on Mrs. Warren of the C.M.S., who very kindly invited us to stay with her. We stopped at her house for a few days, and had the happiness to make the acquaintance of the Rev. H. Evington, whose whole heart and soul seemed to be absorbed in his great work. The C.M.S. Osaka Mission was opened in 1874 by the Rev. C. F. Warren, who within twelve months mastered the language sufficiently to be able to preach. His first audience consisted of between sixty and seventy people. As yet there was not a single native Christian. There is something inspiriting in the defiant hardihood of these pioneers of the Gospel—their daring trustfulness, that though conscious of their own weakness and unworthiness, their work is divine; their assurance that its subtil influence shall permeate and purify and regenerate a lost race; and their calm, confident, triumphant reliance on the promise of Him, Who, speaking of His Word, hath said, "It shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

(*To be continued.*)

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THE SOCIETY'S SUPPLEMENTAL CHARTER.

THE great meeting held on Friday, the 18th ult., the spirit of moderation and self-restraint which characterised the debate, the decision which was arrived at, and the unanimity with which the proposals of the Special Committee were accepted, these are indeed thankworthy events. May they be the harbinger of more abundant and successful labours for the spread of the Eternal Gospel throughout the world!

The decision to petition the Crown for a Supplemental Charter is the climax of discussions and efforts which have been spread over a series of years, and which have hitherto proved fruitless. The Society's work, though always the same in scope, is ever entering upon new conditions: bound by the regulations of a Charter, which dates from the first year of the eighteenth century, the Society's action has been much hampered by the anomalies which have accumulated in the course of years, and some of which were probably experienced before that Charter had attained the first half century of its existence; but such inconveniences have increased with much greater rapidity as the Corporation has added to its roll, and the few members who, within the memory of persons now living, used to meet for the transaction of business in the vestry-room of St. Martin's in-the-Fields, or other room of like dimensions, have now become a vast constituency of nearly 5,000.

In 1868 the Society appointed a Special Committee "to consider the question of the Society's Charter," and a report signed by the late Lord Lyttelton was presented. The report was considered more than once during the years 1869, 1870, and 1871, but no definite action was taken.

In January, 1879, a Committee was appointed "to consider the Society's Charter, especially in reference to its bye-laws."

The result of this Committee was a report upon which a Draft Charter was founded. This Charter came before the Society for adoption at its Monthly Meeting in May, 1879, when Clauses 1, 2, 3, were provisionally adopted without a division, and Clauses 4 and 5 were rejected. Clauses 6 and 7 were then by leave withdrawn, and no further action was on that occasion taken for presenting the Petition to the Crown for a Supplementary Charter.

In February, 1880, the Special Committee of the following twenty-one members, viz., the Earl of Powis, Earl Nelson, the Bishop of Durham, the Bishop of Winchester, the Bishop of Carlisle, the Bishop of Ely, Sir Charles P. Hobhouse, Bart., Rev. Canon Bennett, Hugh Birley, Esq., M.P., Ven. Archdeacon Blomfield, Rev. R. R. Bristow, F. Calvert, Esq, Q.C., Rev. E. Capel Cure, Rev. Dr. Currey, Rev. R. T. Davidson, Rev. J. Goring, Rev. Canon Gregory, C. Raikes, Esq., C.S.I., Rev. C. H. Sale, Rev. E. J. Selwyn, Rev. W. J. Stracey, was appointed to "consider whether any, and if any, what, changes should be made in the Constitution of the Society."

The report was presented on July 16, 1880, in order to give ample time to all concerned to consider its recommendations; and the thirteen resolutions which were proposed by the Chairman, the Bishop of Carlisle, were accepted almost in the very terms in which they were submitted to the Meeting, no alteration having been carried which was not cordially approved by his Lordship. The only important changes thus carried were the making the Presidency of the Archbishop of Canterbury, and the Vice-Presidency of the Archbishop of York and of the other English Bishops, to be *ex-officio*, and not, as under the provision of the original Charter, dependent on the vote taken at the Annual Meeting. These were, as all must feel, improvements. A proposal to make the Scottish Bishops also Vice-Presidents *ex-officio* was lost. It was felt to be undesirable to make such a provision binding by inserting it in a Charter which will be operative probably for many generations; but there can be no doubt that the Irish and Scottish, as well as the Colonial and Missionary Bishops, will be retained, together with the many noblemen and gentlemen who were re-elected to the office at the Annual Meeting, on the roll of Vice-Presidents year by year when, as in the past, their names are proposed.

The democratic character of the Society will be jealously maintained; each member will have the same equal right which he has enjoyed in the past, and to no one is any special privilege or authority conceded; what the Supplemental Charter will effect in this respect will be to give to every member that opportunity of making his vote operative which at present a prosaic geographical fact withholds from the large majority. A democracy scattered over the United Kingdom, powerless to vote except personally at the meeting held in London, is practically disfranchised and cedes its authority to the comparatively few who reside within a distance of the Metropolis which will allow them to attend without inordinate labour and cost. Thus the nominal democracy becomes, in fact, an oligarchy. Under the provisions of the Supplemental Charter the Standing Committee will also be endowed with certain powers of administration, and will be made more thoroughly representative than at present. Within the last few years it has been made largely representative by the election, on the part of the members resident in each diocese, of two of their number; and under this system every diocese in England, except London, has on the Standing Committee its own representatives, who are more than twice the number of the elected members. In future these latter will also, in the case of a contest, be elected by voting-papers of members who are unable to attend. It will be seen, too, that the interests of minorities are provided for by a power which is secured to them of submitting to a poll of the whole Society any question on which the majority of members, assembled at a Monthly Meeting, have not decided to the satisfaction of a minority of one-third.

It is hoped that the Monthly Meetings, thus relieved of much of dry business details, will become more distinctly Missionary in their spirit and in their doings. How many times have members felt that the afternoon has been given to what may be likened to the work of putting up scaffolding, discussing bye-laws and regulations, and matters which can never be advantageously managed in a large assembly, rather than to the nobler work of building up the Spiritual Temple of God, which is the work for which the Society was called into existence.

REPORTS RECEIVED.

Reports have been received from the Rev. R. D. Shepherd of the Diocese of *Madras;* A. Gadney, H. Lateward, J. Taylor and T. Williams of *Bombay;* J. L. Zehnder of *Labuan;* J. Eedes, J. P. Legg, B. C. Mortimer and W. F. Taylor of *Capetown;* S. W. Cox, S. Mnyakama, A. J. Newton, W. C. Shaw and W. H. Turpin of *Grahamstown;* J. G. Chater of *St. John's;* H. E. Carlyon and W. A. Illing of *Maritzburg;* H. Whitehead of *St. Helena;* J. McCleverty of *Brisbane;* Le B. W. Fowler, W. Greer, S. J. Hanford, E. S. W. Pentreath and H. M. Spike of *Fredericton;* F. J. B. Allnatt, A. J. Balfour, R. W. Colston, J. Foster, J. Kemp, W. King, J. A. Lobley, W. G. Lyster, P. Roe and B. G. Walters of *Quebec;* A. Jamieson, B. Keys, T. E. Sanders and W. Stout of *Huron;* R. Lonsdell and J. J. Sculley of *Montreal;* W. Crompton, T. Lluyd, P. T. Rowe and W. M. Tooke of *Algoma;* W. C. Pinkham of *Rupertsland;* J. Abbott, J. Ambrose, W. J. Ancient, C. Bowman, R. F. Brine, P. H Brown, C. Croucher, H. De Blois, P. J. Filleul, W. E. Gelling, W. M. Godfrey, F. P. Greatorex, C. E. Groser, V. E. Harris, H. How, A. D. Jamison, R. Jamison, T. W. Johnstone, J. A. Kaulbach, G. W. Metzler, C. McCully, A. C. Macdonald, G. F. Maynard, J. J. T. Moody, G. C. Moore, E. E. B. Nichols, J. H. Read, T. Richey, D. Smith, H. Stamer, G. Townsend and L. M. Wilkins of *Nova Scotia;* C. Baker, J. Bishop, G. S. Chamberlain, E. Colley, H. Dunfield, C. Ellingham, J. Godden, W. A. Haynes, A. Heygate, W. How. H. C. H. Johnson, C. Meek, F. G. Smith, A. C. Waghorne and A. S. H. Winsor of *Newfoundland;* F. E. Wright and J. X. Willemar of *Columbia;* J. Crowther of *Nassau;* C. D. Dance and J. R. Moore of *Guiana,* and W. T. Wright, Missionary in *Japan.*

ANNUAL MEETING.

THE Annual Meeting of the Incorporated Members of the Society was held, in compliance with the Charter, on Friday, February 18th, at 11.45 A.M., at Willis's Rooms, His Grace the President in the Chair. There were also present the Bishops of London, St. Alban's, Bath and Wells, Carlisle, Ely, and Antigua, Bishops Claughton and Oxenden, Earl Nelson, F. Calvert, Esq., Q.C., Rev. Dr. Currey, Rev. B. Edwards, Canon Gregory, Canon Harvey, Archdeacon Harrison, Sir C. Hobhouse, Bart., Archdeacon Huxtable, C. Raikes, Esq., C.S.I., T. Turner, Esq., L. Wigram, Esq., and Canon Wilkinson, *Vice-Presidents;* The Dean of Manchester, H. Birley, Esq., M.P., Archdeacon Blomfield, Rev. Brymer Belcher, Rev. W. C. Bromehead, Archdeacon Burney, Rev. W. Cadman, Rev. W. Churton, Rev. B. Compton, Rev. Dr. Crosse, Rev. E. Capel-Cure, Rev. R. T. Davidson, General Davies, Rev. the Hon. H Douglas, Rev. J. W. Festing, Col. Gillilan, Hon. and Rev. E. C. Glyn, Rev. J. Goring, Rev. H. T. Hill, Colonel King, Major-General Lowry, Rev. Canon Macaulay, General Nicolls, Canon Pownall, Sir B. Robinson, Rev. C. H. Sale, Rev. Preb. Salmon, Rev. E. J. Selwyn, Rev. W. J. Stracey, A. Strickland, Esq. (*Treasurer*), Rev. H. J. Thompson, Lieut.-General Tremenheere, C.B., General Turner, Canon Venables, and S. Wreford, Esq., *Members of the Standing Committee;* and about 450 other Members of the Society.

1. Read Minutes of last Meeting.

2. The Auditor's Report was presented by R. M. Harvey, Esq., and was accepted; and the cordial thanks of the Society were tendered to the Auditors and Treasurers for the care which they have bestowed on the business of their departments in the past year.

3. A. Strickland, Esq. presented the following Report of the Treasurers on the Society's income for the past year as compared with 1879:—

	1879.			1880.		
I.—GENERAL FUND :—	£	s.	d.	£	s.	d.
Collections, Subscriptions, &c.	71,099	2	1	71,027	8	5
Legacies	10,934	14	5	9,638	19	4
Dividends, &c.	4,753	19	9	4,610	14	9
	86,787	16	3	85,277	2	6
II.—APPROPRIATED FUNDS	9,942	18	11	10,442	15	5
	96,730	15	2	95,719	17	11
III.—SPECIAL FUNDS	34,943	9	9	42,568	19	4
	£131,674	4	11	£138,288	17	3

4. Resolved that His Grace the Archbishop of Canterbury be requested to accept the office of President of the Society for the ensuing year, and thereupon His Grace accepted the office.

5. Resolved that the surviving Vice-Presidents of last year be re-elected, and that the Bishops of Liverpool, North China, Mid-China, Jamaica, and Zululand, Sir Richard Temple, G.C.S.I., and Rev. Canon Wilkinson be elected Vice-Presidents for the ensuing year.

The Rev. T. O. Marshall by the leave of the meeting withdrew the motion of which he had given notice at the meeting on January 21st, namely, "That the Rev. R. T. West, Vicar of St. Mary Magdalene, Paddington, who now retires by seniority from the Standing Committee after many years of able and active service in the cause of Foreign Missions, be now elected a Vice-President of the Society."

6. Resolved that the Bishops of the Church in the United States of America, in communion with the Church of England, be elected Honorary Associates of the Society for the ensuing year.

Resolved also that the Rev. J. E. Kempe, Henry Barnett, Esq., and A. Strickland, Esq, be re-elected Treasurers; and C. J. Bunyon, Esq., H. W. Prescott, Esq., and R. M. Harvey, Esq., Auditors; that the Rev. H. W. Tucker be re-elected Secretary, and W. F. Kemp, Esq. and the Rev. E. P. Sketchley, Assistant-Secretaries for the ensuing year.

The thanks of the Society were voted to J. W. Ogle, Esq., M.D., the Society's Honorary Consulting Physician, and he was requested to continue his valuable services.

7. The Rev. Prebendary Cadman, Rev. the Hon. E. C. Glyn, and W. Trotter, Esq. (who retire under Bye-law VI.), were re-elected, and the Rev. Dr. Forrest, Rev. W. F. Kelly, and J. G. Talbot, Esq., M.P., were elected Members of the Standing Committee, in accordance with the Society's Bye-laws.

8. The Secretary, on behalf of the Standing Committee, proposed the Rev. R. Rhodes Bristow, Vicar of St. Stephen's, Lewisham, for election at the meeting on March 18th, as a Member of the Standing Committee, in the place of General Dalton, C.S.I., deceased.

9. The election of the following Diocesan representatives was confirmed :—

Salisbury, Rev. Canon Bennett, and J. Floyer, Esq., M.P.

Liverpool, Rev. H. Lomas, and L. R. Bailey, Esq.

10. The Rev. Canon Cazenove and the Rev. Canon Wade were re-elected, and L. M. Rate, Esq., and the Rev. Henry Swann were elected Members of the Continental Chaplaincies' Committee, in accordance with the regulations for the constitution of that Body.

11. Resolved that the cordial thanks of the Society be given to the following Deputations for the valuable assistance which they have rendered to the Society during the past year in pleading its cause, by preaching sermons or addressing meetings :—

Rev. J. C. P. Allnutt, Rev. W. B. Andrews, Bishop of Antigua, Rev. Dr. Armstrong, Rev. Canon Barry, Rev. S. E. Bartleet, Rev. R. T. Batchelor, Rev. Canon R. H. Baynes, Rev. A. L'Argent Bell, Rev. W. C. Bell, Rev. E. B. Bhose, Rev. S. Blackburne, Ven. Archdn. Blomfield, Rev. C. J. Bowen, Bishop of Brechin, Rev. W. C. Bromehead, Rev. J. A. Carr, Archdn. Chiswell, Bishop Piers Claughton, Rev. Dr. Coe, Rev. J. Coley, Rev. Astley Cooper, Rev. W. H. Cooper, Viscount Cranbrook, Ven. W. Y. Daykin, Rev. J. Denton, Rev. A. F. Ebsworth, Rev. J. Ellerton, Bishop of Ely, Bishop of Exeter, Rev. Canon Farrar, Rev. H. Cecil Fellowes, Rev. H. Fountaine, Rev. J. Elliott Fox, Rev. R. J. French, Rev. J. W. Gedge, Rev. J. G. Geddes, Bishop of Gibraltar, Rev. W. E. Glascott, Rev. C. D. Goldie, Rev. J. Gooch, Bishop of Grafton and Armidale, Rev. W. F. H. Garratt, Rev. Canon Gregory, Rev. F. B. Gribbell, Rev. P. Hartley, Rev. A. T. Harvey, Rev. R. S. Hassard, Rev. F. H. Hastings, Rev. Dr. H. Hayman, Rev. Joseph Higgins, Dean of Hobart Town, Sir C. P. Hobhouse, Bart., Rev. A. C. Hoggins, Rev. F. Hopkins, Rev. G. Horlock, Bishop of Huron, Archdn. Huxtable, Rev. W. T. Image, Rev. Blomfield Jackson, Rev. J. Stuart Jackson, Rev. A. Jarvis, Rev. T. B. Jenkinson, Rev. Canon W. H. Jones, Rev. F. P. L. Josa, Bishop Kelly, Rev. J. Kemp, Rev. W. S. Kennedy, Bishop Kestell-Cornish, Rev. B. Key, Rev. H. T. Lane, Rev. A. J. Law, Lord Lewisham, Bishop of Liverpool, Rev. C. Lloyd, Rev. Holland Lomas, Archdeacon C. H. Leigh Lye, Rev. D. J. F. MacLeod, Bishop of Mauritius, Rev. J. Maynard, Rev. Dr. F. T. Mazuchelli, Rev. W. Michell, Bishop of Nassau, Earl Nelson, Bishop of Newcastle, Bishop of New Westminster, Bishop of Niagara, Bishop of North China, Bishop of North Queensland, Rev. J. H. Nowers, Rev. W. Oldham, Rev. A. A. O'Neill, Rev. W. Panckridge, Rev. J. Perham, Charles Raikes, Esq., C.S.I., Bishop of Rangoon, Rev. A. W. L. Rivett, Rev. T. Rooke, Bishop of St. Alban's, Bishop of St. John's, Rev. E. C. Shawfield, Rev. Edgar Sherlock, Rev. Josiah Spencer, Rev. A. C. Smith, Rev. G. Smith, Rev. Dr. Strachan, Bishop of Tasmania, Sir Rd. Temple, Bart., K.C.S.I., Rev. Cadwalader P. Thomas, Rev. J. Trew, Bishop of Trinidad, Bishop Tufnell, Rev. L. Tuttiett, Rev. A. H. B. Vivian, Rev. C. Walford, Archdeacon Watkins, Rev. N. A. Wells, Hon. C. L. Wood, Rev. S. York.

12. The Report of the Special Committee on the Constitution of the Society having been taken as read, the Bishop of Carlisle moved, and F. Calvert, Esq., Q.C., seconded, "That the Society do now proceed to the consideration of the Resolutions appended to the Report."

After discussion the Resolution was carried and accordingly the Bishop of Carlisle moved, and F. Calvert, Esq., Q.C., seconded, Resolution I.—

"That the twenty-four Members of the Standing Committee, mentioned in Bye-law 5, be elected by a system of voting papers."

The Resolution was carried.

The Bishop of Carlisle moved, and F. Calvert, Esq., Q.C., seconded, Resolution II.—

"That the Standing Committee, besides preparing business for the Monthly Meetings, have power to transact all such business as is not, either by the Charter, or by any Bye-law or Order of the Society, reserved for those meetings."

The Rev. S. Arnott proposed the following amendment :—

"That there be a Schedule of particulars of business which may be transacted without the same being submitted to the Board, and that when once this is duly settled no additions be made thereto."

The amendment was withdrawn, and after discussion, the Resolution was carried.

The Bishop of Carlisle moved, and F. Calvert, Esq., Q.C., seconded Resolution III.—

"That three of the Vice-Presidents of the Society be nominated at the Annual Meeting, one of whom shall take the Chair at any Monthly Meeting in the absence of the President or of a Bishop holding an English See."

The Rev. V. G. Borradaile moved as an amendment, to omit the words "holding an English See."

After discussion, the amendment was rejected, and the Resolution was passed in its original form.

The Bishop of Carlisle moved, and F. Calvert, Esq., Q.C., seconded Resolution IV.—

"That on the proposal of two members present at any Meeting, any question that may have been voted upon at that Meeting may be submitted to a poll of the whole Society by means of voting papers, provided that the proposal receive the support of one-third of the members present at the Meeting, and the subsequent consent of the President."

The Rev. T. Darling moved as an amendment, that the words "and the subsequent consent of the President" be omitted.

After a discussion the amendment was rejected.

The Rev. V. G. Borradaile moved as an amendment to substitute the following :—

"That upon the receipt of a written requisition, signed by not less than thirty members, the President shall submit to a poll of the whole Society, by means of voting papers, any question that may have been voted upon at the last meeting, provided the said requisition be forwarded to the President within four days of the date of the meeting."

After discussion the amendment was rejected.

Sir Bryan Robinson moved as an addition to the Resolution the words, "and when such poll shall be ordered, such question shall be suspended, pending the result of such poll."

The amendment was carried, and the Resolution, as amended, was put to the meeting, and carried without a division.

The Bishop of Carlisle moved, and F. Calvert, Esq., Q.C., seconded Resolution V. :—

"That in future the following be the qualifications for membership :—1. Membership of the Church of England. 2. Either (*a*) an annual subscription of not less than one guinea to the General Fund of the Society—two such subscriptions at least to have been paid before the subscriber is eligible, as provided by the existing Bye-law ; or (*b*) a donation of ten guineas or upwards in a single payment; or (*c*) to be an incumbent of a parish, or a curate in charge, who shall have in his parish an Association in aid of the Society, or an annual collection, and who remits to the General Fund of the Society not less than two guineas annually; or (*d*) recommendation by the Standing Committee, on the ground of important services rendered to the Society at home or abroad."

By consent of the Meeting the words "or of any Church in communion with the same" were added after the words "Church of England" in the Resolution, and the Resolution, thus amended, was carried.

The Bishop of Carlisle moved, and F. Calvert, Esq., Q.C., seconded Resolution VI.:—

"That in future members ceasing to fulfil the qualifications of membership shall forfeit the same."

The Resolution was carried.

The Bishop of Carlisle moved, and F. Calvert, Esq., Q.C., seconded Resolution VII.:—

"That provision be made for the resignation of membership."

The Resolution was carried.

The Bishop of Carlisle moved, and F. Calvert, Esq., Q.C., seconded Resolution VIII.:—

"That the Oath or Declaration of Office be abolished."

The Resolution was, after a discussion, carried.

The Bishop of Carlisle moved, and F. Calvert, Esq., Q.C., seconded Resolution IX.:—

"That the powers of the Society to purchase, hold, or otherwise deal with lands and the like, be extended."

The Resolution was carried.

The Bishop of Carlisle moved, and F. Calvert, Esq., Q.C., seconded Resolution X.:—

"That the times of holding Meetings of the Society be regulated by Bye-laws."

The Resolution was carried.

The Bishop of Carlisle moved, and F. Calvert, Esq, Q.C., seconded Resolution XI.:—

"That a summary of the Proceedings of the Society be presented for adoption at the Annual Meeting."

The Rev. T. Darling moved as an amendment, and Dr. Currey seconded, that the words "for adoption" be omitted.

After discussion, the amendment was rejected.

The Rev. B. Compton moved as an amendment, that after the words "a summary of proceedings of the Society," there be added "including all business which shall have been transacted by the Standing Committee in pursuance of Resolution II."

After discussion, the amendment was rejected, and the original Resolution was carried.

The Bishop of Carlisle moved, and F. Calvert, Esq., Q.C., seconded Resolution XII.—

"That steps be taken for obtaining a Supplemental Charter for the purpose of putting in operation the Resolutions adopted by the Society."

Sir B. Robinson moved, as an amendment that the words after "in operation" stand thus: "Such of the Resolutions now adopted by the Society as need a supplemental charter."

The amendment was agreed to, and the Resolution, thus amended, was carried.

The Rev. T. Darling moved, and Dr. Currey seconded :—

"That the Archbishop of Canterbury be *ex officio* President of the Society."

The Resolution was agreed to unanimously.

The Rev. T. Darling moved, and Dr. Currey seconded :—

"That the Archbishop of York, and the Bishops holding English Sees, be *ex-officio* Vice-Presidents of the Society."

The Resolution was agreed to unanimously.

The Rev. T. O. Marshall moved, and Hon. and Rev. H. Douglas seconded as a rider, "That the Bishops of the Scottish Church be also *ex officio* Vice-Presidents."

After discussion the rider was rejected.

Rev. C. D. Goldie withdrew the Resolution of which he had given notice :—

"That the principle of Diocesan Representation adopted for the Standing Committee be extended to the Board as far as the voice of the Society on any subject to be submitted to the whole Society be concerned."

The Bishop of Carlisle moved, and F. Calvert, Q.C., seconded Resolution XIII. :—

"That the carrying out of the preceding Resolutions be entrusted to the Standing Committee."

The Resolution was agreed to.

13. A revised copy of the Society's "Bye-laws and Regulations" was, in accordance with the Charter, laid on the Table.

14. All the Candidates proposed in December, 1880, were elected into the Corporation.

15. The following gentlemen were proposed for election in April :—

Rev. R. S. Hassard, Holy Trinity, Dalston ; Rev. T. Hill, St. Mary's, Newington, S.E. ; O. J. Kilvington, Esq., 6, Queen's Gate, S.W. ; Rev. Robt. Webster, Haile, Carnforth ; J. B. Ward, Esq., 14, Barrington Road, Brixton ; Rev. C. J. Meade, St. Jude's, Peckham ; Rev. W. B. Tremenheere, Deptford Terrace, Sunderland ; Rev. Francis Pott, Northill, Biggleswade ; Vincent Dormer Harris, Esq., M.D., 23, Upper Berkeley Street, W. ; Rev. W. H. Gibbons, St. Peter's, Thanet ; Rev. J. Jeakes, Hornsey ; Rev. John C. Maltby, Aspley Guise, Woburn ; Rev. Nath. Royds, Little Barford, St. Neot's ; Rev. C. J. E. Smith, Bromham, Bedford ; Rev. A. A. Ellis, Stotfold, Baldock ; Rev. C. F. Cave, Bloxham, Banbury ; Rev. G. Oldacres, Illingworth, Halifax ; Rev. C. G. Hopkinson, All Saints, Hindley, Wigan ; Rev. Geo. Hayton, Niton, Isle of Wight ; Rev. W. W. Willan, St. Katherine's, Ventnor ; Mark W. Hunter, Esq., Ryde ; C. G. Pittman, Esq., Ryde ; Rev. C. U. Barry, Ryde ; Rev. W. E. Heygate, Brightstone, Isle of Wight ; B. T. Cotton, Esq., Afton House, Freshwater, Isle of Wight ; Rev. J. Oldershaw, Freshwater, Isle of Wight ; Rev. R. Broughton, Shorwell, Isle of Wight ; Rev. W. Barker, West Cowes, Isle of Wight ; Rev. C. T. Fisher, Yarmouth, Isle of Wight ; G. Cubitt Standring, Esq., Dacre House, Lee, S.E. ; Rev. J. H. Crowfoot, Bishop's Hostel, Lincoln ; Rev. F. J. Young, South Milford, Yorks ; Rev. T. H. Vines, Fiskerton, Lincoln ; R. A. ffarington, Esq., Mariebonne, Wigan ; R. P. Wilson, Esq., 5, Cumberland Terrace, N. W. ; C. R. B. King, Esq., 35, Oakley Square, N.W. ; J. King, Esq., 78, Regent's Park Road, N.W.

16. On the motion of F. Calvert, Esq., Q.C., seconded by C. Raikes, Esq., C.S.I., a vote of thanks was unanimously accorded to the Bishop of Carlisle, as Chairman of the Special Committee on the Society's Constitution.

17. On the motion of the Bishop of Carlisle, seconded by F. Calvert, Esq., Q.C., a vote of thanks was unanimously accorded to his Grace the President, for his Conduct in the Chair.

THE
MISSION FIELD.

The field is the world. The seed is the Word of God.

APRIL 1, 1881.

QUEBEC.

ADVICE ON EMIGRATION.—CHURCH FINANCE IN FISHING DISTRICTS.

THE importance and prominence of the subject of Emigration at the present time give a special value to the following letter from the Rev. M. M. Fothergill, the Society's Chaplain at the Marine Hospital in Quebec. Emigrants should take care of two things at least before leaving England; the first, that there is a promising opening for their own industry in the place they propose to settle in; and the second, that they know of the nearest clergyman to that place, and have a letter from their parish priest in England with them. To neglect the first precaution often involves ruin and a broken heart, to neglect the second exposes them to the danger of being far from the ministrations of religion, and therefore of such spiritual and moral degradation as they would imagine impossible before starting.

Mr. Fothergill's letter is dated the 31st December, 1880. He says:—

> "It is with much pleasure that I am able to report that the Marine Hospital has, during the past term, afforded very valuable assistance, not only to mariners, but to many emigrants from Great Britain and other parts of Europe. The management has been excellent, and notwith-

standing the enormous fleet which came into port last spring, consequent on the revival in trade, the number of deaths has been singularly few.

"Amongst the emigrants in the first fleet measles had broken out, and several families, principally from Devonshire and Cornwall, were detained at Quebec for some time. A few children succumbed to the disease, and one woman died of typhoid fever. The numbers received into the hospital have more than doubled that of 1879—being about seven hundred and eighty.

"Among the emigrants from England this year I noticed a marked change, there being a very large number of agriculturists—robust young men, and who, I am glad to say, were in many instances destined to take up work in our Western Provinces. We have plenty of room in the West for that class of emigrant; but clerks, tradesmen, and skilled artisans often find it difficult to find suitable positions.

"The building of the Pacific Railroad, the Bill for which is just now passing through Parliament, will afford labour for hundreds of men.

"I again reiterate my statement of the need of commendatory letters for emigrants—a small card, with name of person, number in family—parish and clergyman's name would be quite sufficient.

"Clergymen at home should impress upon their people who are leaving England to be very careful of their money during the passage, and on landing at Point Levi. Above all things, to avoid the small restaurants which abound near the landing-stage. One very fine fellow nearly lost his eyesight in one of these places a short time ago in a few moments after landing.

"The Rev. E. A. W. King, Rector of Levi, takes a keen interest in emigration and emigrants generally; he often visits the *sheds*, and gives advice to the new comers."

In connection with this letter it would be well to refer to the account given by the Rev. J. Bridger, the Society's Emigration Chaplain at Liverpool, in the number of the *Mission Field* for last August, of his voyage with a large party of emigrants in the *Circassian.* The whole of his paper should be studied by those whom the subject of emigration concerns: a few sentences are quoted here:—

"The duty of the Church is to prevent an ungodly colonisation. Our emigrants must be followed up and carefully attended. We lose too many from the fold through our colonists being neglected by the Church at home. I would earnestly ask the clergy in England to interest themselves in this subject of emigration. Year by year the number lost to the Church increases, because no one is told of the many Church people who leave our shores for a new country. For this reason I again appeal to those who may know of any that contemplate emigrating, to see to it that every legitimate influence be brought to bear on the people leaving their old homes to induce them to settle in those parts of the world where their spiritual welfare will be considered."

He asked in conclusion:—

"Will any kind readers of this magazine help me in my work of visiting the emigrant ships as they are leaving port? I want old books, magazines, illustrated papers, &c., to give to the emigrant as he is leaving his native shores—reading matter is greatly prized by him at such a time."

We hope Mr. Bridger did not appeal to our readers in vain, and that a renewal of that appeal may not prove useless.

The Bishop of Quebec says in a letter just received that he is anxious to obtain the co-operation of the other dioceses of the Dominion for the spiritual assistance of emigrants on their arrival, and says significantly, "When the last census came out, I gave up a couple of days to the doing of sundry little sums, and I found that in Upper Canada (where all the emigrants go) the Church had gained, in the ten years between that and the previous census, twenty thousand—the Methodists a hundred and twenty thousand. They did not come out in those proportions."

Though the diocese of Quebec is almost the oldest among colonial sees, yet it has not been able to become self-supporting. Several letters tell of a condition, which offers no prospect of increased material prosperity, such as is described in the following extract from one from the Rev. M. Kerr, dated Dec. 10th, 1880:—

> "I am sorrowfully obliged to report that the financial aspect of the Mission is gloomy, and continually becoming more and more dark and unpromising. When from the lapse of time the Mission ought to be self-supporting, it is as much as ever dependent on extraneous charity for its existence, and if foreign aid be withdrawn, must immediately collapse. This sad state of things is induced, not by any unwillingness of the people to give to their utmost ability for the support of the Church and its ordinances, but to their ever deepening poverty. This poverty is mainly caused by their dependence for means of living being placed upon the precarious basis of the fisheries.
>
> "As long as their staple production (dry cod-fish) maintains a remunerating price in the European markets, so long their prosperity continues, varying with the rise and fall of those markets. But as soon as those markets no longer give paying prices, want and poverty prevail here. Now for several successive years the fisheries have been worked at an exceedingly low rate of remuneration, and sometimes at an actual loss. Rich merchants, who have invested the proceeds of favourable times, can stand for a period the meagre returns and the loss of these bad seasons; but not so those whose daily bread depends upon their daily labour.
>
> "Again, agriculture forms but a small help here to the maintenance of the bulk of the people; everything almost has to be purchased and brought from a distance; besides, the cost of all the necessaries of life has greatly increased since our new tariff came into operation. One result of all this has been that the money raised for the support of religion and religious objects has fallen off materially. Not more than one-half of the usual amount contributed for the Church Society has this year been obtained. The assessment, stipulated to be paid to the Diocesan Board, has not yet been all collected, and I am afraid that a deficiency will be found charged against the Mission."

◆

HURON.

WALPOLE ISLAND MISSION.

OUR old friend the Rev. A. Jamieson has now nearly completed his fourth decade of residence and labour among the Indians of Walpole Island. He found them ignorant and degraded, and likely soon to pass away: what they are now is modestly described in the Report of last year with which he has furnished us :—

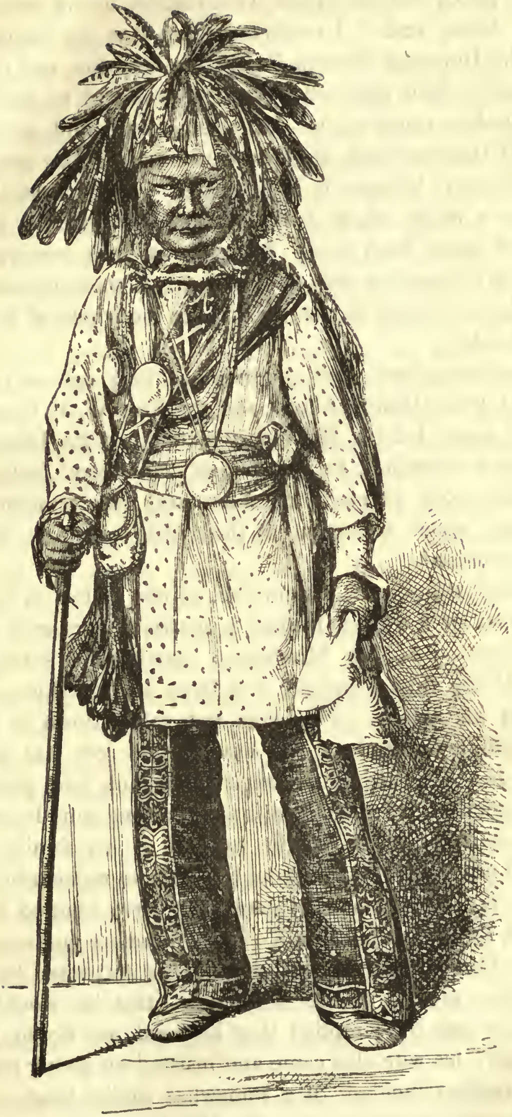
December 31*st,* 1880.

As we are now drawing near the close of the Christmas holidays, when the Indians are all at home, an account of a Christmas Day passed amongst them may be timely and appropriate. Christmas and Easter are the two days in the Christian year which they hold in greatest reverence. Christmas especially has its charms for them, as being the day on which the Saviour of the world appeared, in human form as a little babe, in a manger at Bethlehem; or, as one of them once beautifully said, "It is the day on which Jesus came into the world, like an Indian with his blanket around him, but the God was within." They are always in church on that day, and if any of them have been away working in the white settlements, or have been hunting in the forest, perhaps one or two hundred miles distant, they will leave the spot, and find their way back to the Island by the 25th day of December.

Last Saturday was a delightful day. The weather was fine, and the roads excellent. The church was crowded—literally crowded—so much so, that seats taken from the old Council House were placed in the aisle to accommodate the people. The church was beautifully decorated—not exactly in the way in which it is done among the whites, but it was tastefully adorned with evergreens. It was a work of pleasure to the natives, and they did it well.

After prayers and a short address we had Holy Communion, and a large number came forward to partake of the Sacred Feast; the most of them, I trust, with a lively, intelligent, devout sense of what they were doing, and with a sincere desire to do honour to their Redeemer, and to receive fresh supplies of grace to enable them to go on in newness of life.

One aged squaw, who could with difficulty hobble along, was amongst the number. She showed her earnestness and zeal, for she lives a long way from the church. The choir was full, and Polly



CHIEF OF WALPOLE ISLAND INDIANS.

Nanoosand, an Indian girl, presided at the organ. The singing, as usual, was good, and the hymns were suitable to the occasion.

Service being ended, I reminded them that the annual contributions to the Diocesan Mission Fund were now due, and that I would gladly receive them from all who were prepared to give them. A goodly number came up to the chancel rail, and gave me their money, "Kizha-munsdor ord hovecewmum," as they sometimes call it (God's money) because it is dedicated to the cause of Missions. Some gave a dollar, others half a dollar, and others a quarter of a dollar, and some even less; $38.50 was thus received by me. Twenty-five dollars are still due, as some of those present were not quite ready; but I am almost sure to get the whole of it within two or three Sundays.

These subscriptions were promised as long ago as the 12th of August last, when Bishop Alford, and the Rev. W. F. Campbell, our Missionary agent, held a Missionary meeting on the Island. And I think it says something for the honesty and good feeling of these people, that, poor as many of them are, they remembered their pledges, and saved a portion of their little earnings, to pay what they had promised.

I was much struck with the conduct of one or two of them. The first was that of a young Indian, a married man with a wife and three children. At the Missionary meeting he subscribed five dollars. At the time I thought it a large sum for him—too large, indeed, for his means. This man was taken down in September with malarial fever, and at one time was so low that his life was despaired of. I visited him, prayed with him, and gave him the Holy Sacrament. He recovered, but for a long time he was unable to work, or do anything for the support of his family. Accordingly, I did not expect that he would be able to redeem his promise; and under the circumstances I could not have blamed him, as we cannot look for impossibilities. You may therefore guess my surprise when I saw him coming up with the others; and when he gave me three dollars, saying, at the same time, that he would pay the remainder by and by, I replied that he need not do so, as he had given enough; his wife also came and insisted on giving her dollar.

Here is another incident of a somewhat similar kind. A squaw, who has become a widow since the Missionary meeting in August, not only paid her own subscription of one dollar, but also a dollar promised by her deceased husband. I said I would rather not take that; but she urged it upon me, saying that she was only carrying out the wishes of her late companion. So to please the worthy woman I did as she desired.

Next in order came the distribution of Christmas presents, which had been sent to the natives by a lady residing in the Province of Quebec. Before issuing them I gave a letter, which had been written by this lady to the Indians, to Chief Greenbird, who was at my side, to read to the people. He gave it to them in their vernacular, and he did it well. As he was reading there was great stillness in the church, and all listened to what this excellent lady had to say, for her name, Natan Shuhaainzigaice Shangunaurtequa, *Anglicé*, the kind English lady—is now a household word amongst them.

The different articles were then given to the parties that were called up, and whose names were labelled upon them. The selection of the parties to be thus favoured I have always left to the decision of the churchwardens and vestrymen, in order to prevent jealousy, and to avoid the appearance of partiality on my part. And I must say that I have never had any reason to find fault with their judgment, as they have always seemed to act with discrimination and fairness. All, of course, cannot receive; but it is an understood thing amongst them that those who do not get this year will be the recipients another year, Providence permitting.

When the distribution was ended, one of the Indians, the eldest one present, and who has aided me much in my work, asked permission to make a few remarks. This was granted. He rose up and addressed the audience briefly. He spoke of this lady's kindness to them all, and of her persevering and wonderful goodness in sending them box after box of useful things, for a number of years. This, said he, is the ninth box from the same quarter. He said that nothing but the love of God in the heart would prompt to such acts, and keep it up so long. That the lady who sent these things did so because they belonged to the Church, and were trying to love and serve the same Master that she loved and served. 'Let us not disappoint her; let us live and act as she would have us to do.'

Thus ended a Christmas Day long to be remembered on Walpole Island.

Since I last wrote to you we have lost one of our best Indians. His name was Pamtawlin (the light of dawn). He was an elderly man seventy-four years of age. In his younger days he had been the best hunter in his tribe, and latterly, after he became a Christian, he was the best farmer amongst them. I baptised him about thirty years ago, and ever since he has been a faithful and consistent member of the Church, seldom absent from his place at service. He was ever ready with his contributions for Church purposes, and a few years ago he gave me $15—a large sum for an Indian—towards the purchase of a church-bell. He was ill about six weeks. His sufferings, at times, were great; but he took his sickness patiently. "He knew in whom he had believed," and his end was peace.

You will be glad to learn that we have succeeded in building a new school-house, and that it is free from debt. It will be opened for use on Monday next. I am most thankful for this, as the old building was shaky and bad, and very uncomfortable for the children.

FREDERICTON.

A CLERGYMAN'S JUBILEE.

THE Rev. Canon Walker has served the Church for more than fifty-five years, and for fifty years has been stationed at Hampton. Such a long life of patient work in one place is exceptional in the Society's annals. The newly-ordained curate at Hampton describes in the following letter his own pleasure at seeing the good fruits of Canon Walker's labours in the spiritual condition of the people, and also records, what indeed deserves recording, the celebration of Canon Walker's Jubilee in his Incumbency. He writes:—

"In submitting the customary report to the venerable Society for the Propagation of the Gospel for the year 1880, I must necessarily be brief, as my own connection with this Mission extends over only one half of the year: and the report of the Rector, the Rev. Canon Walker, whose curate I am, will doubtless give all the necessary statistical information.

"My connection with this Mission commenced on the 1st of June last. I was and am pleased beyond measure with the parish of Hampton. From the number of communicants, especially young people, who regularly present themselves and partake of the Sacrament of the Body and Blood of Christ, I felt that the doctrines of our beloved branch of the Church of God had been truly and faithfully taught; and my six months' experience in the parish serves only to confirm this first impression. My own work in the parish has been to carry on that portion of the work which Canon Walker, on account of advanced age, is not able to perform.

"My first duty was that of preparing a large number of candidates for confirmation. After the confirmation, which took place during the month of July, a Mission-room was fitted up in the village of Hampton, in which a Bible Class is held regularly once a week, the average attendance at which is fifty-five.

"Our Sunday duties, it would seem, are being blessed. There have been good congregations both at the parish (St. Paul's) and the Chapel-of-Ease (St. Peter's), and also at the Mission service which is held every Sunday evening at the Railway-station, where we have an average attendance of about 170 people, among whom are many Dissenters, who are thus made familiar with our beautiful liturgy, and who seem to enter heartily into the service. We are hoping that the time is not far distant when it shall be our privilege to hold this service not in a hall, but in God's own house. There is a very general feeling among the people that a church is necessary, the outcome of which feeling, we trust, will be a building worthy of the Great Almighty whom we worship.

"Taking a general view of the Church in this parish, there are evident signs that she is not only holding her own, but is making steady and sure progress.

"After my ordination to the priesthood, which I hope will take place in Lent, I hope to give more of my time to the people in the more distant parts of the parish, and try and bring home to them the great privileges of the Church.

"There is one matter which I feel I ought not to leave unmentioned, viz. that on October 10th, which was the fiftieth anniversary of the induction of Canon Walker to the rectorship of this Mission or parish, the parishioners presented the venerable canon with a very nice address and testimonial, in token of their love for him, and appreciation of his faithful work among them. It is a fact worthy of note that the extensive Mission once under the incumbent of Hampton, is now divided into four parishes, and where Canon Walker once stood alone and unassisted, there are now five resident clergy; and where there were only *two* dilapidated churches, there are now *ten* well-ordered buildings."

ALGOMA.

VISIT TO NEPIGON.—BAPTISM OF INDIANS.—WAWANOSH HOME FOR INDIAN GIRLS.—SPIRITUAL DESTITUTION.

THE *Algoma Missionary News and Shingwauk Journal* in its October number gives an account of the very interesting Mission of the Rev. T. H. Appleby to Nepigon. The readers of the *Mission Field* will be glad to have the greater part of it reprinted for their benefit:—

"On Thursday, the 8th of July, preparatory to starting for Lake Superior, a special Missionary service was held in St. Luke's, Sault Ste. Marie, at 10.30 A.M., with an administration of the Holy Communion. Thirty-two were present at the service, and fourteen received the Holy Communion.

"The service throughout was most fervent, hearty, and devotional, and God's abundant blessing was earnestly implored upon the work about to be commenced in the Saviour's name. The Bishop gave a most forcible and stirring address, pointing out the duty we all owe to the pagan and other Red Indians of the forest, and directed all to pray fervently and to give liberally for the extension of the knowledge of the truth among those who are lying in darkness and the shadow of death, that they might be brought into the way of peace. At the door of the church all wished their pastor a hearty 'God-speed,' and safe return. The steamer which was to take us up Lake Superior did not arrive on Thursday afternoon, her usual time; but on Friday morning she steamed up our beautiful river at 9.40, and at 10 o'clock Joseph Esquimau, the catechist schoolmaster, and the Bishop's chaplain went aboard. During the trip we spent a good deal of our time in studying the Indian prayer-book. We arrived at Red Rock on Sunday, the 11th of July, at 4.30 A.M., and were most heartily welcomed by the assembled Indians. Two services were held on this Sunday in Indian, and other instructions given during the day. On Monday a paper was drawn up for those who wished to join the proposed Mission, which all the men of one band signed, who, together with their families, numbered thirty-two souls.

"On the very same day on which we held our beautiful and impressive Missionary service at Sault Ste. Marie, this band of pagan Indians of the Nepigon, to whom we were going, and who before were divided in their opinions, decided that if a Missionary came up, they would all resort to a certain place for the formation of a Church of England Mission, for which Church's ministrations they had then been waiting for nearly thirty-three years. The remembrance of that beautiful service, and the evident answer to our united prayers, supported the Missionary in many a lonely hour, in many a trying difficulty; and God's Almighty hand, like 'the pillar of fire and of the cloud,' seemed to keep moving on before, and His abundant blessing was frequently outpoured to strengthen and refresh our weak faith.

"On Tuesday morning, the 13th of July, the inmates of the different camps and wigwams were on the move by daylight, and the Indians at once commenced to unwind the topmost layers of birch-bark, of which the outer covering of their wigwams is composed, and the skeleton triangular poles soon began to show; but in the midst of our preparations down came a heavy pour of rain, which considerably retarded our operations. The Missionary held an eight o'clock service, and baptised two Indian children from the Pic River, whose parents had been Christianised some years before. About noon we all started in eight well-loaded canoes up the beautiful Nepigon River, in a most uncomfortable drizzling rain; but had not proceeded more than three miles when the mid-day sun came out in all his splendour, and quickly dispersed the black clouds over the distant hills, which seemed, typically, to point to that other sun, 'the Sun of Righteousness,' before Whose mighty rays the black clouds of paganism were now about to roll back from these people of the forest for ever. We got as far as the first long portage by 8.30 P.M., a distance of twelve miles. Here everything had to be landed, and camps, &c., put up for the night. At 9.30 we had tea, which was most thoroughly enjoyed by all, notwithstanding the numerous sand-flies and mosquitoes, which were most profuse in their attentions. At 10.30, as was ever afterwards (though not generally so late) our usual custom both night and morning, four or five texts were repeated, prayer and praise offered and raised, by the Holy Spirit's aid, to our common Father, through the all-prevailing name of Jesus.

"On Wednesday morning we were on the move by 5 o'clock, every Indian being loaded with a pack of flour of from 130 to 200 lbs., which they carried by means of a portage strap across the forehead, and these packs had to be carried one, two, or three miles, as the case might be, each time we came to a rapid or long outstretching headland, and they usually made two or three trips apiece before all the provisions, canoes,

&c., were carried over. A stranger would frequently wonder how the Indians could keep on their feet at all, over large boulders, logs, and brush, and up and down such steep inclines and declines.

"We made eight portages on our way up, and it took us five days to travel sixty-seven miles. Our canoe nearly parted in a heavy wind on Sturgeon Lake, and we had to secure it at both ends by means of ropes.

"During our progress up the beautiful river the eye by day was continually enchanted by various grand waterfalls and rapids, and the bold, magnificent scenery; and at night the different camp-fires, with the silvery moon above our heads, reflected a transcendent loveliness, utterly indescribable, on the scene around.

"On Saturday night, about 10.30, we arrived at a part of Lake Nepigon known as Chief's Bay. Here after some difficulty and loss of time, from the water being so much higher than usual, and the natural boldness of the coast, we effected a landing, and by means of flaring birch-bark torches, succeeded in finding a place to temporarily pitch our tents, cut brush, &c., and make other arrangements for the night. Immediately on landing, under the broad, star-lit canopy of heaven, the Missionary invoked the Holy Trinity, and returned hearty thanks to God for our safe arrival in the words of our beautiful 'General Thanksgiving.' At twelve o'clock we had a short service, and as we were concluding the soul-stirring words of St. Chrysostom, the *Aurora Borealis* shot forth in all its radiant loveliness, forcibly reminding us of that blessed world where darkness is unknown.

"On Sunday we held Divine service at 10.30, with an address, well interpreted by the catechist. At one o'clock all the Indians dined with us. At three o'clock the Litany was said, and an address delivered on the first part of the catechism. At 8.30 evening service was held, with an address on the text, 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' In this beautiful service, on the calmest of calm Sunday evenings, the Missionary's spirit was wholly stirred within him by the really striking scene around; there was the lovely moon-lit lake, dotted with beautiful islands, the different smouldering camp-fires, the tall dark pines, through whose thick foliage the moonbeams penetrated with silvery light; the prostrate Indian forms, whose souls were now seeking after that God, Who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, 'if haply they might feel after' Him, and find Him, though He was not far from every one of them. In fact, all nature seemed hushed, while nature's God was being addressed in the words of our beautiful Liturgy, in the Indian tongue, in the very heart of paganism.

"On Monday morning at five o'clock a site for the Mission church was selected, on a most beautiful mossy terrace, with two more natural terraces below, overlooking a part of Lake Nepigon, which is studded with islands; and very soon the before untouched tall red pines of the forest began to fall. At clearing, building, and road-making, we all now worked from early morning till late at night, with the exception of two hours set apart for prayer and religious instruction, &c., preparatory to the Indians being received into the fold of Christ by the holy sacrament of baptism.

"Our building operations were frequently interrupted by the Indians striking work, and it was only by using firmness and persuasion that they could be induced to work on day by day consecutively; and it was not to be wondered at, as they were never used to such kind of work before.

Finally, under many and seemingly insurmountable difficulties, in a solid wilderness sixty-seven miles from the dwelling of any white man, solely by Indians, with merely axes, we succeeded in building a church thirty feet by twenty, and also commenced a Mission house eighteen feet by twenty-four. An acre and a half of land was cleared, and eighty-five yards of road made. The Missionary duly opened the church and school on Sunday morning, August 8th, and on the same day baptised nineteen before pagan Indians, as the first-fruits of our church to Christ in this portion of our extensive diocese. Ninety-seven names were also handed in as the number that would attend our school at the Nepigon."

The same paper contains an account of a first visit to the Wawanosh Home for Indian girls, part of which we reproduce:—

"I drove to see the Indian Girls' Home, and was surprised to find in these wilds such an English stone building, but with the advantage of a nice verandah and green blinds, which keep the house cool in summer. The inside of the house I thought very nice; all the rooms are high, and of a good size; a hall, school-room, class-room, and dining-room and prettily-furnished sitting-room for the lady superintendent, a laundry and good-sized kitchen, with a large stove—all these are on the ground-floor. Up stairs there is a good-sized dormitory, with eight double-beds, and a smaller one with four beds. These rooms are more airy and give more space to each girl than those of many institutions I have seen in England. A small room is set apart for the sick. The lavatory is very well fitted up; on two sides of the room are shelves, with holes for basins, made of what they call here marbleised iron. A looking-glass, brush and comb, towel, pincushion, and bag for holding brush and comb, are allowed for every three girls; everything is clean and neat. The girls do the work partly themselves, under the matron, and learn to become servants. The Home has only been fully opened a year, so of course all round the house is in the rough; but in a few days a man was to plough up the ground, and in front of the house flower-beds are to be laid out. On one side of the house will be the vegetable garden; when that is set with vegetables the girls will be taught to keep it weeded and in order. On the other side of the house the committee intend putting up a gymnasium, with money a lady in England has collected. It is a room very much wanted, for in the winter with the snow three to four, and sometimes five feet deep, it would be impossible to send little children out; and if they do not get exercise they would be ill, and a great expense. The room is to be forty feet by twenty; one end will be divided off for a meat-house and tool-house—when I say a meat-house, I mean a place to keep meat, for they kill cattle and sheep (enough for the winter) at the beginning of the very cold weather; it freezes hard and keeps well, and in that way they save the expense of feeding the animals. The gymnasium will, when finished, only cost about 200 dollars. The children look very happy, and very little amuses them. I showed them some of the English village children's games, and left them delighted."

The Bishop would be glad to hear of a man who would take charge of the south of the Great Manitoulin Island. He must be in full orders, an earnest loving worker, and able "to endure hardness as a good soldier of Jesus Christ."

An earnest, self-denying man in full orders, is also required for the Nepigon Mission next spring. A third Missionary is also required among the white population of Algoma district. The work among colonists in this diocese, like that of Rupertsland, calls imperatively for aid from home. The Rev. William Crompton is doing great things; he is now building his *sixteenth* church in six years, but his need of help is very pressing. He writes:—

"Do pardon my persistency when I again state that I think this part of the diocese of Algoma has a peculiarly strong claim, one *over* that of most, if not all, other parts of the world. And this from the simple fact that our people are *all English*, or very nearly so; say 99 per cent. I could fill you sheets of paper with the speeches of the poor souls, who 'wonder the Church does not look after them here as well as at home.' Only last Friday (February 18th) I gave a woman a lift of about nine miles; she was going to service at Emsdale, where the Bishop was to be; his Lordship was following with a friend. I soon entered into conversation with her; she was formerly a district-visitor at St. Matthew, Liverpool, and All Saints, Manchester, and a Sunday-school teacher at both places. 'And, oh, sir!' she said, 'imagine what it must have been for me here—*eleven years, and never a chance of going to church.* Yes, Mr. Crompton,' she continued, 'this is my first opportunity in eleven years to go to the table of the Lord; I never used to miss it.' Whilst she spoke the tears were streaming down her face. You can perhaps imagine *her* feelings when I told her I should (D.V.) build a church at Burk's Falls (where she lives), where service would be held once every three, and celebration once every six, weeks.

"I am now quite used to people coming five, ten, and even seventeen miles, for a chance of being at service. A fortnight ago a man walked *twenty-six miles* purposely to see if he could not persuade me to go their way, where he told me there was a great number of Church-people. Two men came eighteen miles to the service at Emsdale, in the hope of seeing and hearing their Bishop (which they did), and of inducing me to go regularly where they lived, and to give *them* a service.

"Now the man who came twenty-six miles to the church at Magnettewan lives in the township of Machar, north of Strong. The two men who came eighteen miles to Emsdale live in Proudfoot, east of Bethune, which is east of Perry. It is ten miles across each township. The two different parties are about fifty or more miles apart; and *you have my strongest assurance that our Church members between can be counted by hundreds*, whilst at present I have only *one* place of worship in the whole district. If you wish to get an approximation as to the extent of that part of my Mission, then multiply the 50 by 30 and you can approach it; yet it is only *one-third of the country* in which I am well known as always poking about.

"God help us, for we need help. Yet so great is the call and the work, that, as I have now told my Bishop, I often feel desponding and inclined to give up, simply because I cannot do the one or answer the other.

"If anything I have said will be of any use to you, you are welcome to print it, and may God bless the effort put forth.

"Pardon my troubling you, but if I did not tell some one I should indeed yield altogether."

RUPERTSLAND.

THE BISHOP'S CHARGE—RAPID COLONISATION.

THE diocese of Rupertsland is one which, perhaps more than any, is obliged to be eager for prompt assistance for the growth of the Church. It is of vast expanse, and on account of its fertility is being occupied by settlers from the older provinces, and from England, at a rate of surprising rapidity. It is useless to expect the new settlers themselves to make much effort for the placing of churches and clergymen near them. There is no likelihood of their having either sufficient means or inclination. The planting of the Church must be mainly by the help of others. The Bishop has addressed a letter on the subject of the urgent needs of his diocese to the Archbishop of Canterbury. He refers to this letter, and to many matters of immediate interest in his charge to his Diocesan Synod, at its meeting on the 24th of November. Parts of this charge we transfer to our pages. After describing his efforts to raise subscriptions in England, and his meeting with little success, compared to his expectations, he goes on to say:—

"I obtained about 2,500*l.*, mostly in comparatively small sums, the highest donation being 100*l.* I was, however, also fortunate in securing the very hearty sympathy of the two venerable societies—the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel. The former gave, on certain conditions, 500*l.* to the Endowment Fund of each of the professorships of Exegetical Theology and Ecclesiastical History in St. John's College, and 380*l.* for the payment of scholarships not exceeding 30*l.* a year for three years. They also voted 1,000*l.* towards the new buildings of St. John's College, provided those buildings were erected free of debt within four years from the present time. The Society for the Propagation of the Gospel, notwithstanding a diminution of its income, showed its appreciation of our growing needs by setting apart for us almost all the funds at its disposal from its withdrawal from the colonial fields, which it thought should now be independent of its aid. It indeed granted in full everything I asked excepting some theological scholarships, and these the Society has since granted without further solicitation—beginning from next January.

"By this exceeding kindness on the part of the Society, our Home Mission Fund was relieved from undue stress in the case of the Missions of Emerson, Nelsonville and Victoria, by the grant being raised from 50*l.* or 60*l.* to 100*l.* New grants of 100*l.* each were made for Morris and Rapid City. A grant of 50*l.* for Mission purposes was also made to the Cathedral Mission. These grants only took effect from the beginning of the present year. They are all now in operation. When two years ago I obtained these grants, I thought I had provided for a fair supply of the means of grace for our settlers, that is, if I had been equally successful in obtaining a grant of 100*l.* for Gladstone from the Colonial and

Continental Church Society, but that Society could only give us a grant of 50*l.*, which, being too small to allow of the appointment of a clergyman to Gladstone, was allowed to be temporarily held by a theological student of St. John's College. So rapidly has the settlement of the country proceeded that you know that our Missionaries at Nelsonville and Rapid City are simply lost in the vast tracts of settled country that their ministrations touch. In south-west Manitoba, in which Nelsonville lies, there is a settled district forty-two miles by seventy-two miles, containing eighty-four townships, of which at least sixty-six townships are fully settled. So, again, if we turn to that part of the country where Rapid City is, we find a similar enormous region, being the north-west of Manitoba and the Little Saskatchewan country. And both these districts extend westward indefinitely. In each of them there are from four to six ministers of both the Presbyterian and Wesleyan bodies. Yet in not a few places the settlers from England or Canada, who have been accustomed to the services of our Church, and who would still prefer them, form a majority, and there is a large number of such settlers scattered over the whole of the districts. It is no doubt an important question what these settlers can do for themselves. A little common sense and knowledge of the world should easily answer that question. What are their circumstances as new settlers? They are, in the first place, very scattered. I observe that, in the paper published by the committee appointed at the late Provincial Sydod of the Ecclesiastical Province of Canada, there is an average of twenty families for a township. I do not know how that average was obtained or exactly what it means—whether twenty families in all, or twenty Church families. There are in a township 144 quarter sections. In a large proportion of cases, doubtless, the holder endeavours to secure two quarter sections, at least temporarily. There will be others held by absentees, or for some cause not disposed of. Still, I should think twenty families far too low an estimate for a fully settled township, even at the beginning, and as small towns rise up the average greatly rises. Still for two or three years the population is both scattered and small. They enter on bare land. They have their houses to build and their farms to stock. They have necessary expenses of all kinds to face, and themselves for a time to keep before there can be any return. I need not say in what a large number of cases there is but little means to do what is felt to be so absolutely needed. Then there soon come the charges of taxation in connection with schools and roads, for there is nothing more full of promise for this north-west than the readiness which new settlements have shown to tax themselves for the erection of a school and the payment of a teacher. It is clear then, to any one knowing the circumstances of the country—I think it should be clear to every one simply hearing of them—that every denomination must for a time give assistance, if their people are to have a Missionary amongst them. If our people do not receive from us the ministrations of a Missionary, they will, in a majority of cases, go to the body from which they receive them. New accessions of members of our Church from year to year will not add to our strength, for the older settlers will have ceased to acknowledge us. History will repeat itself. It will be the old story. The large country districts will be lost to us. We shall more and more become a church of town congregations. Our neighbour, the Bishop of Nebraska, in addressing lately the General Convention of the American Church respecting his diocese—including Nebraska and Dakota—said:

"'The Board of Missions gives us $5,000 for our Missionaries in this territory, and we are very thankful for it; but every other single aggressive and large Christian body in this land spends from thirty-five to forty thousand dollars annually for the support of their Missionaries in the same field. I ask you, if you ever think the Church's work lags behind our opportunities there, to remember the disproportion between the sums that we spend there and the sums that these other Christian bodies spend there for a like purpose.'

"A clergyman cannot, in a new settlement, be comfortable with a less income than $800 a year. I believe with other bodies the denomination becomes accountable for the salary for at least three years, receiving probably what collections the people may make. But this accountability is borne by an outside body with ample resources. The case is totally different with us. We have been driven into the position of a practically independent church. Our grants are all grants in aid. If we become accountable for a full salary it is the church of this small province that becomes accountable. If we are left to meet it, the result is serious. For instance, from our anxiety to meet the wants of the people along the Canada Pacific Railway, the Home Mission Board lately offered to be accountable for $800. We believed, if we met with a clergyman fairly suited for the work, the people in this case would have raised the amount, but an unfortunate appointment would have thrown on our limited funds the payment. This has happened before. The grants we receive from societies are mostly for 100*l.* or at present $482. The people and the Home Mission Fund have to make up the rest. We have, then, to call on our people from the very first to do something. Though this places us at a disadvantage in comparison with others, still I think we could overcome this. I believe that we might now make up the sum of $200 or so in several new places if we could get additional grants in aid. But where are we to look for these? I hope we may in time have substantial assistance from the older provinces of Canada. They in their day received such help from England. The majority of our new settlers are their people. The other bodies receive such help liberally from their denominations in Canada. The Provincial Synod of the Ecclesiastical Province of Canada at its late meeting established an organisation with this object. It has been started with some energy. I hope it may bring us substantial help. I am sure we shall be very thankful for it, and will be willing to do what we can to aid the movement. We get considerable help from England, chiefly for our older settlements, which, unfortunately, have not advanced as regards self-support. I have stated, therefore, that $4,000 from Canada would enable us to meet present necessities. But how long will present necessities measure our necessities? Not for a single year. Let me review what has passed before our eyes in the past ten years. Then there was only one village in the country with about three hundred of a population. There was scarcely a house a quarter of a mile from Red River or the Assiniboine River. To-day we have a country 120 miles in breadth by 200 miles in length, covered with small settlements, being dotted over with homesteads—and yet this country is but the gateway to the vast region of fertile land beyond. The village of 300 people has become a city of 12,000 inhabitants, with a business that is perhaps only exceeded now by six or eight cities in the whole Dominion. A year ago the duties paid on imports made Winnipeg the eighth city as a port of entry in Canada. But a year has done much in Winnipeg. This past year has seen nearly three hundred houses wholly or partially built, at a cost of nearly a million of dollars. In 1870 there were established nineteen post-offices; there are now nearly one hundred and fifty. If we measured our progress by the common schools we should find a like result; but we know the life and growth of this country are yet scarcely commenced. We have heard of many going to Dakota. The Bishop of Nebraska, in the address I have already quoted from, said:

"'Thirty thousand new homes were created in 1879 alone upon the virgin soil of Nebraska and Dakota, and thirty thousand families in that one single year crossed the Missouri River to settle within the limits of this jurisdiction. Many of these are children of the Church, and they desire above all things the ministrations of the Church. Many more of them would become so if we had the teachers and the service.'

"Why is this? There is not better land there than here. There is not a better climate; there are not, I am certain, better—I doubt much if there are equal—educational advantages there. I believe the main reasons to be that these parts of the States have been hitherto nearer emigration and open easily to railways. But we understand that this country will shortly have the fullest railway connection. The railway to Lake Superior for over four hundred miles to the east of us is to be finished within a year from next July. In two years more the railway is to be carried across our fertile prairies for nearly eight hundred miles to the west of us, to the Rocky Mountains. We know what that means; it means that we must look for an ever-increasing emigration; it means that we must be prepared for ever-increasing necessities as regards the supply of the means of grace. Again I would refer to the statement of the Bishop of Nebraska:

"'He said that when he was appointed fifteen years ago, there were fifty thousand people in his jurisdiction, and that now there were six hundred thousand.'

"But our necessities are not to be only money; I see that we are also to be in want of men, and if we do not get the right men we might nearly as well leave our Missions unoccupied. We have now for some months been seeking in Canada for men for the Pacific Railway work and Headingly, and we have not received any application that has satisfied us. This shows more than ever the necessity for training men for ourselves.

"In conclusion I would say a few words on St. John's College and its associated schools. It was my hope that Canon Grisdale and myself might have met with such success in our visits to England that our schools might have been put with efficiency on a self-supporting footing, so as to leave us free for the great Mission work that must test all our energy. We were only very partially successful. The debt on St. John's College, mainly caused and kept up by constant additions to our buildings, has not been much reduced. It still amounts to about $13,000, of which $3,000 are college funds. This debt is no doubt, as a debt, chiefly nominal, because independent of buildings, it would be covered by property of the college, not including investments. Still it means that amount of cash required by the college for its ordinary purposes and calling for the payment of interest. It is consequently a burden. The investments of the college for professorships and scholarships have very sensibly increased and produce now $4,400 yearly. One of the professorships, which I have mainly endowed myself and the duties of which I discharge, I continue to hold, and shall probably continue to hold for some years longer. The income not derived from my own gift, and part of what proceeds from my own gift, will be applied to the increase of the professorship. The divinity professors, being also canons of the cathedral, will gradually begin to receive income from the disposal of the cathedral property. The divinity school of the college is then, as regards our staff of teachers, for our circumstances, in a satisfactory condition. We want, however, theological scholarships. This is not a pressing immediate want, as the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel, and the Church Missionary Society are in a measure supplying this deficiency.

"But in St. John's College we have, besides the theological school, a college preparing students for the degree examinations in the university, and a college school for boys. Now we have no endowment yet for general teaching. I was anxious that we should get a master who should be capable of taking the higher mathematics, if required by students, and we advertised in England and Canada. We were not at the time successful, and then there came an intimation from the Church Missionary Society of a probable withdrawal of the aid they have hitherto given our teaching staff. This stopped further measures. We at present get on fairly, with a considerable pressure, however, on our staff. But this is because our number of university students is not yet large, and because the theological professors can materially assist, more especially at present, as the older theological students have left, and the present have mainly preliminary studies; but there is going to be difficulty; the field of study will be wide; we may not only have students reading for the ordinary B.A. degree, but for classical, mathematical and other honour examinations in the university, besides for theological honours in degrees of divinity. This is not a mere supposition, remember; there are actually now students reading for most of these in some or other of the colleges in the university. It may be some time before there will be professorships founded in the university so as partially to relieve the college staff. It would be unfortunate in this young country that the fees should be high; I should like to see them rather reduced. We require, in fact, for the general teaching of the college a similar endowment to that of the theological school; that means a sum of 10,000*l.*; part of this sum is very desirable—even necessary—now.

"There is another necessity; we are crowded; we have received resident students and boys to the utmost capacity of our buildings. We should without delay erect new buildings for the theological and other university students. This will require at least $20,000. The Society for Promoting Christian Knowledge has promised 1,000*l.* or nearly $5,000. But it will be almost impossible for us to proceed with this building and occupy it even if we obtain the money, unless we have some addition to our endowment, for a new building will, I fear, mean more expense."

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NEW WESTMINSTER.

THE BISHOP'S VISITATION TOUR.

THE arrival of Bishop Sillitoe in his diocese last year was recorded in the *Mission Field* for October, which also gave a full account of his first visitation tour. The commencement of the Pacific Railway has brought an immense influx of population to

Yale, and the Bishop's energies will be severely taxed if he is to cope with the problems which confront him. The following account of his experiences during his second visitation tour will be read with interest:—

"During September and October last I travelled a distance of just 800 miles through the centre of the diocese. I propose sending you a full report of this journey shortly; I only give you now the conclusions to which it led me. The district is occupied chiefly by cattle breeders and farmers, very scattered, but in the aggregate numerous; and it extends from Osoyoos Lake, with the Similkameen Valley, to Kamloops, including Okanagan Lake, Grand Prairie, and the Valley of the Spillimacheen, and it is, roughly, 120 miles long by 60 miles wide. I am giving the area on the map; the distance between the extreme points by road would be much greater. Starting away from Kamloops westward is another district, about seventy miles square, including Clinton on the north and the Nicola Valley on the south, occupied by the same class of settlers, but congregated more closely together.

"There is no clergyman of the Church of England in any part of either of these districts; and I venture to say that there is no part of the Mission Field where there is a more favourable opening for one—or rather, not for one, but for *two*. Two together, in a parsonage at Kamloops—two well-chosen men, who can not only preach but can ride and row too, and can get their own supper with the gun or with the rod, who can 'endure hardness' cheerfully, and without any responsibilities outside their own wants; two such men might do grand things there for Christ and His Church. With regard to means: the settlers, now, are poor; in the course of five years I believe that they will be rich, and they will have multiplied. The most that could be raised in the two districts now may be put down at about £100 annually, and the expenses of two men associated in such a Mission could not be less than from £550 to £600 together per annum; but year by year local contributions would increase, though it has to be borne in mind that these would have to be applied largely to the erection and maintenance of churches and the ordinary expenses of worship. I lay this before the Society as the next work to be undertaken after Trenant and Burrard Inlet districts are organised.

"Next in importance I must place our responsibilities toward the *Chinese* labourers on the railway, of which I wrote in my letter of August 16th last. They number now about 1,000, and there are three ship-loads of 500 each expected as soon as the working season opens. When other sections of the railway are commenced there will come still more of them, and their presence affords an opening of which proper advantage ought certainly to be taken. Seed sown amongst them here may bring forth fruit in many a corner of China itself, and smooth the way for Missionaries there by teaching a lesson of the unity of the Church.

"Thirdly, there is much need of a man who could devote himself to the work of the ministry amongst the *Indians* of the *Lower Fraser*, *i.e.*, from Hope down to the sea. There is very little done for them by any religious body (the Romanists do most of what is done), while, excepting a little intercourse which we have with them at Chilliwhaen, we do nothing at all. A deputation, consisting of a chief and seven others, came to me the other day to ask me to go and see them. They have a Reserve about fifteen miles below here; they number about 200 souls, and their only spiritual supply is a very occasional visit of a Wesleyan minister.

"There are other tribes on or near the river, and there are besides a large number of young Indian men engaged on the steamboats and at the Canneries—men who are the pick of their nation, with more energy and manliness than the majority, and more ripe therefore for the teaching of civilization and religion.

"The head-quarters of such a Missionary should be here, and his district should embrace the Valley of the Fraser, below Hope, and Burrard Inlet.

"The whole cost of these two Missions (to the Chinese and Indians) would have to come from home; and the stipend of each Missionary should not be less than £175 a year, and travelling expenses, and I would estimate these at from £50 to £60."

The Rev. J. B. Good, who has been spending some time away from his Mission, in Vancouver's Island, where his family have settled for the purpose of education, and where he hopes permanently to reside, thus describes the position in New Westminster:—

"A very heavy responsibility awaits us now that navigation is again open—in order that we may properly meet the innumerable claims upon our attention on the part of European, Indian, and Chinese under the new order of things that will be inaugurated and commenced from this time forward. Hundreds and thousands of fresh arrivals will have to be chronicled before this time next year in connection with the construction of one of the most formidable railway undertakings in the world—the proposed line from Yale to Savouno's Ferry, at the foot of Kamloops Lake, a distance of some 130 miles.

GUIANA.

INDIAN AND COOLIE MISSIONS.

WE are able to print parts of three letters from the diocese, which is just now perhaps the most promising and interesting Mission field in the whole world.

The Rev. Walter Heard wrote from Cabacaburi, on October 2, to the Bishop:—

"We returned safely and well last Sunday evening late, and I would have written to your Lordship earlier, but I found Mr. Kirkwood the schoolmaster laid up with a severe attack of ophthalmia in his one good eye. So I have been obliged to keep school the whole week myself. I am glad to say the eye is getting better. I hope by the end of next week he will be about and at work again.

"Everything, I think, is going on well at all the Missions.

"Jacobus Ingles, the Accawoio Indian at the new Mission on the Waiini, is doing remarkably well. He cannot read English perfectly, it is true, or write—but the translations by Mr. Brett (and those especially from the New Testament) he has at his fingers' ends. He carries out the same plan for daily prayers in church (the lesson read in Accawoio), manual labour, &c., that we have at all the other Missions. Of course he is well acquainted with our system here, and my only order to him was, 'Do exactly as you have seen us do here.' And I can say that I never saw a man follow out anything so well. The hill already looks very nice; pines taimias, sugar canes, cassava, and tobacco are already growing, the work of clearing and planting all being done by the few children which he has gathered together. On one occasion that I visited the school there were twenty-five present, and Jacobus says that he has never had less than fifteen present. This, I think, your Lordship will acknowledge is a very good beginning. (There was no school in existence when your Lordship visited the place in February last!)

"The people are also building by degrees good houses in the place of the little benabs that they had put up.

"The Church is roofed in, and the sides wattled with the manicole palm; temporary seats have been made on the ground until the flooring of crabwood is ready.

"A new house has also been built for our use, this was a very great surprise to us as we knew nothing at all about it. It is divided into three parts, two bedrooms, and a large room for sitting, &c., and all nicely enclosed with manicole slabs. A small kitchen was also put up. And even a table, again made from the useful manicole, was not forgotten. This is quite a palace on a ground floor!!

"I remained here nearly two weeks and found the people very eager to learn, and everyone seemed delighted with Jacobus. I also visited the upper part of the Waiini as far as the Falls, and have mapped out the whole of this part. I hope in a few weeks to have completed a map of all the *rivers* and *creeks* in my district on a scale of six and a half geographical miles to an inch. I think this may be of some use in years to come. During my stay at the Waiini I had two celebrations of the Holy Communion, forty-seven and thirty-seven being present. I also baptised eight children.

"At Waramuri (Morucca) we had very nice and cheering services. I married five couples; 143 present at Holy Communion. Twenty-two children baptised. Six hundred people present at the Mission.

"I have also paid a visit to the Wakapoa and Koraia. The Indians here are preparing to build a church at Cocorite, close to where the Wakapoa and Koraia meet. All the wood required has been cut and *squared* and brought to the spot. I give nothing but the plan, a saw and a chisel. They begged hard for nails and a shovel, but I referred them to Kwabauneh, and this quickly settled the matter. This place of worship will no doubt be better built as the majority of the Indians are Arawaks, who understand more about building than the Accawoios.

"I am sorry to inform your Lordship that several of our people have died from what appears to me to be cholera. I don't want to be an alarmist and therefore have said nothing about it (except that I have begged the Indians not to go to the coast just now). These are the symptoms: sudden vomiting and purging—pain in the extremities—extreme thirst and craving for water—cramps in the hands, feet, and bowels—no, or very little, fever—death, third or fourth day. The deaths here happened whilst I was away; several recovered. I have lost one of my choirmen (the first since the choir was surpliced), such a nice young fellow (Arawak). He leaves a widow and two young children. Several deaths had happened at Waramuri and about there. I gave calomel in all the cases that I saw (and with success) and the brandy, sp. ammonia, and nitre, and very careful diet. This is rather a sad ending to my letter, but I thought I had better acquaint your Lordship as we know not whose turn may come next."

The Rev. J. R. Moore writes from Mary's Hope on the 31st of December:—

"It may be of some interest to state that during this year I have introduced a system of a quarterly colloquy, called 'speaking,' with the members of this congregation. This is a conversation with each individual for about five or ten minutes as each case may require, on appointed days at my house, taking about eight or nine persons daily. This is intended to enable me to meet the needs of each one, in proportion to his intelligence. I find that it gives me that peculiar advantage of subsidising the pulpit ministration, by coming down to each one's capacity in a conversational style. It also assists me in house to house visitation, inasmuch as I have found out beforehand how to deal with each in all my intercourse with them.

"I have very great pleasure in reporting that this is already showing its fruit in the clearer light which many members are realizing in their profession, and evidenced to me by comparing notes of each successive conversation with individual members, as well as the more consistent conduct of the members in general, for they seem to be recognizing that there is a living reality in the religion they profess.

"The first quarter's subject was, 'What is your object in professing Christianity?' This seemed necessary, for on coming amongst them, I found a vague indefinite idea of Christianity in most. Most of them thought they would be saved by some charm. Some thought that being acknowledged Church members was all required of them. Many of them were wholly self-dependent in fighting their Christian battle.

"Finding much quarrelling, and having to settle disputes almost every week, I have appointed four sidesmen, who will take cognizance of all disputes, settle what they can, and what is too great for them refer to me. I find this relieves me from having to settle many trivial disputes, and it seems as if the plan is checking the quarrelsome spirit I found rife. These sidesmen have also to watch over the morals of their respective districts, keep an eye upon the young, and specially to note all idlers and vagabonds, and supply me with information as to their movements. I find this an excellent plan, for I am kept well informed of all that is going on, and I am better able to watch and guard those who need it most.

"I completed my second quarter's colloquy in June. The subject was—'By what means may we best maintain a consistent Christian course?' I find greater satisfaction than in my first colloquy, yet there is much darkness. Persevering in this course may do much good.

"My third colloquy was finished in September—subject, 'What is the benefit of Holy Communion?' Several were very vague in idea of Holy Communion, but on the whole, considering what little opportunity they had of regular ministrations, they were not too dark. They however stand in need of much special instruction.

"I am now making strenuous efforts at securing the Title to the new Church Lot, before beginning to build. We are however, making the necessary preparations for building, such as draining the Lot, building a substantial bridge for transportation of materials, levelling the spot, making a proper road, and gathering in material.

"I am happy to state that we are improving in the musical part of the worship. We have purchased a small organ, American style. The gift of 5*l.* sent me by Mrs. Allen through the S.P.G. was made the nucleus for this organ fund.

"My fourth colloquy just completed—subject, 'What is the extent of our responsibility towards those outside the Church, and how may we best fulfil it?'

"I regret to say that drunkenness amongst the older members of the congregation gives me much uneasiness. I find here a great exception to the rule with regard to the management of our people throughout the colony. In other places the complaint is, the young people give most trouble; but here, my experience is to the contrary. I find it more difficult to keep the old people from drunkenness and quarrelling than the young. I find them far more headstrong and pugnacious than the young. My greatest labour in settling quarrels is more with the old. I must, however, admit that I have nothing to complain of in reference to their respect to my decisions in their quarrels, as well as their general respect to my counsels as their spiritual guide.

"Most of them are very poor, and this is because of the headstrong self-sufficiency of the old people.

"This is as fine a place as may be found in Guiana, but I fear if left to themselves in the management of their affairs, it will be one of the worst found.

"This is one of my difficulties. I am obliged to deal very gingerly with them in this respect, their interests being so diverse, and they being so very jealous of interference. I am endeavouring to get the Government to come in between the weak and the strong."

The following is from the Rev. Robert H. Moor, who has gone from Calcutta to work in the diocese of Guiana:—

"I left Calcutta on the 28th of January, 1880, and after a long and tedious passage of 102 days reached Georgetown, the capital of British Guiana, our only possession on the continent of South America, on the 11th of May, 1880. After a stay of two days in town, I accompanied our Hon. Secretary, the Rev. W. T. Veness, to my house in the Kitley Village. The house is sometimes called St. James' Parsonage, but oftener the Belair Mission House. The village is on the east coast, some three miles from the capital, and close in to the sea—the Atlantic Ocean. Indeed it is so near my house that when it is high water I can hear the waves dashing against the dykes, erected to prevent any encroachment on the land. You will, no doubt, be surprised to learn that in some parts of this coast we are five feet below high water. I take the following bit of news from one of our local papers, dated February 5th, 1881:—'The spring tides this week were unusually high, and in some places they broke through the estates' dams. The water on Tuesday afternoon was dashing over the sea-wall, and one or two portions of the loose stonework towards the eastern wing of the wall have been undermined.'

"Hence we have a substantial sea-wall erected by Government for the safety of the capital, and in other places the proprietors of estates, especially the well-known and philanthropic Mr. Quentin Hogg, have thrown great pieces of stones to break the force of the waves rolling towards the land; and on the sea-shore we have driven in wooden palings, or dykes. Against these *quasi*-dykes are lashed bundles of brushwood and twigs of trees, to act as buffers, I presume. Men are employed to watch these dykes, for one oversight or omission may cost thousands of dollars.

"The Kitley Village, is a new one, and so is the present pretty church. The former Kitley, with its cottages, its village greens, its rustic seats, 'for talking age and whispering lovers made,' its school, church, and churchyards, its 'mouldering dust' are gone. The waters of the Atlantic swept over all, and now cover them like a shroud; its waves daily sing a *requiem* of departed joys and village boasts. Goldsmith's beautiful poem, 'The Deserted Village,' comes to my mind as I think of the village under the sea.

"Though we have a sea-shore, yet we have no beach, with its beautiful sand, shells, and clear waters. For at ebb-tide you see a stretch of mud, the abode of numberless crabs, and on the stones many a jelly-fish stranded and dying. The water of the sea is of a dirty muddy colour, and to voyagers the nearness of the north coast of South America is known by the mud-colour of the sea. On our right is the mighty Amazon, navigable for about 2,000 miles, with its estuary 180 miles wide, colouring the ocean for fifty miles. On our left is the Orinoco, entering the Atlantic to the south of Trinidad by about fifty channels, after a course of 1,480 miles. The earth-deposits each brings to the Atlantic are almost beyond human calculation; hence the nasty mud on our coast. It is a great pity, for a fine clean sea-beach, and a plunge every morning in the sea, would render this colony very attractive.

"I took charge of the Bel Air Mission, with its Theological or Training School, on the 13th of May. I found in residence five students, in charge of the catechist, Abraham Lincoln. This man is a native of the Upper Provinces of India, and educated by the American Methodists—hence the name. The schedule of studies included the Bible, lessons on the Prayer Book, English reading and writing. Since my arrival I have added the study of Urdee, and Roman Urdee, and Roman Hindu. I am glad to inform you that I am thoroughly satisfied with the students, and the progress each has made. I have also been much gratified by the desire the students have displaycd of trying to please me in every way. Their names on the Register were (1) Luke Laiq; (2) Thomas Mark; (3) Prem Das; (4) Bunsee Láll; and (5) David Masih.

"In accordance with the request of our Committee, Luke Laiq was placed under the superintendence of the Rev. H. S. Castell, Incumbent of St. Philip's Church, to work as a catechist in Georgetown. I am glad to observe that he has worked zealously and well, and has hitherto fulfilled my expectations of him. He has found out, here and there, several of our coolie Christians, who have been left uncared for and unnoticed. He has now a list of our converts in Georgetown, and others again, by his instructions, have been brought to the Saviour. With him I have visited the Gaol, Colonial Hospital, and Alms House, where we have preached to the Hindustanis. On one of my visits to the Colonial Hospital Luke brought me to a man ill with the dropsy. This man, so he told me, has been searching for the Truth for years. He is a native of Gorakhpore, my last station in India. He knew several of my native friends there, and also the well-known C.M.S. Missionary, the Rev. Henry Stern. He had heard the Gospel preached there, but never cared to inquire into or investigate its claims for belief. I found him reading a Hindu Testament. He expressed his thorough belief in Christ, and as he was in a much depressed state of mind, and earnestly desired Holy Baptism, I administered to him private baptism, before some Hindus and Mussulmans, who had assembled to witness the ceremony. The man is still a very great sufferer. Luke also brought to my notice three paupers (Hindus) in the Alms House. These men had from time to time heard the Gospel preached, and after hearing what I had to tell them during my last visit to the Alms House, they came forward and asked to be baptised. I questioned them, and made them over to the catechist for further instruction. On Sunday, the 9th of December, I baptised them in St. Sidwell's Church, Georgetown. With them was also baptised a coolie boy, an inmate of the Colonial Orphan Asylum.

"I mention these facts to show the need of a Theological school here, and how much depends on the training and the instruction of the students. These men are to supply, what we have all along wanted, fit and clever Hindustani Christians to go among the Hindus and Mussulmans, and to show them the way of Salvation.

"Three students have left the school—Luke Laiq, as I have mentioned, to Georgetown, Thomas Mark to the island of Wakenaam, on the Essequibo River, and Prem Dás to the Nonpareil Mission, East Coast.

"Thomas Mark is working under the curate of the island, the Rev. A. Guyther, B.A. (Camb.) Mr. Guyther speaks well of him and of his work. I here take the opportunity of expressing my sincere thanks to Mr. Guyther for so generously supporting a catechist. There is another catechist working under Mr. Guyther, one Purmeshree. This man was educated and brought up in the C.M.S. Orphan Asylum, near Agra. Purmeshree speaks Urdee well and fluently, and I was therefore not surprised to hear of the hostility displayed towards him by the Moslems of the island. I am glad he has now Thomas to assist and encourage him. The two teachers have roused the Moslems to examine for themselves, whether Christianity or Islamism be the religion from God. I had heard of their great bitterness against the two Christian teachers, and when I visited Wakenaam this month (January), and with Mr. Guyther met the Moslems near the *musjid*, or mosque, a small round wooden cottage or shanty, and thatched with grass and leaves, they had literally nothing more to allege; they had spent all their ammunition and in vain. I had brought with me three catechists—my own catechist, Mitchell, formerly belonging to one of the American Methodist Missions in Upper India; Abraham Lincoln, of Leguan, and John Abdúl, an ex-Moslem, and now working as a catechist on the East Bank of the Demerara River, under the Rev. David Smith, M.A. (Camb.), Rural Dean. These teachers had the evening before held a very long and animated discussion with the principal Mussulmans, and they agreed to meet me the next evening. When they did so, their spokesman, Rámján, said that they were quite unprepared—'we have not a complete copy of the *Qorán* with us here. We will get one; and when we do so we will pay all your expenses up here, and the expenses of your assistants, and we will then prove to you that the *Qorán* is from God, and that Mohammed is His prophet.' I answered: 'This' (pointing to the shanty) 'is your *musjid;* you have *namâz* (prayers) in it. If so, you must have a *mullá* (preacher or expounder), and a *háfiz* (one who has the whole *Qorán* by heart).' Then N. Rámján answered: 'We have a *mulla*' (pointing to an old man of small stature, sitting apart), 'but we have no *hafiz*.' I said: 'You have no *Qoran*, nor *hafiz*, to recite to you the *sura* (chapters), and yet you take upon yourselves to cry down Christianity, and to praise the merits of your religion when you, in very truth, do not know what the merits are.' 'Allow me to ask you, sir,' returned Rámján, 'why you have come here to preach to us your religion?' Answer: 'Because it is God's religion, and we are commanded by our Saviour to go into all the world, and preach the Gospel to every creature.' Rámján: 'Now, look here, if I interfere with another man's work, the overseer tells me it is none of my business. Every man to his own work or trade, and so with religion. What business is it of yours to preach, and thus turn a Hindu or a Muslim into a Christian?' Answer: 'If your reasoning be sound, what business had your prophet, Mohammed to propagate his religion? Nay, he propagated it by the sword. He carried the *Qorân* in one hand, and a sword in the other. But to come to simpler things. Poison is a deadly thing. Suppose you see a man unknowingly drink poison; would you not prevent him? Would you say, "It is no business of mine; let him drink the poison and die"? Suppose, again, you see a man going towards a spot where you know is a deep well; you know that if he falls into the well he would be killed; would you not warn him of his danger? Would you say, "It is no business of mine; let him fall and be killed"?' Evidently perceiving the drift of my argument, at a given sign from one of the bystanders, a boy, evidently the *muezzin* (the caller for prayers), ran into the *musjid*, and shouted out the words to bring the Muslims together. The scene was so ridiculous, and the cheat so transparent, that Mr. Guyther and I could not help laughing. The catechists subsequently challenged the Mohammedans to another argument, but they declined on the plea of being unprepared.

"In the place of the three students who have left the School two others have been admitted; both intelligent and studious young men. One was instructed by John Abdul and baptised by the Rev. D. Smith, Rural Dean.

"Besides their studies the students go out every day to hold conversations with their Hindustani brethren. I am glad to observe that many of the managers of sugar estates are friends of our Mission. Mr. Van Diepen, the manager of Plantation 'Industry' (where I hold English and Hindustani services), and his excellent wife, are greatly interested in our holy cause, and they would be delighted to have a catechist permanently located in their plantation. Though no results of our preaching are as yet manifest, yet I am certain we have raised the people out of their apathy, and the large crowds of Hindustanis who came to hear us testify to their eagerness to hear what we have to say.

"Catechist Nathaniel Chundra, sent out from India, is stationed at Plantation Le Resouvenir. His wife has got charge of the estate school. Seven of N. Chundra's catechumens have been baptised, and the nucleus of a church has now been formed. Owing to my other engagements I can visit this estate only once a month, but when I do so I am always encouraged at the work being done. One of the coolie-drivers, or sub-overseers, has become a Christian, and I hope by his means others may be induced to come in, that 'the house may be full.' We have now some twenty Christians in the plantation, and others are under instruction.

"I have mentioned Catechist John Abdúl, and that he is working on the east bank of the Demerara River. Here, under the pious and fostering care of the Rev. David Smith, a church is slowly but surely rising. It numbers now fifty-seven souls.

"Up to date of writing I have baptised eighteen adults, among them three women; and I have performed seven marriages. I can tell you that I hope before long, D.V., to baptise an old Mohammedan. This man used to come here with his *Qorân*, and thus armed, as he thought, he would argue with my catechist. This went on for a time, and now he has expressed his desire to be baptised. He is under instruction. He will, I hope, by and by be of great use to us.

"On the 19th December I had the pleasure and the high privilege of presenting seventeen candidates to our Bishop to receive the rite of

Confirmation. I followed the prayers in Hindu, and read a Hindu translation of his Lordship's earnest and solemn address. After the service some sixty Christians, among them a few Hindus and Mohammedans met in my house for a *burra khana*, or feast. A dinner, purely Hindustani, consisting of chapatres, rice, curry, dhal, fruits of all sorts, sweetmeats, etc., and served on plantain leaves, was thoroughly enjoyed by my guests. The open rooms below the Mission House had been the day before tastefully decorated with cocoanut leaves, flowers, etc., and everything and everybody looked bright and happy. The Bishop visited the 'dining hall' and spoke a few kind words to my guests. The visit and the few words of welcome and kindness of our good Bishop will, I am sure, be long remembered by the Christian converts. They seemed so proud of the Bishop's visit, and so very much pleased when his Lordship told them that he was glad to see them, and that that was the first time he had witnessed a real Hindustani dinner."

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THE QUARTERLY PAPER OF THE BLOEMFONTEIN MISSION.

OUR attention has been directed to the following statement in a letter from the Bishop of Bloemfontein to the associates of his Mission, which is printed in the January *Quarterly Paper*:—

"Our income last year, as you will see from the balance sheet, towards the general support of our clergy and Missions, was—

From S.P.G. (exclusive of grant of £225 towards Bishop's stipend)	£1050
From our Association, about	450
Subscriptions, Donations, Offertories	760
For Special Purposes	380
Total	£2640

Now, out of this sum, 1200*l.* is at once devoted for the support of eight clergy and two European catechists, who will be ordained, I trust, as soon as I return; and no more than bare sufficiency is provided. At least 120*l.* will be necessary for stipend for another priest at Thaba'Nchu. It cannot be too often remembered that we have large and far inland native Mission districts to provide for, and not merely grants in aid to render to a widely scattered English population living round small village centres. Exclusive of the special grants, amounting to 376*l.*, our treasurer remitted to our diocesan board last year not more than 984*l.*, which, with the S.P.G. grant, made our income 2000*l.*"

In the *Net* for March this statement is repeated, but in a mutilated form:—

"The Diocese has a wide-spread organisation in England, but the income which results from it is not large, in fact there is a good deal of misconception on this point. It is often said this Mission has large resources at its command. What are the facts? The income last year towards the support of clergy and Missions was 2,640*l.* Of this 1,050*l.* came from S.P.G., 1,590*l.* from other English sources."

Thus the *Net* ignores the sum of 225*l.* voted by the Society towards the Bishop's income, and both statements ignore local resources and contributions in Africa. We in our turn ask, "What are the facts?" and we proceed to supply them. The grant of the Society for 1880 to the Clergy and Missions in the Diocese was not 1,050*l.* as stated in both documents from which we have quoted, but 950*l.*; the Bishop still draws a further sum of 225*l.* from the Society on account of his own income, therefore the total pecuniary assistance which the Society gave to the Diocese of Bloemfontein in 1880 was 1,175*l.* For 1881 the grant has been increased to 1,275*l.*

Lest any readers of the foregoing should imagine that the Society has not helped the Diocese of Bloemfontein to the utmost of its power, we deem it only an act of justice to record what has been done since the year 1859, when the late Bishop Gray asked the Society to give 300*l.* per annum to a Bishop, and 100*l.* per annum to each of three clergymen in the Orange Free State.

The sums voted from the Society's treasury between the years 1860 and 1880 for the Mission in the Free State, amount to 7,700*l.* In addition to this the first Bishop drew from the date of his consecration in 1863, until his resignation in 1869, 3,250*l.*; Bishop Webb received 500*l.* per annum, from June 1, 1871, to December 31, 1877, when the endowment having reached the amount of 5,500*l.* (towards which the Society contributed 1,475*l.*) the grant was *pro rata* reduced to 225*l.*, and has been continued at that sum to the present time. Thus the two Bishops have received from the Society 7,215*l.* as Episcopal Income.

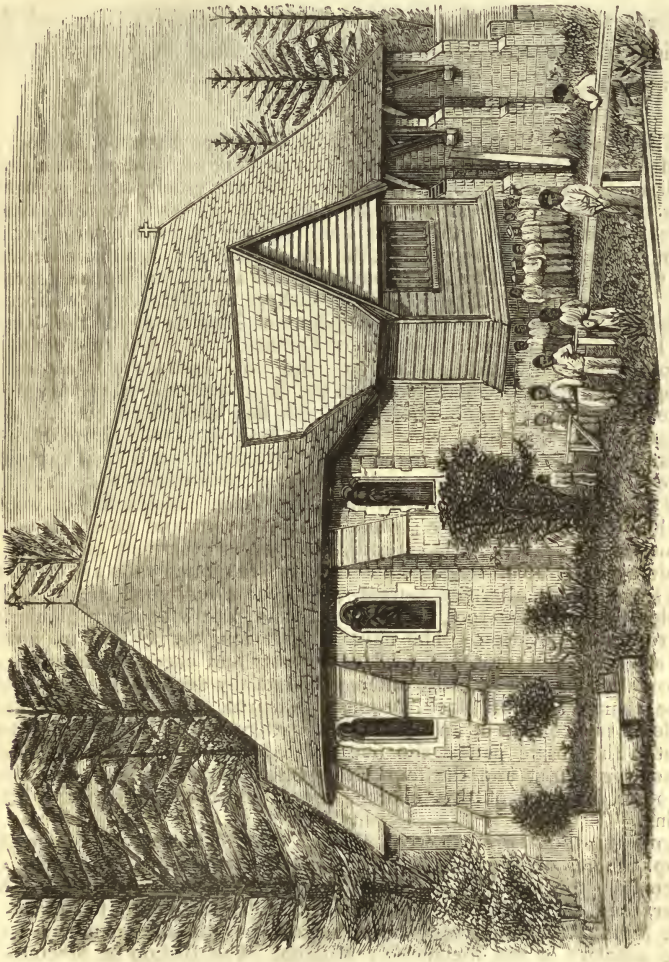
Other grants have been voted for passages and similar objects amounting to 721*l.*, and the result is that the Diocese of Bloemfontein has received from the Society a total sum of 17,111*l.*

The resources of any Diocese are not fully marshalled when local contributions and the charities of the faithful are not included. What these amounted to in 1880 we are not able at present to state, but the returns sent from Bloemfontein on account of 1879 showed that "Local Contributions and Endowments" amounted in that year to 3,179*l.* 4*s.* 7*d.*, and a grant from the Government treasury of 200*l.* was also received by the Diocese.

MELANESIA.

CONSECRATION OF THE PATTESON MEMORIAL CHURCH.

THE consecration of the church built on Norfolk Island as a Memorial to Bishop Patteson took place on the 7th of December. We are able to present a view of the west end of the interior, which is from a photograph that has just arrived, and also a view of the east end of the exterior.



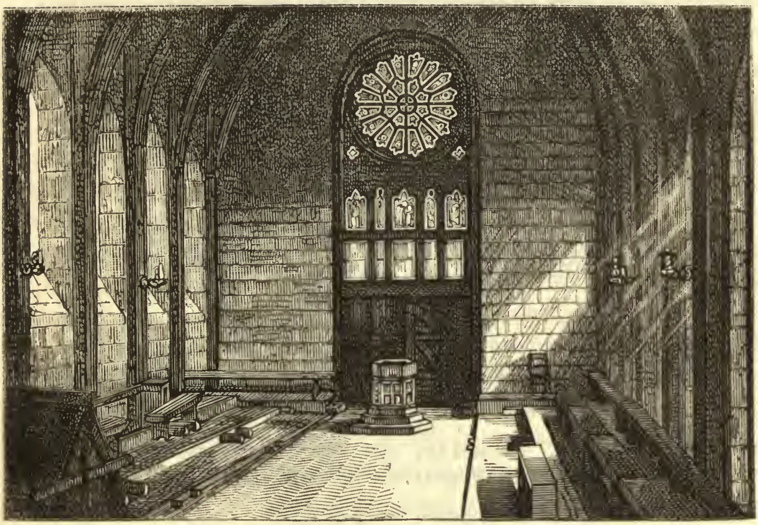
PATTESON MEMORIAL CHURCH, NORFOLK ISLAND.

The occasion was one of great interest to the Society, both on account of the history of the Melanesian Mission, which the Society has been so intimately connected with, and because a sum of 2,000*l.* towards the cost of the building itself was granted by the Society from the fund which it was enabled to raise as a Memorial of the Martyred Bishop.

The *Illustrated London News* for the 12th ult. contained two excellent sketches of the church—the south-west exterior, and the interior of the chancel — and in describing the consecration, says :—

> "The lamented death, in 1871, of John Coleridge Patteson, Bishop of the Missionary Diocese of Melanesia, is a striking incident of the history of religious and philanthropic enterprise. He was cruelly slain, probably under a mistaken impression of the object of his visit, by the savage natives of Santa Cruz, one of the small islands in the Western Pacific Ocean, belonging to what is called the Melanesian group, a name derived from the blackish colour of its population, who are of the Papuan negroid race. He had been appointed first Bishop of Melanesia, a diocese created by the efforts of the late Bishop of New Zealand, the Right Rev. Dr. Selwyn, afterwards Bishop of Lichfield. A son of that eminent prelate is John Richardson Selwyn, who now holds the Melanesian Bishopric. This Episcopal See, with the head-quarters of the Mission, is fixed at Norfolk Island, where a church has lately been erected, and dedicated to St. Barnabas, which will serve both as a memorial of Bishop Patteson and as a collegiate chapel. It is externally not a very imposing edifice; the walls are chiefly built of coarse native sandstone, but the upper part of these walls, on two sides, has been constructed of wood, and they are only 17 ft. high; while the west front and porch have no pretensions to beauty. The interior, however, is described as having a considerable degree of elegance and dignity; the inner walls are of white hewn stone, laid in alternate courses, which has a very good effect; while the high-pitched open roof, of Norfolk Island pine with Kauri planking, rises to a fair elevation. The nave is 54 ft. long by 27 ft. 6 in. wide; there are two small transepts, used as a vestry and organ-chamber; and an apsidal chancel 24 ft. wide, which is beautifully decorated. The steps to the chancel are of black Devonshire marble, and it is paved with marble of two colours in an ornamental pattern. The reredos, of black walnut, with mosaic panels, the five pointed windows of stained glass, representing Christ and the four Evangelists, the fine organ, the font, and other furniture of this church, are handsome accessories to the building.
>
> "Amongst those present were Bishop J. R. Selwyn, of Melanesia; Bishop Stuart, of Waiapu, New Zealand; Archdeacon Maunsell, of Waitemata; the Rev. G. H. Nobbs, Colonial chaplain; the Rev. Dr. Kinder, and some other clergymen; Mr. Mills, late M.P. for Exeter; Lieut. Mills, R.E., and many other visitors, besides the members and native scholars of the Melanesian Mission. The Bishop of Melanesia having taken his seat, Mr. J. H. Upton, trustee of the Mission property, advanced to the chancel steps, and read a request that the church might be consecrated. The Bishop having read his consent, the clergy marched round the interior of the building repeating the 115th Psalm, "Not unto

us, O Lord, but to Thy Name give the praise." The consecration service, which was in the Mota language, was then proceeded with by Bishop Selwyn taking the principal part; after which came the morning prayer and the communion service. The sermon, from the text Isaiah liii. 2, was preached by the Rev. B. T. Dudley, Incumbent of St. Sepulchre's, Auckland, formerly some years with the Mission."



PATTESON MEMORIAL CHURCH—INTERIOR, WEST END.

At the end of the service the following hymn, composed by the Bishop for the occasion, was sung:—

"Look that thou make them after the pattern which was showed thee in the mount."—EXODUS xxv.

"O GOD Jehovah, Who didst dwell
Amidst the tents of Israel,
When on Thy Mercy seat was poured
The sudden Glory of the Lord.
Grant us Thy presence here to-day,
And fill this Temple as we pray.

"Thou, Who upon the Mount didst show
The heavenly type of things below;
Grant us at Thy right Hand to scan
The pattern of the Son of Man.
That in the Islands of the Sea
A living Church may rise to Thee.

"Descend, O Lord, that we in Prayer
With Thee may sweet Communion share;
May learn Thy Orders for the strife;
And, strengthened with the Bread of Life,
May onward press, till Jordan past,
We with Thy Saints find rest at last."

"And as Thy people unto Thee,
Each from his heart gave willingly;
So teach us here like gifts to make,
Ourselves, our dearest, for Thy sake;
Then number us in Thy dear love
As jewels on Thy Throne above.

"Yet not alone—each Offering bore
Something of spoiled Egypt's store.
And thus to Thee be ever given
Souls won from sin from earth to Heaven,
Brought with us from the lands of night,
To shine for ever in Thy sight."

FROM MADRAS TO LIVERPOOL, VIÂ BURMAH, CHINA, JAPAN, AND NORTH AMERICA.

BY THE REV. J. M. STRACHAN, M.D., SECRETARY TO THE MADRAS DIOCESAN COMMITTEE OF THE SOCIETY.

(Continued from page 136.)

OSAKA ranks amongst the first three or four cities in the Empire. In history, it has been the scene of many momentous battles. It is a city of great commercial importance; here are gun-foundries, the Mint, and other Government workshops. It seems to be the centre of beauty, fashion, and gaiety. The castle stands out boldly; it is surrounded by a deep moat, and its walls are built of stones of Cyclopean dimensions, neatly and accurately fitted together, without the aid of lime. Originally it was the fortified temple and monastery of the bonzes, or Buddhist priests, who in many respects resembled our own fighting priests in the mediæval ages. They entered warmly into political intrigues and struggles, often encouraged the disaffected, who found a refuge and protection in their fortresses. This led to reprisals on the part of Government. Fortresses were stormed, monasteries were robbed of their costly treasures, and the din of battle broke in upon the sacred silence of the sanctuaries. For years the bonzes at Osaka had encouraged revolt against the great feudal chief Nobunaga, who had vowed to exterminate their sect. In 1571, swooping down upon Hiyeizan, the largest monastery in Japan, where thousands of bonzes lived a life of indolence and self-indulgence, surrounded by all that nature and art could render delightful, he set fire to the buildings, and his sword destroyed those whom the flames in pity had spared, so that not one escaped. Twelve years afterwards Nobunaga laid siege to Osaka, where large numbers of his enemies, who hated him with an intense hatred, were entrapped. Provisions failing, a famished throng, estimated at some thousands, veiled in the darkness of night, and aided by the friendly help of a frightful storm, attempted to break through the terrible cordon that was drawn around the castle. Those who remained were not long left in doubt as to the fate of their comrades, for they saw a junk approaching, laden with a ghastly cargo of the ears and noses of those who had attempted to escape. At last, after some twenty thousand had been slain, the garrison capitulated, and the castle passed into the hands of Government.[1]

The regiment we saw would not look very formidable in the presence of one of our Highland regiments, but history proves that the Japanese, when fighting amongst themselves, are possessed of desperate courage. Of course in estimating the comparative valour of races, it is necessary to have an accurate conception of the light in which death is regarded by them respectively. Facing death calmly and deliberately is not necessarily a sign of courage; it may be even the attitude of cowardice, as in the case of many suicides; or, it may be with an utter indifference to the sanctity of life, as with the Chinese; or it may be with a blind unreasoning fanaticism, which rushes upon death as entitling to reward, as with Mohammedans, who see the approving, glad smile of *Ali*, and the alluring, sensuous glances of heavenly peris, inviting to a paradise of untold joys. It is far otherwise with a man whose nervous sensitiveness has been exalted by culture, whose mind from his very infancy has been imbued with the awful possibilities that follow upon death, and who, filled with solemn awe, trembles and yet shrinks not, but calmly, consciously, and from a sense of duty, faces an imminent danger. The Christian is the highest type of manly courage and heroism.

The Government offices are built in the European style. The Royal Mint, with its long Roman façade, would be an ornament to any city. We saw die-sinking, assaying, melting, stamping—in fact all the multifarious work of a mint being carried on by natives only,

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(1) See *The Mikado's Empire*, pp. 232-5, by W. E. Griffis, M.A.

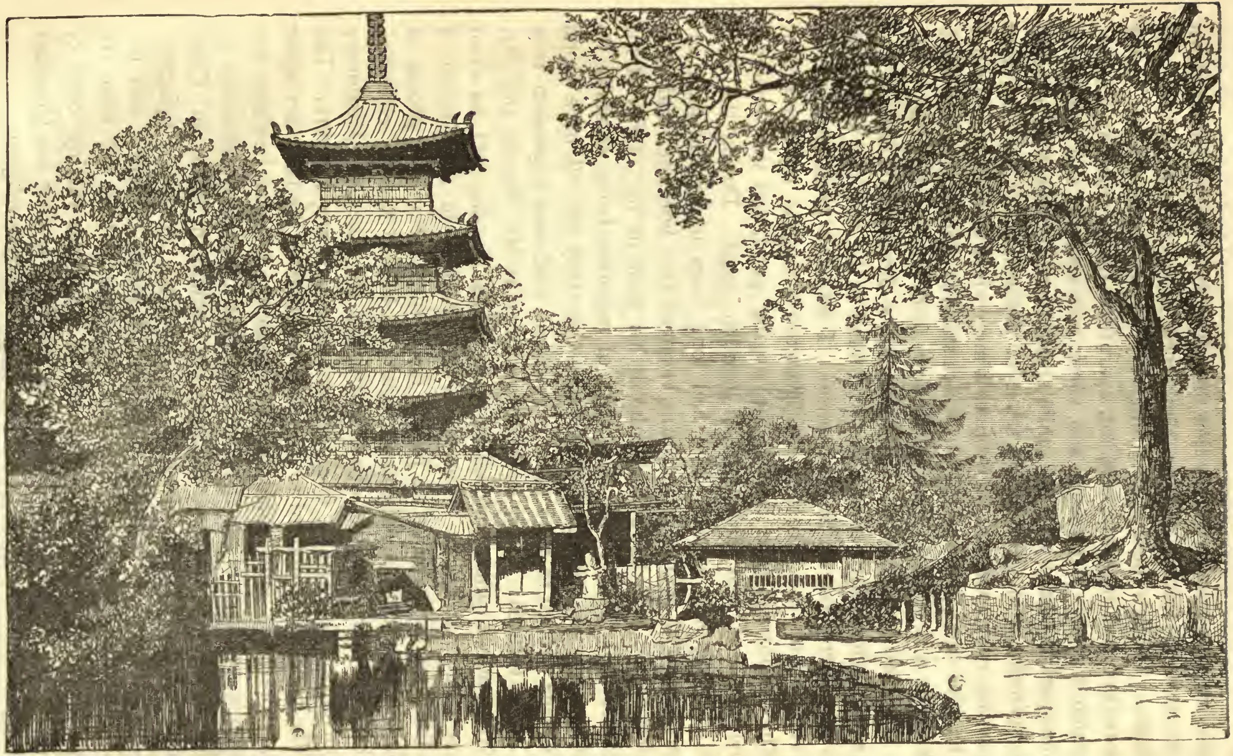
under the superintendence of one European. The plan of Government in this, as in all other departments, has been to secure first-class European or American instructors. The natives are very apt, intelligent and observant, and are good imitators. As soon as the students are sufficiently advanced, the teachers are dismissed, and the department is worked altogether, or almost entirely, by natives. The Japanese are extremely jealous of foreigners. They will utilise them, and then cast them adrift, lest they should get an undue influence or supremacy. There is some danger that this spirit may manifest itself in the native Church, and lest the members should crave for independence from European supervision before they are fully established in our holy faith. The Missionaries in Japan in a special manner require a sound judgment, so that they may know how to guide and control with both kindness and firmness. The machines employed in the Mint are of English or French manufacture. One could almost imagine the automatic scales to be intelligent, as we see them, without the aid of a hand, weighing and then accurately distributing to one of three receptacles, according as the coin is too light or too heavy, or exactly right. The image of the sovereign does not appear on the coin, it being regarded as too sacred to meet the common gaze. No doubt as enlightenment advances this exclusiveness will disappear.

Amidst the business there is always a good deal of fun going on in Osaka. Wrestlers with adipose tissue abnormally developed packed into a cubical space of about five feet, grip each other as if in deadly strife, jugglers swallow swords, balance themselves on wires, make paper butterflies flutter with a breeze from their fans, exhibit feats of strength, and perform many other amazing tricks. Then there are daylight fireworks; amongst other things a bomb-shell is fired off, which when high in the air explodes and liberates a number of animals which float away into the distance—rats running after mice, snakes in their sinuous course, and a variety of possible and impossible animals, some of which, one could fancy, had been copied from that interesting palæontological specimen which now guards the entrance to the City at Temple Bar. But the attraction *par excellence* for pleasure-seekers is the theatre, which is open every day in the year from 6 A.M. to 6 P.M. As I was anxious to have some idea and to form an estimate of the Japanese drama, I went to see a play in which the most eminent tragedian of the country was acting. The building had no pretensions to ornament. The pit was partitioned off into square boxes with sides about one foot in height, and in these there were about a thousand people sitting on their knees. Nearly every party had their pots, and cups, and food, and had evidently made up their minds to have a day of it. The Japanese, unlike the English, take their pleasure hilariously. There was a general clatter and buzz, and a sort of restless mercurial vivacity about the audience, except when some peculiar horror was being enacted on the stage, when at once the din was hushed, and the impressive silence of a crowd told of breathless attention. The scenery was very primitive, the attire was gorgeous, and the music consisted of two samisens (a three-stringed banjo), and of two oblong cubes of hard wood, which on being knocked together did the duty of drums. The actors wanted animation, their enunciation was distinct, occasionally *the* tragedian rose to declamatory emphasis. The female parts were taken by men speaking in falsetto, which always sounds like a burlesque on the sweet music of a woman's voice. The drama was of the usual stamp of love and intrigue, but so far as I could learn was of a healthy moral tone, honesty overcoming villainy, and happiness crowning a virtuous course of action. In the part I witnessed, a grave and reverent judge was proved to have accepted bribes and to have corrupted justice for gain. He was ordered to commit *harakiri.* He looked at his sword and then at his stomach, and did not seem to like the idea. There was a certain pathos in his taking leave of his family and the world. Upon the whole the Japanese theatre compares very favourably with the Hindu, with its demoralising innuendo and open exhibition of vice.

A party having been made up, we proceeded in jnirickshas to visit the waterfalls at Mino, a distance of twelve miles. The jnirickshа is quite a modern institution, being an ingenious adaptation of the "happy thought" of an Englishman who had his armchair placed on wheels. They resemble a two-wheeled perambulator with shafts in front, and are very light, very strong, and very easy, and are a great improvement on the kago, the old means of locomotion. The kago is still in use by those old fogies—some of whom are found in every nation—who hate innovations; we met them occasionally in our rambles, and pitied the wretched people who had to pay for the luxury of such torture. There they were, crouched up in a cage in which they could not sit and could not lie, but could only groan and endure as they were being jolted along at a slow pace by two bearers. After a good deal of clatter in coming to terms with our runners, we got off with two men to each jnirickshа, who throughout the whole run kept up a constant crossfire of badinage. They were not working, they were playing, if we may judge from their fun, their friskiness and peals of laughter. They were short and well built, but from the nature of their employment, the muscles of their legs had been abnormally developed. At first they were decently attired in trousers and coats with cabalistic characters on them ; but as they warmed to their work, the coat was discarded, and by and by, the contour of first one and then the other leg became visible, until at last they jumped and frisked and galloped along with very little more clothing on than that which would require a surgeon's scalpel to remove. This tight-fitting garment was in some cases elaborately and artistically tattooed, forming a moving panorama of wrestling gods, flying dragons, and birds looking coyly at each other embosomed in cherry blossoms. They were very merry and good-humoured, once however they had some misunderstanding, but even then they seemed to quarrel with a laugh.

The country through which we passed bore marks of very careful cultivation. The rice fields are much smaller than those of India ; the corn-fields looked more like gardens than fields, and every little scrap of land was being utilised. We had to proceed in single file, as our road was seldom wider than four feet. On this we passed strings of pack-horses shod with straw shoes, and heavily laden bullocks with bells, not on their necks, but on their haunches. The cottages were small, and consisted of a mere thatched frame-work of wood, the sides being filled in with wattle and mud, and were divided into compartments by sliding panels covered with paper. The villagers rushed out to see the pale-faced strangers, old women, not handsome, comely matrons with open mouths showing teeth as black as jet, young maidens not altogether unconscious that they looked very pretty and rosy, chubby children with bashful smiles on their faces, all stood grouped together, and gazed and wondered as we passed. After a delightful run of ten miles, crowded with novelties, we left the jnirickshas and climbed the remaining two miles on the side of a lovely valley, through groves of the graceful feathery bamboo, passed many maple trees, very, very beautiful in their varied shades of colour. In the "Language of Flowers" of the country, a sprig of myrtle sent to another signifies that as the colour (iro) has changed, so the love (iro) has changed.

At last we heard the music rather than the thunder of the falls,



BUDDHIST TEMPLE IN JAPAN.

and we soon saw the silvery line threading its tortuous course down the seamed face of a huge black rock relieved with lichens and ferns. Though there was nothing very striking here, yet one never wearies in visiting waterfalls, for, apart from the surrounding scenery, which is always picturesque and sometimes sublime, and apart from the sparkling beauty of the sunlit spray, there is always a sense of transitoriness mingled with a sense of permanency. Yes! the ever passing, ever continuing flow gives a more vivid idea of continuance than the stately, changeless hills which stand as silent sentinels around. Perhaps it is because it faintly shadows forth an unending life.

We had the happiness of spending a Sunday in Osaka. The pretty little C.M.S. church was well filled at the morning service, at which there was an adult baptism. I had the great privilege of preaching on the occasion, Mr. Evington acting as my interpreter. The responses were hearty, the singing good, and the Japanese hymns went well with our old familiar tunes. During the day, Mr. Evington's servant, who had long been under Christian instruction with a view to baptism, received that holy rite, and soon after passed away happy and calm in his trust in the merits of his Saviour's death. There is a class of inquirers being carefully instructed by the Missionary who hopes that they will all have moral courage enough to avow their convictions and seek admission into Christ's Church. With such devoted men as Mr. Warren and Mr. Evington, we cannot but believe that God's blessing will be upon our church at Osaka. But alas! the divisions in the Church of Christ are displayed with a painful distinctness before the people of Japan. Besides the Missions of the Greek and Romish churches, there are representatives of six British, and ten American, Missionary Societies. In Osaka five different societies are at work. The Missionaries are obliged to live close together on the land set apart for foreigners and called the Concession. It must bewilder the intelligent native observer to be told that these representatives of the Church Missionary Society, the American Board of Commissioners for Foreign Missions, the American Protestant Episcopal Church, the Evangelical Association of North America, and the Cumberland Presbyterian Mission (American), have all come to teach different views of dogma, and to emphasise varying forms of Church government and practice as belonging to that one Christian religion which claims to be the one revealed divine religion.

In the afternoon of the Sunday we had a strange experience;

a slight undulatory motion of the earth was felt, not unlike that experienced on ship-board in a rolling sea, but differing from it in the sudden cessation, which caused a jerk, and made doors, and windows, and china to rattle. The sensation of an earthquake is indescribable. Providentially there was no loss of life in Osaka, though, as we afterwards learnt, fifteen people had been killed in a village about thirty miles off by falling houses during the same earthquake. From time immemorial has Japan been noted for the frequency and devastating power of its earthquakes. Every province has its own local records and traditions; and perhaps no country in the world has a more appalling register of fair fields flooded by burning lava, cities engulfed in yawning chasms or siezed by ruthless flames, and numberless lives destroyed by volcano, earthquake, and fire.

(*To be continued.*)

MONTHLY MEETING.

THE Monthly Meeting of the Society was held on Friday, March 18th, at 2 P.M., Bishop Piers Claughton in the Chair. There were also present the Bishop of North Queensland, the Bishop of Antigua, C. Raikes, Esq., C.S.I., T. Turner, Esq., *Vice-Presidents;* Hugh Birley, Esq., M.P., Archdeacon Blomfield, Rev. W. C. Bromehead, Rev. W. Cadman, Gen. Davies, Col. Gillilan, Hon. and Rev. E. C. Glyn, Major-Gen. Lowry, Rev. J. F. Moor, Major-Gen. Nicolls, Lieut.-Gen. Tremenheere, W. Trotter, Esq., Lieut.-Gen. Turner, S. Wreford, Esq., *Members of the Standing Committee;* and Rev. H. H. Adcock, H. McL. Backler, Esq., J. Boodle, Esq , Rev. J. A. Boodle, V. G. Borradaile, R. H. N. Brown, J. W. Buckley, W. Calvert, T. Charrington, Esq., Rev. H. N. Collier, W. Crichton, T. Darling, J. M. Davenport, J. J. Elkington, S. S. Ferard, Esq., Rev. Dr. Finch, C. D. Goldie, O. Gordon, F. B. Gribbell, W. H. Heaton, T. Helmore, J. W. Horne, G. B. Hughes, Esq., Rev. Dr. May, C. F. Norman, W. Panckridge, A. R. Pennington, E. Pennington, Esq., C. R. C. Petley, Esq., Rev. J. A. Rawlings, J. W. B. Riddell, Esq., Rev. W. F. Satchell, C. Wyatt-Smith, S. J. Wylde, Esq., Rev. H. E. Willington, and A. Wilson, *Members of the Society.*

1. Read Minutes of last Meeting.

2. The Treasurer presented the following Statement of the Society's Income up to Feb. 28, 1881 :—

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Feb., 1881.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	5,640	1.250	843	7,733	12,055
II.—APPROPRIATED . .	701	—	952	1,653	4.840
II.—SPECIAL	4,392	—	369	4,761	4,491
TOTALS . .	10,733	1,250	2,164	14,147	21,386

B.—*Comparative Amount of Receipts at the end of February in five consecutive years.*

I.—GENERAL	1877.	1878.	1879.	1880.	1881.
1. Subscriptions, &c. . . .	£4,892	£4,790	£5,136	£5,586	£5,640
2. Legacies	690	696	1,752	1,050	1,250
3. Dividends	910	988	949	943	843
	6,492	6,474	7,837	7,579	7,733
II.—APPROPRIATED	1,545	1,681	1,641	1,564	1,653
III.—SPECIAL	3,079	2,498	6,934	4,860	4,761
TOTALS	£11,116	£10,653	£16,412	£14,003	£14,147

3. The Rev. R. R. Bristow was elected a member of the Standing Committee, in the room of General Dalton, deceased, and the Secretary gave notice that at the next Meeting A. Powell, Esq., of Milton Heath, Dorking, would be proposed for election on the Standing Committee to fill the vacancy caused by the election of Canon Wilkinson as a Vice-President.

4. On the recommendation of the Board of Examiners the Rev. C. H. Badgley was accepted for Missionary work in British Columbia.

5. It was resolved that the Society accept the Trust of the Endowment Fund raised by the Bishop of North Queensland, and authority was given, subject to the approval of the Society's solicitors, for the affixing of the Seal of the Society to a deed of Trust, and to a Power of Attorney, providing for the investment and management of the Fund.

6. The Bishop of North Queensland and the Rev. H. P. Kane, who had just returned to England after thirty-six years' absence in Tasmania and Melbourne addressed the Meeting.

7. All the Candidates proposed in January were elected into the Corporation.

8. The following gentlemen were proposed for election in May :—

Rev. M. A. Nisbet, St. Luke's, Gloucester ; Rev. E. Evans, All Saints, Gloucester ; Rev. A. Nash, Quedgley, Gloucester ; Rev. E. R. Massey, Merton, Bicester ; Rev. T. Boniface, Deddington, Oxon ; Rev. G. Moore, Cowley, Oxford ; Rev. G. E. Barnes, Somerton, Deddington, Oxon ; Rev. F. W. Meade, Milcomb, Banbury ; Rev. P. E. Egerton, All Saints, Bloxham, Banbury ; Rev. F. Willett, All Saints, West Bromwich ; Rev. E. S. Dewick, 2, Southwick Place, Hyde Park, W. ; Phipps Southby, Esq., Bampton, Faringdon ; Rev. H. W. Hodgson, King's Langley, Watford ; Rev. G. Finch, Leverstock Green, Hemel Hempstead ; William Laycock, Esq., Fitzwilliam House, Huddersfield ; Rev. W. A. Wickham, St. Andrew's, Wigan ; Rev. G. S. Allen, St. Michael, Manchester ; William Brooke, Esq., J.P., Northgate Mount, Honley, Huddersfield ; Rev. James Cross, Bailie House, Wimborne ; Rev. T. P. Garnier, Cranworth, Thetford ; Rev. W. H. Daubeney, Harlington, Dunstable ; Rev. A. R. Webster, St. Martin's, Stamford ; Rev. E. Mitford, Kidlington, Oxford ; Rev. William Jowitt, Stevenage ; Rev. De Courcy Meade, Tockenham, Swindon ; Rev. H. F. Gibson, Collingbourne Kingston, Marlborough ; Rev. H. C. Evans, Potterne, Devizes ; Rev. John Francis, St. Nicholas Church, Liverpool ; Rev. Joseph Pulliblank, 7, St. Mary's Lane, Walton-on-Hill, Liverpool ; Rev. A. C. Almack, St. Saviour's, Ealing, and H. W. Lowe, Esq., Heathfield, Sydenham Hill.

REPORTS RECEIVED.

Reports have been received from the Rev. W. Bramley of the Diocese of *Cabetown;* D. E. Robinson of *Maritzburg;* G. Mitchell of *Bloemfontein;* G. H. Johnstone of *Newcastle;* H. C. Stuart of *Quebec;* Dr. White of *Nova Scotia;* J. B. Good of *New Westminster;* W. B. Wright, *Japan;* and G. H. Nobbs, *Norfolk Island.*

THE
MISSION FIELD.

The field is the world. The seed is the Word of God.

MAY 2, 1881.

THE DAY OF INTERCESSION.

IT is to be earnestly hoped that no preference for another time of year, or other reason, may prevent the Clergy and Laity of the Church from devoting themselves to strenuous intercession for the extension of Christ's kingdom, on the Rogation Tuesday of this year.

The day is the appointed one—after careful consideration of the matter in all its bearings it was chosen, and set apart by the highest spiritual authority that can claim the veneration and obedience of Churchmen. Those who find special circumstances in their parishes which render the day an inconvenient one, or hope, on general grounds, that it may be changed, should remind themselves that it is as a matter of fact the Church's Day of Intercession, and not let it pass without the uplifted desires of all among them, who love their Lord's honour, and the souls He died for, joining in this vast simultaneous praying, in which there cannot fail to be, among so many thousands, great zeal and faith, and therefore mighty power.

The Day of Intercession emphasises a truth which in England needs to be emphasised — the two-sided truth that real religion cannot be selfish, and that religious zeal for others is of the greatest

NO. CCCV.

value to its possessor. The first aspect is sufficiently recognised, the second not so clearly. The idea of a man's adhering to Christianity with a view to his own salvation, while he preserves a complete indifference to the religious condition of his neighbour, is so entirely at variance with the principles of that religion, that it cannot be entertained by any who have imbibed its spirit. But many who may feel that the expansive warmth of Christian charity prevents their being wholly indifferent as to their neighbours, may fail to realise that not only for the sake of others, but for the vitality of their own spiritual condition their share in the extension of Christ's kingdom is a necessity. If a dam be placed across a stream, it not only cuts off the water from the lower bed, but it reduces the water itself to stagnation, and instead of freshness and fertility produces life in its unwholesome forms.

It cannot be too often repeated that "the Church is Missionary or she is nothing." The Apostolic duty to all nations did not cease at the Apostles' deaths, for she is Apostolic in her functions as well as in her origin; nor can she fulfil her character of Catholicity while she is content not to be Universal.

Each individual Christian should realise that he is a Member of a Body that is not only living but growing, that he is a soldier in an army that is not only organized but conquering, and that these functions of growth and increase do not depend upon his worldly means, his intellectual gifts, or his opportunities, so much as upon his use of the spiritual gifts which God has given him to be steward of. The extension of the Kingdom of Christ is the work of His Spirit, and the greatest human share in that work is spiritual. The chief instrument is prayer, in the wielding of which the Spirit of God and the spirit of man work together. This human co-operation is in the Divine ordering a necessity, so that though it is Himself Who sends labourers into the harvest, He bids us pray Him send.

It is altogether a mistake to regard Mission work as the work of so many hundred Missionaries, or in a secondary sense of so many thousand subscribers; it is the work of the Church; to carry on this work is a primary function of her being as the spiritual Bride of Christ; and each member of the Church has his share in this work, or is lacking in his share of her life.

The Day of Intercession was intended to be kept without an appeal for the alms of Churchmen. And the plan has proved to be a wise one, as it has prevented the real object for which the day was appointed being lost sight of. The total separation, however, of prayers and almsgiving has proved to be impossible. Men cannot withhold the aid it is in their own power to give to a cause which they are praying God to forward.

There should be little need to press for either prayers or offerings for the Society's objects, when there is so much work for her to do, and that in large degree hardly of the nature of enterprise, so much as the satisfaction of urgent claims upon her. When we read of thousands of square miles of fertile land in Manitoba being rapidly occupied by our fellow Churchmen, who will be lost to the Church, if not to religion altogether, because the Church cannot follow them with her ministrations soon enough; of heathen tribes seeking to be instructed for Holy Baptism, while there are not teachers enough; and of villages in India where there was the prospect and almost the realisation of a most abundant harvest, losing their catechists because they could no longer be provided—a feeling almost of indignation or of shame, if no worthier one, should bring us to our knees to pray that all hindrances may be removed from the course of God's grace.

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CONFERENCE AT BURY ST. EDMUNDS.

ON Tuesday, March 29th, the Secretary visited Bury St. Edmunds, having been invited to meet the Incorporated Members of the Archdeaconry of Sudbury, and to take counsel with them on the financial position and working of the Society. The Venerable Archdeacon Chapman presided, and more than forty Incorporated Members kindly attended the meeting, which lasted for a considerable time. The local newspaper gives the following account of the proceedings :—

"The Rev. H. W. Tucker made a long and interesting statement on the methods of working, on the questions of deputations, on special funds and the expenses connected therewith, and the concerns of the Society and Missions generally, and expressed his readiness to answer questions on these and kindred topics. Several were put by some of those present.

"The Rev. C. J. Betham, Organizing Secretary, at the request of the Archdeacon, then addressed the meeting on these and other matters with reference to local and general experience in the last ten years. He stated that, allowing for present difficulties, the position of the Society was not quite equal to its great cause, its antiquity, and its constitution, and that it would not be until men, clergy and lay, made it an Article of Faith to do something every year for Missions. Mr. Betham mentioned that it was proposed to hold a Diocesan Meeting of Incorporated Members at Cambridge, on June 2nd, the day following that appointed for laying the first stone of Selwyn College.

"The various questions were further elucidated by the observations of other members present, when Archdeacon Chapman gathered the general sentiment of the meeting into the following resolutions, which were moved by the Rev. Canon Abraham, seconded by the Rev. F. Tearle and unanimously agreed to:—

"'That the efforts of our separate parishes should be made to rest less upon the annual sermon than on uniform work through the year; and especially that more constant recurrence should be made to the subject in the regular church addresses.'

"'That, as far as possible, the funds of the Society should be relieved from the expense of deputations, and that meetings should be held at the three centres of Bury, Sudbury, and Newmarket each year, for the purpose of making arrangements for those clergymen who require assistance in their parishes for meetings or sermons.'"

A vote of thanks to the chairman was moved by the Rev. Canon Abraham, and seconded by Beckford Bevan, Esq., the latter gentleman stating as his own experience that a mistaken modesty too often led the clergy to shrink from putting before the laity the duty of giving to God's work, and from directly asking for money.

The Secretary has undertaken to visit several central places during the next three months, for the purpose of friendly conference on the Society's needs and working, and will be glad to visit other places, especially in the midland and western counties, where no arrangement for Conferences have yet been proposed to him.

* * *

THE ANNUAL REPORT OF THE CALCUTTA DIOCESAN COMMITTEE.

WE have received a copy of the Report, which the Calcutta Diocesan Committee of the Society according to its annual custom has printed for circulation. It is not our purpose to epitomise its contents—that would hardly form part of our functions as a monthly periodical—but to take advantage of its appearance for the purpose of making some comments, suggested by this review of the Society's work in such an important diocese.

It still retains its importance, although it has been considerably reduced in area by the formation of the dioceses of Lahore and Rangoon; and one point especially noticeable in the Report is that the year under review is the first in which the financial affairs of those dioceses have been wholly independent of those of Calcutta.

An estimate of the interest of this diocese to the Society may not unfairly be formed from the amount of the grant which is made to it. With the exception only of Madras—which, indeed, may in a sense be considered more than a single diocese, for it has three bishops—Calcutta receives by far the largest grant from the Society's funds of any in the world.

In addition to the grant of over 1,000*l.* to Bishop's College, more than 8,000*l.* is allotted for Missions in this diocese from the General Fund. There is only one other diocese which receives as much as 4,000*l.* The amount of this grant is suggestive of two rather opposite reflections. It is a tenth part of all that the Society receives in a year from collections, subscriptions, donations, and even legacies, and it is all that the Society gives for its Missions in a diocese which contains half the area of India, and a vast population, many times exceeding that of England, of heathen under British rule. What the Society gives is pitiably small compared with the work which should be undertaken, but is also fully as much as can be allotted from the shamefully limited means placed by English Churchmen at its disposal. Our subject, however, is not that of English subscriptions, but the Calcutta diocese, and it must be confessed that it is a far more pleasant one.

Passing over the transfer of the site of Bishop's College to Calcutta itself—an event of great interest—we come to the consideration of the Missions themselves. And we can narrow the subject by omitting in this place any reference to the Chota Nagpore Mission, which covers much more than half of the work done in connection with the Society in this diocese, whether we regard the numbers of the Missionary agents employed, of the villages occupied, of communicants, of baptized Christians, or converts under instruction for baptism. Some account of the happy work in that Mission will be found in the interesting narrative of the Bishop's visit to it printed in another column of our present issue. We would only remark that evangelization began there as early as 1845, the present success being the fruit of long patience, and point to the moral to be borne in mind in considering the state of more recently planted Missions.

The remaining Missions of the diocese are that at Tezpore in Assam, five in Calcutta and its environs, and those at Banda, Cawnpore, and Roorkee in the north-west provinces. The perusal of the reports of these Missions would again lead us away from the subject of the work done in them to the scant support supplied by Churchmen at home. Again and again the Committee report that one man is expected to do the work of two, and that evangelization is all but suspended, because the Missionaries are fully occupied with the pastoral care of those whom they already have in the fold.

The year that has passed has not been remarkable for stirring incident; there has been growth, as is shown by an increase of some 200, or seven per cent, in the number of baptized persons, and of some 150, or eleven per cent, in the number of communicants.

But there is what calls for more attention than the statistics. At Tezpore, the only station in Assam, the Rev. S. Endle has been working single-handed for many years; his staff consists of one catechist and thirteen schoolmasters: he visits many villages round Tezpore, going in one direction even as far as seventy miles.

A special interest attaches to the work in Assam, in that so many of the Chota Nagpore Christians go to work there as coolies. Mr. Endle is this year extending his work among those of them who live in his district, and a system is being organized, by which pastors trained in the theological class at Ranchi (the Chota Nagpore head-quarters) will be sent to minister to their countrymen in Assam and Cachar, under the superintendence of European or other clergymen. The possibilities here opened out of a reproduction of the Chota Nagpore Christianity in Assam in a not remote future, should arouse the sympathy, and secure the prayers of all who care for the extension of the Church of Christ.

In other Missions there may not be much to report, but Churchmen at home should reflect that there is that going on which must in time produce good fruit. The fact of there being in the various towns a nucleus of a hundred or two of native Christians, cannot be without its effect; bazaar and street preachings continually carried on must weaken prejudice, and sometimes touch hearts, the children in the schools must influence their fellow-countrymen when they reach manhood and womanhood.

A subscriber to Foreign Missions cannot buy so many conversions with his money, but he can take his part in providing those means which long and wide experience, not unaided by the Divine wisdom of the Church's Comforter and Guide, approves as the wisest for her extension.

CALCUTTA.

VISITATION OF THE CHOTA NAGPORE DISTRICT.—ORDINATION OF NATIVE CLERGY.

THE following extracts from an account of the Bishop's recent visitation tour, published in the *Indian Church Gazette*, give a general view from an outside standpoint of the present condition of one of the Society's most important Missions :—

"The Bishop and his Chaplain arrived at Chaibassa on Saturday, October 30th, at 2 P.M., having accomplished the long palki journey of 113 miles from Midnapur in forty-four hours. The road, in many parts a mere country track, passes through much interesting scenery, and owing to the careful arrangements kindly made by the magistrate of Midnapur and the Deputy Commissioner of Chaibassa, no difficulty was experienced on the road. By some mishap, however, the whole of the baggage, including the provision-basket for the way, was left behind during the first night's journey—a loss which caused some temporary inconvenience : and the missing articles did not arrive until the Bishop was on the point of leaving Chaibassa on Monday evening, November 1st. At this station the Bishop received a hearty welcome from the Rev. J. C. Whitley, Superintending Missionary of the Chota Nagpore Mission, as well as from the local Missionary, the Rev. F. Krüger, and his wife. The next four weeks were occupied with a most interesting and refreshing tour through the district occupied by this Mission.

"During the Bishop's visit to the district he ordained three native priests, and seven native deacons, and confirmed 1,357 persons, while 2,907 received the Holy Communion. In 1877 the number of those confirmed was 1,982, and the difference expresses with sufficient accuracy the rate of growth in the Mission during the two last triennial periods. The former was marked by very rapid extension, the latter has been devoted mainly to the consolidation and more perfect organization of the various elements in the Mission : with greater means both works might be carried on simultaneously, but at present nothing but rigid economy enables the results now shown to be attained. Statistics corrected to September 30th, 1880, give the number of Christians in the whole Mission as 11,212, communicants 4,569, baptized during twelve months 425 new converts, 495 children of Christian parents, 134 marriages, 201 deaths, 182 lost by emigration, 699 present inquirers, 865 children at school, while the contributions for Church purposes received from the villages, exclusive of Ranchi, amount to about Rs. 800. It should be remembered, in estimating the progress which Christianity has made in Chota Nagpore, that the older German Mission has in the same district an even larger number of adherents. During the present visit the Bishop devoted special attention to the state of the cemeteries and to the village schools. Those who are acquainted with our Indian Missions know how difficult it seems to be to imbue our native converts with the true Christian notions of the reverence due to the resting-places of the Christian dead, and how frequently our feelings are offended by the ragged, uncared-for appearance of the Mission Cemetery. A few instances of this were met with in Chota Nagpore, while, on the other hand, more than one graveyard was found to have been neatly enclosed and reverently cared for. On the next opportunity, it is to be hoped that application may be made in these instances for consecration, which can hardly fail to give a wholesome stimulus to those responsible in other villages. One practical difficulty lies in the fact that many of the villages are in reality but a name for a number of straggling 'tolas,' or hamlets, and that instead of providing one central village cemetery, maintained at the common expense, each tola, containing, it may be, two or three Christian families only, insists on its own private graveyard, with a tenacity belonging to the period before the land settlement, when the claimant to any plot of land went far towards proving his title if he could show the graves of his ancestors within the limits of the property claimed. The Bishop was, however, never weary of inculcating upon the pastors and village headmen their duty in this matter, and his admonitions are not likely to be unfruitful.

"With respect to education, the boarding-schools at Ranchi more than confirmed the impressions left by the visit of 1877, and reflect the highest credit on Mr. Dutt and his colleagues. On a smaller scale, that at Chaibassa produces very satisfactory results. In the district at large, there has been as yet nothing to show the simple villagers the practical value of education, and the demand for it has still in great measure to be aroused. Every year, however, sees an advance, and there were few stations in which two, three, or four village schools were not brought up for examination by the Bishop, while the influence of some enlightened headmen (whose authority appears to be practically despotic) was visible in the classes, not of small children only, but of working lads also, who were presented for inspection. What teaching, moreover, is given, is, if elementary, thoroughly Christian and Church teaching.

"It is indeed, in a word, the *thoroughness* of all the work done in this Mission which constitutes its great charm, and warrants the brightest hopes for its future development. There is all the freshness and reality of primitive Christianity in the simple hearty services to which in every village chapel the villagers gather daily at sunrise and sunset—in the earnest forcible instructions and catechising of the pastors on Confirmation, on Holy Communion, on the great doctrines of the Faith, when old and young alike eagerly and with no false shame respond to the questions of the priest—in the strict discipline which excludes the unworthy from Communion, and re-admits the penitent after public confession and absolution, and the united prayer of the congregation. Before the Ordination the examination was strict and difficult, but the results would not have shamed candidates drawn from an English University. Those ordained to the priesthood had served five years in the diaconate ; the new deacons were all men of from 30 to 37 years of age, who had been all their lives under instruction, or in probation among the lower ranks of Mission agents, while for the last three years they had received special training in a Theological Class, in which they will continue for yet another year before taking more than occasional part in direct pastoral work. A stranger, witnessing for the first time a confirmation in a crowded village church, amid the twittering of birds, the crows or cries of scores of naked black-eyed dusky babies, and the consequent restlessness of the simple mothers, might be excused for doubting whether there was a due sense of the solemnity and reality of the rite; but inquiry and observation showed the care with which instruction had been given and the attention with which it was received, and a casual opportunity proved that a herd-boy might have more knowledge of Christian doctrine, and a more intelligent appreciation of its bearing on his own life, and a more intimate acquaintance with his New Testament, than would be found in the majority, it is to be feared, of English public school candidates for confirmation. It may serve as an illustration of the simple state of society if it is stated that the salary of a priest in the Mission is Rs. 15 per mensem, of a deacon Rs. 12, and that the Masalchi, or scullion, attached to the Bishop's camp, was the elder brother of a newly-made priest, and of the deacon selected to read the Gospel. And of this Mission, Ranchi, with its noble church, its stately services, and its beautiful music, and with its cluster of well-developed institutions, from which order and progress radiate throughout the district, is at once the head and the heart. It is strange indeed that England seems unable to produce two or three young men capable of giving themselves, with something of Missionary fire in their hearts and ordered zeal in their ways, to share in the privilege of carrying on a work so hopeful and so happy. Other Missions have to contend with difficulties which here are not felt, and their comparatively slow progress should elicit more, and not less, sympathy and readiness to help; but at least neither men nor money should be wanting to carry forward the great work so well begun in Chota Nagpore, and to remove the reproach, that its chief hindrance is not the opposition of paganism but the apathy of Christians, the indifference of Churchmen.

"On Thursday evening, November 25th, the Bishop, after attending a farewell service, left Ranchi amid the strains of a parting hymn sung by the assembled schoolboys, and on the following day reached Hazaribagh about 3 P.M."

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THE BRAHMO-SOMAJ AND THE OXFORD MISSION.

THE people who call themselves "Theists of the New Dispensation" seem to have been much struck by the Oxford Mission to Calcutta. They appear to think that there is, no one knows how much difference, between this Mission and all other Christian Missions that have ever been. It is difficult to see what real features of the Oxford Mission have presented this aspect of singularity, for the address from the "Theists" to the members of the Mission only describes such points as would distinguish the latter not merely from all other Christian Missionaries, but from all other Christians. They are welcomed on such grounds as these: "Not in the old paths do you propose to run, not in the old grooves will your purposes and principles move. But *entirely* new are those fields of thought and work upon which you have entered. In fresh scenes and fresh fields, and with instruments of war as fresh, you will fight your battles under Christ, and win fresh laurels for Him, which even Cary and Marshman and Duff could not boast." There is no reticence about the character of this complete novelty, for the members of the Mission are expected "to honour this great and ancient country, its language and literature, its instincts and traditions, its national *theology* and *ethics;*" and the honour is to take a very practical shape, for it is hoped that they "will carefully abstain from all efforts to upset the national foundations of Hindu faith and character, and will only endeavour to engraft upon Hindu society the divine life of Christ." There are many other remarkable passages, not least such as declare that the writers "are not enemies of Christ." "We are eager," they add, "to learn at your feet more of Him, and we wish to be one with Him, even as He is one with His Father and our Father." We may trust to the Oxford Mission to deal with such elements of hope as there certainly are here. Our object in calling attention to the matter is to show that there are no less grounds for fear. The Brahmo-Somaj is of course a phenomenon neither isolated nor unique. It is an ordinary incident—certainly in this case with rather unusual features, but still an ordinary incident—of spiritual movement and growth. When and where there is vigorous religious life, especially if arising suddenly, it cannot go on without creating a commotion in the mental, moral, and spiritual atmosphere of its neighbourhood. It is absurd to think that you can go to a village of a thousand inhabitants, and convert fifty of them to Christianity without the remaining nine hundred and fifty being affected by that event, or that the fifty would be the only people who felt the movement that brought them into the Church. The effect upon the remainder may not be at all that of attraction, it often is the opposite, and sometimes is of a wholly unexpected character, neither friendly nor hostile. For long it seemed as if the labours of Missionaries in India produced no general movement, and that the numbers of the Missionaries and of their converts were too small for any action of theirs to be noticeable among the two hundred and forty millions. It is not so now. Indian life finds itself in the presence of a power antagonistic to its present conditions, social, moral, and religious. The breaking down of caste, the improvement of the condition of women, the sanctity of the human body and life, the necessary unity of the Deity, and spirituality of religion, have become questions of pressing interest, if not burning ones.

The fact that there is such a movement is matter for congratulation. It produces the kind of stir which gives the Church an opportunity, especially in dealing with the upper classes, which might not otherwise have been presented. But it should not by any means be taken as a movement directly in favour of Christianity.

It has possibilities of the utmost danger. It may be but a diversion of the forces which should tend towards Christianity into a channel that leads away from it. If the strongest arguments which can be used to contrast Christianity with Hinduism are only used to remove the glaring faults in the Hindu social and religious system, and graft upon its philosophy some of the Christian truths which most obviously appeal to man's reason, they are deprived of their Missionary value. The result would be either the giving of a new lease of life to the moribund religion, or its abandonment for a non-religious system, which would render men's consciences less ready than ever to receive the truth. The rejection of one religion without the real acceptance of another would necessarily train men to lose the sense of need for any at all.

Such a sense of need cannot be wholly lost, but the difficulty of appealing to it would be undoubtedly increased. The prospect of a non-religious future for the higher classes in India would be an appalling one; and the Brahmo-Somaj, even with the adoption of much of the phraseology and teaching of Christianity, may be anything but helpful to it. Should, however, this hybrid system prove to be a stepping-stone, it may possibly lead to results on a large scale among classes of the Indian people that have hitherto been the most difficult to reach.

The following is the full text of the letter we have referred to:—

TO THE MEMBERS OF THE OXFORD MISSION JUST ARRIVED.

HONOURED AND REVERED AMBASSADORS OF CHRIST,

Heartily do we welcome you upon your first arrival in this land. Accept our cordial greetings and hearty good wishes. May the Spirit of the Lord be with you and bless you. Your advent marks the commencement of a new era in the history of Indian evangelization. You represent a new Mission, a new line of Missionary enterprise, and perhaps new ideas and sentiments more suited to the land where you are called to work. Having left your fatherland and those near and dear to you, you come to make our country your home, and win souls for Christ. Yet not in the old paths do you propose to run, not in the old grooves will your purposes and principles move. But entirely new are those fields of thought and work upon which you have entered. In fresh scenes and fresh fields, and with instruments of war as fresh, you will fight your battles under Christ, and win fresh laurels for Him, which even Cary and Marshman and Duff could not boast. Half a century of Mission labour in this country has convinced England that it is not by hating the religions and religious communities in Hindustan, not by ignoring and despising her traditions, not by treating her people as altogether a fallen and degraded race, that any success can be achieved in the direction of true conversion. If England wishes not merely to gather converts, but to imbue India's heart with the Spirit of Christ, she ought to honour this great and ancient country, its language and literature, its instincts and traditions, its national theology and ethics. We are not a people of yesterday. We cherish in our midst truths and examples of a most exalted order of which any nation may well be proud. The noble Aryan blood that courses through our veins and arteries will resist every attempt at thorough denationalization. It is to be hoped, therefore, that you will carefully abstain from all efforts to upset the national foundations of Hindu faith and character, and that you will only endeavour to engraft upon Hindu society the Divine life of Christ. Conserve all that is good and pure in our race, annihilate all that is noxious and impure, and give unto us the treasure of Christ's Gospel. India exhorts you, revered brethren, not to preach Christianity, but only Christ and Him crucified. Give us no antiquated doctrine, no dead dogma, no bone of sectarian contention, but the pure, fresh, and sanctifying blood which the bleeding Jesus shed for the world's redemption. Do not reproduce in our midst the many conflicting churches, the endless divisions and schisms of Western Christianity. But give us the unity of that pure faith and love which Christ embodied in His own life. Let us not have many Christs, but the Christ of God, in whom is divine sonship incarnate. We are not enemies of Christ. We are eager to learn at your feet more of Him, and we wish to be one with Him even as He is one with His Father and our Father. This awaking of India's national consciousness to Christ is quite a recent thing, and is one of the cheering signs of the time. Had you, servants of Jesus, come out to India twenty years ago, you would have found Deists and Anti-Christians of all varieties, waging war with your noble Master. His very name was to thousands of our educated youths an abomination. But those days have gone, and a dozen here and a dozen there may be found among India's sons and daughters who honour and love that sweet Name. However wide our theological differences may be, we must say we honour Him whom you delight to honour. We belong not to your Church. There are, perhaps, many doctrines on which we are at variance with you. Therefore let us not be identified with your Church or your Mission. Yet is fellowship possible, in the unity of Christ's life, if not in identity of Christian doctrine. Preach your doctrines, but deny us not the love and sympathy of Him who said, "Those who are not against us are for us." Accept our love and give us yours, and let us co-work, so far as co-operation is possible, in destroying the strongholds of our common enemies—unbelief, superstition, materialism, worldliness and sensuality. For nearly a quarter of a century we have laboured quietly and humbly to help the rising generation to love Christ, and, through God's grace, our efforts have proved successful in a large measure. You will find, you will be delighted to find, the Spirit of Christ working in the depths of the Hindu heart, and gradually leavening Hindu society. We do not pretend to teach you. These words we do not offer proudly as words of counsel. But these are words of brotherly love and cheer which your Theistic brethren give unto you in the love of Christ. You are Christians; we are not. Yet in Christ we are sons of the one True God, our common Father. Pray and work, struggle and toil, honoured brethren, so that in the fulness of time the kingdom of our Father may be established in India.

Ever yours,
THEISTS OF THE NEW DISPENSATION.

* * *

AHMEDNUGGUR.

WE have received from the Rev. T. Williams, the senior Missionary in this most hopeful field of Missionary work, which is believed to give promise of another Tinnevelly, letters containing accounts of his visits to the various stations in the district. It must grieve him sadly to have to withdraw his agents from villages where beginnings have been already made, in consequence of the decrease in the funds at the disposal of the Diocesan Committee. We regret our want of room for more than the following extracts from Mr. Williams' valuable letters:—

"In the month of May I went through the Sungumnair Field, where Balajee is catechist. Unfortunately by the time of my arrival at the town of Sungumnair fever had completely mastered me. The Government apothecary stationed there employing drastic remedies, checked the fever, but weakened me seriously. It was here I heard of the Committee's decision that the expenditure of the Mission must be reduced twenty per cent. My stay, though short, enabled me to see what Balajee had been doing.

"He had secured (or rather it had been secured for him) a house in the middle of the town, convenient in every way for teaching purposes. Here and also at Sevgar, our catechists obtained houses in the town itself, through the Mohammedans. When they overran the country they set at nought caste prejudices and lived where they chose, and drank of what water they chose. Consequently, now, the prejudice having been once effectually broken through, a Mussulman finds no difficulty in setting up a house anywhere, or in drinking the water of any well. As to all this he is under no restriction. Not so the Christian, even though a Sahib, much less a Christian who had been a Mahar or of any low caste. It seems to me that a firmer course should be pursued by Christians than has heretofore been the case, not only as regards the site of a house, and water, but also as regards the Government schools. Were the thing insisted upon the opposition would not be serious nor long lived.

"Balajee meets with more toleration than he or I expected. It is no easy matter to stand up in the thoroughfares of Sungumnair and preach the Gospel. The only place I was ever roughly treated a twas here. So that Balajee must have achieved much to be able now to keep his ground regularly at certain times every week, and to be allowed to tell his tale with comparatively little interruption. He is regularly visited by young Brahmans, who evince no backwardness to enter his house and sit down with him and his family. I advised him to get up regular meetings for discussion. Already there was being held every Sunday a meeting of the most intelligent of the Brahmans of the town, for the discussion of matters in general, to which I believe Balajee had been invited, but at which, it being Sunday, he was unable to attend.

"His village work had been regularly followed. To some of the outlying villages at which he had preached I accompanied him, and found that he had managed to rouse a real interest for Christianity among the better sort even of the villagers.

"He reports having found the *Prakashak* of very great use to him, especially in his discussions with Brahmans. Balajee himself submits every month to be examined in the paper, and I must add, passes excellently always.

"Our paper, the *Prakashak*, grows in usefulness. It is because of this that we have not had the agents up this monsoon. There were three uses proposed to which the paper was to serve. It was to be the means of instruction generally, was to disabuse the people generally of wrong notions about the British raj, and, lastly, was to communicate some knowledge of passing events. The first object is the one it has mainly served up to the present; the second has been partially observed, but the third not at all. This we are now about to remedy by devoting the last page to news. Under the first head there have been articles on Church History, Old Testament, New Testament, Liturgy, Catechism, Hinduism, Mohammedanism, Buddhism, Brahmanism, Hindu Antiquities and Shastres, Roman Catholicism, &c., &c."

He goes on to speak

"Of the reduction of twenty per cent. in our expenditure. I had deprecated this as strongly and forcibly as I could, pointing out the effects that would follow. It was of no avail. About one-third of our agents had to be dismissed from the beginning of July, leaving about twenty congregations disbanded. The blow is too recent for all its ill effects to have come under notice, and, besides, the monsoon time has prevented our looking up the people and encouraging them to perseverance. So far as observed it has been as disastrous as foreseen. Here in the Nagar Field three congregations have become virtually lost to us. This we have seen ourselves. Below the Ghauts the state of matters, so far as we hear, is very ominous. Some of the Gosavi agents have on dismissal taken up their old trade. I met one at the gates of Nagar the other day with the usual Gosavi string of beads round his neck. On being remonstrated with, the reply was, 'What can I do, Sahib, I must live?' We try to minimise the ill effects as much as possible. Of the agents dismissed we took care they should be the least competent; while of the congregations disbanded we also took care they should be the least satisfactory.

"From Imampur, I passed through Khospuri, Singve, Pangarmâl, Miri, and Make to Telkudgaw. This was done in two days. At Singve, Pangarmâl, and Make, we had agents formerly. I was anxious to see whether our Christians there had remained stedfast. At Singve the Christians had been Mangs, and were in a deplorable condition. Our ex-agent was starving. He presented a pitiable sight. His poverty seemed to have made him a prey to leprosy. They earnestly besought me not to abandon them. In the midst of their wretchedness there seemed no bitterness. It is not always so. I exhorted them to the practice of regular prayer, and to look to God for help and not to depend on man, telling them of the early Christians, and especially of the Sahib's condition before, and when their forefathers became Christians. I left them somewhat heartened. It was hard to tell them we had no agent for them. At Pangarmâl was a young man, once in our Nagar school. There was reason to think he had resumed his Gosavi habit. Notwithstanding his protestations to the contrary I fear it is so. He had no other means of living. Gosavês are as a rule Mahars who assumed beads, dress, and habits of devotees, and who depend upon their story telling, singing, and professed knowledge of their Shastres for a livelihood. I have always found them wonderful talkers, possessing usually great preaching and exhorting powers.

"Many become Christians, and their talent in addressing and attracting the attention of the people is turned to good account. The ablest Christian teachers amongst the earlier converts of these parts had many of them been Gosavês.

"At Make a pleasant surprise was in store for me. The whole congregation of Christians with the Mahars met me, and we all squatted inside the little hut that they had built for a school. I disabused them of the notion that because we had dismissed Karbhari and master, that therefore we had abandoned them themselves. They begged that a master should be sent them, and if possible the one they had had before. Here again was no bitterness, but very real grief that there was no agent for them. Their eagerness to continue their school, and the teaching of young and old, seemed very genuine. A couple of hours soon went in exhorting and encouraging them, and I promised them that when the

Bishop came, I would urge their case, and see what could be done for them.

"At Telkudgaw we have no Christians as yet, but there are some catechumens. I had passed through this village last spring, and preached in the Chawdî. Then my chief opponent was the Patheel himself, who had considerable argumentative powers, and possessed an unusually good knowledge of Hinduism. We then parted by no means in a friendly way. On this occasion, however, to my no little surprise the same Patheel came and proposed a public discussion at the village well. There were the Patheel and his brother Patheel, two or three Brahmans, including the venerable and cheery old Kulkurni, three or four very intelligent Marwadies, in fact the *élite* of the village, but no female.

"Armed with the second volume of my *Ramayana* (Valmikis in Sanskrit), and with the first volume of Max Müller's edition of the *Rig veda*, I sat on the well parapet, and from five to eight p.m. we had a perfectly amicable discussion. No two books could have served my purpose better. By the Veda I showed that the present religion of the Hindus was not that of their fathers—that there was scarcely one god worshipped in the Veda that is worshipped now, that therefore to be called upon to change their religion now is only to be asked to do what they have already done, and done I showed more than once. Then by the *Ramayana* I showed how far Rama fell short of what a god should be, contrasting him in every case with Him who was *the one avatar* of God. In proof of what I said I turned to different verses in the *Ramayana*, and after reading them as sonorously as I could, and after a style as Brahmanical as possible, I asked the Brahmans present to render the Sanskrit into Mahrathee. Not one could. This effectually subdued them, and deeply impressed the rest. Merely to quote Sanskrit off-book is not enough. The Brahmans without the least hesitation declare it is not Sanskrit, and roundly charge you with fabricating something of your own. With the very Shastre before them, with the verses actually pointed out, after being challenged to read it, this subterfuge avails them none, and if attempted, results in their complete confusion.

"It was after a pert young Brahman had been put down in this manner that I heard behind me a chuckle of genuine satisfaction, and on looking round saw our master and Karbhari from a neighbouring village with two other Christians, who had come up unperceived by me during the discussion. Poor fellows! they had been terribly browbeaten by this same Brahman, and sent away oftentimes with not a word to say for themselves.

"To see their tormentor worsted with his own weapons was a wholly new experience for them, and cheered them more than can be easily imagined. In no case did I follow up my advantage so as to exasperate my opponents. The discussion proceeded on until the Patheel declared that Rama was not real, that Sita was not real, resorting to a favourite figment of the Brahmans, by which they have been wont to mystify and outmanœuvre their adversaries. There was no time to discuss this position then, so I proposed an adjournment to the morrow evening, which was agreed to.

"The same parties met next day, and we discussed these two positions taken up by me, viz. (1) That if Rama and Sita were unreal, then what Rama and Sita *did* was unreal, and the worship of him, therefore a delusion; (2) That nevertheless the Hindu religion was indeed unreal, and was indeed chhayarupacha, *i.e.* 'shadowy' (as the Patheel had the previous evening described Rama and Sita), as the changes it had undergone fully bore out. Having discussed these, I was allowed to state what Christianity was, and also the reality of Jesus Christ as opposed to the unreality of Rama.

"Never before had I had a discussion so much to my satisfaction. This is my excuse for giving an outline of the course it took.

"On Monday I made my way to Dorchandgaw, another of our agent-abandoned villages. Here there was bitterness. Only the ex-Karbhari came to me. He indeed had had more to test him than usual, for the master that had been there had borrowed Rs. 25 for his marriage from the Patheel and the Karbhari had stood surety. The master upon leaving had failed to pay regularly, and now the Patheel was about to seize the poor Karbhari's bullock. This incident however served me for a capital text that evening. My sermon was in the shape of a discussion with the chief villagers, who came to me, though our own Christians would not. The money due to the Patheel I paid myself, in order to relieve the Karbhari and also to remove the stigma against an agent of the city. Having done this, it led me on to speak of the pernicious custom of spending so much money at marriages. This led on to the questions of infant marriages and non-marriage of widows, all the time keeping up the contrast presented by Christian manners and customs.

"I must leave Gothun, Amrapoor, Teesgaw, Karanja, and Kavadgaw, where my work was not less interesting; my report would be too lengthy. I will only mention one thing that came under my notice, and that is the disposition of the Mohammedans to make a sort of compromise with Hinduism. This compromise is based upon their ignorance as to what Mohammedanism is. I carry about with me a copy of the Koran in Arabic, and as Dr. Rost taught me a little Arabic and I read with him part of the Koran in the original, I am able to speak with authority also to the Mohammedans. It will surprise any one who reads this to be told that these ignorant Mussulmans are beginning to identify Mahomet and Rama, calling the latter Rama Rahim. The identification of Mahomet with Rama is not yet made by all. Some have merely accepted Rama as one of their prophets and to be called Rama Rahim (*i.e.* merciful, the word as an epithet of Allah occurs in the first verse of the first chapter of the Koran). This was the belief of the Mohammedan Patheel of Teesgaw. The Mohammedan Patheel of Kupti held that Adam the first man was the Hindu god Mahadu, while Eve was Mahadu's wife Parvati. There are very many points in which Mohammedanism here is utterly corrupt. But it is a new thing to me to meet with regular attempts consciously made to come to some compromise with Hinduism by adopting its gods. Surely this is the beginning of the end of Mohammedanism in India.

"Mr. King in October had itinerated in the Vamorī Field, and reported that in certain places there were people ready for baptism. As I was the only ordained Missionary available, these places had to be visited by me; accordingly baptisms took place at Vamori, Ombre, Silegaw, and Khadambe. At Silegaw those baptized were the relatives of the Mohammedan Abdul Hosain, whose baptism was reported last month. He, poor fellow, had his own baptism signalised amongst other things by the poisoning of his finest bullock. At Khadambe the baptisms took place on a beautiful moonlight night in a Mandassa, which in this instance was a hut of green boughs, adorned with wreaths and bouquets of flowers. The joyous character that this helped to give to the occasion was justified in my baptismal address. There had been catechumens prepared at other places, but they were either not as fully prepared as was necessary, or had left to do harvest work in other places.

"These two months' work has shown me that there is a most unusual readiness evinced by the higher castes to listen to me. Had I known the language sooner and known the history and sacred language of the people as well before, I might perhaps have discovered this earlier. But I am persuaded that improvement in myself personally is not the only cause of this. There is a general advance amongst the people themselves. I observe greater independence individually and a greater impatience of caste restrictions. The Brahmans by no means hold the proud position they used to hold, but have descended so as considerably to lessen the interval between them and the Mahrattas, who according to them are Shudras, *i.e.* of the lowest of the four great castes. I have noticed with intense satisfaction the rivalry between Mahratta and Brahman boys in the Government village schools, and in the case of Patheels who can write have seen them dispense with the services of their Kulkurni. These two facts, to those who know the country, would speak volumes as to the gradual decay of caste."

DR. KENNET'S ILLNESS.

It is with great regret that we have received the news that the valued and respected Principal of the Society's Theological College, Sullivan's Gardens, Madras, the Rev. Dr. C. E. Kennet, has met with a paralytic stroke, which has affected his left side.

The seizure took place on the 28th of February, and it is, so far, most satisfactory that Dr. Kennet was able, on the 28th of March, to write a letter, and to state in it that he had been able that morning to go to the College Chapel, and was able to walk about his house with the aid of his walking-stick, and very little other assistance. We hope we may soon have news of his continued progress towards complete recovery.

ACCIDENT TO THE BISHOP OF RANGOON.

We much regret to have to record that the Bishop of Rangoon has met with an accident which has proved very serious, and went near to being fatal.

We had received from his lordship a letter, dated the 6th of February, which he wrote from Tounghoo, where he was visiting the Mission, the condition of which he described as "marvellously flourishing." The accident occurred on his return from this place. The *Indian Church Gazette* gives the following account of the occurrence :—

"His accident has been a very serious one, and he has had a narrow escape of his life. His fall down a *khud* of twenty feet, into the bed of a mountain torrent, while he was walking up hill towards a village where he was to hold a Confirmation, was due to the slipping of his staff. He was terribly cut, and bruised, and is not now able to walk without support. He had not completed his Confirmation tour, having confirmed 250 out of 1,000 candidates waiting for him. There is no longer any danger to be apprehended; but he will have to be quiet for some time, as the shock to his system has been severe. His elder son has been his companion on this journey. Mr. Windley, who was also with him, had an equally narrow escape. Seeing the Bishop fall, he threw himself after him, and must have lost his own life in his effort to save the Bishop, had he not caught at a shrub which grew on the side of the precipice. Thanks for the preservation of the Bishop were returned in the churches on Sunday the 27th February. The escape of the Bishop has been almost miraculous, and the consequence has been exceedingly serious. Mr. Windley returns with the Bishop."

JAPAN.

THE GREAT HURRICANE.—A CHILD'S FUNERAL.—DIVINITY STUDENTS. —A NEW STATION.—PROPOSED CONFERENCE.—ANOTHER FIRE.

THE letters from the Society's Missionaries in Japan must always be looked for with interest, on account of the peculiar conditions of their work, and its comparative novelty. The development of a modern form of civilisation, not as elsewhere upon barbarism, or upon a growth hitherto progressive, but suddenly upon a civilisation of great antiquity, gives singular features to the sphere of the endeavours of those whose object is the planting of what is more strange to the people than any political innovations—a religion differing from their own as light from darkness.

There have, however, lately been other topics to supply the Missionaries with stirring news. The last reports which were printed in the *Mission Field* referred to the great fire, and the alarming earthquake of a year ago. We have now accounts of a most fearful hurricane, and another large fire, by which 19,000 houses in Tokio were burnt down on the 26th of January. Of the latter we have not yet received full particulars; the hurricane has not spared some of the Mission buildings, as will be seen from Mr. Wright's letter of the 26th of December:—

"The fearful hurricane of the night of October the 4th wrought an immense amount of destruction all over the country. We suffered less than most of the Missionaries. My chapel at Ichigaya was blown down, and not being in a favourable locality, as matters are at present, in consequence of my living so far away, I have used the materials in building part of the new church in the city, at Kiyo Bridge (Metropolitan). During October and November I carried on preaching in the house hired for the purpose at Kiyo Bridge. On Sunday mornings at 9 we had fair congregations. In the afternoon at 2.30 Mrs. Wright and Miss Shaw held Sunday School, while I went out to the chapel at Ushigome, where A. Shimada lives, and, as far as he can spare time from his theological studies, works. On Sunday and Thursday evenings there has also been preaching from 8 to 9.30. Since the beginning of December I have not been able to preach at Kiyo Bridge, as the church for which my dear wife was trying to collect money when in England is being built. During those two months there was one man, a chemist's assistant, who came every night, and was received as a catechumen. He purchased a New Testament and Prayer Book, and came to my house too to be instructed. Since the preaching-house has been taken down to build the church, however, he has not been, as his term of service was up, and he removed to his father's house, some distance off. I hope, however, he will come back again. At Ushigome I have received some two or three catechumens, but in Tokio I have baptized no adults since the spring. I have, however, had one interesting case of the baptism of a little child. While Mrs. Wright was home, in 1879, I had preaching for six months in a street called Tomiyama (Mount of riches street), about half an hour's walk north of my house. Not finding much result, I finally gave it up. In the meantime one man, a tailor, had become a believer; and having removed to Ushigome, was baptized at the chapel there. His mother became a catechumen. They were very hard worked people, and did not come very regularly on Sunday. However, in November this man came to church one day, and said his sister's child was dying, and would I come and pray for it? I said that if he would be sponsor, and the parents consented to a Christian funeral if the child should die, I would baptize it. They agreed, and so I went to the house and admitted the little girl into the Church. The next day she died, and I buried her at our little burying-ground in the public cemetery at Aoyama. A number of heathen friends and relatives came, and in their presence I urged the parents who had now given their child to God to give themselves, that so they might be with her by and by in heaven. Well, this new year they have begun to attend the chapel at Ushigome, and asked me to go and preach at their house. I am hoping when the new church is finished to start a surpliced choir (Mr. Shaw has one already in his new church).

"I carried on lectures in the little Divinity School four times a week all the last quarter. My subjects were Paley's 'Evidences,' and the 'Exegesis of Isaiah.' There are only five students, but we could have more, had we more time. As it is, one class is as much as we can manage. We held an examination, oral and written, just before Christmas. It lasted three days. In the day-school which I have built on the Mission premises there are about fourteen children, and I hope the number will increase after the church is built. Bishop Williams has an English school under an American teacher, and I have placed one young man from the Sagami province there, to learn some English before entering the class for catechists which Bishop Williams hopes to start in the autumn. A small magazine devoted to the defence of Christianity has been started by the students of the joint Divinity School. With regard to country work in the Sagami province, I have been out regularly each month. Abel Jida has now been there for about a year and a half, and has gathered a little band of believers. The chapel for which the Society made a small grant is in process of erection at Nakatsu, and in March Bishop Williams has promised to go out and dedicate it, as well as hold a confirmation. There is a town named Atovgi, five miles from Nakatsu, and three from Ono, where I have preached now and then in an inn, but until lately have got no footing. In October, however, a man named Fukuhara, formerly a Shinto Kannushi, or priest, who had become a catechumen in June, in the presence of Dr. Strachan, offered the use of his house (formerly a Shinto shrine) for preaching. His son is an eye-doctor, and the house is now a place where treatment is given for both bodily and spiritual blindness. The old man whom I have mentioned, Bunzo Uchino, or Joseph, has been working very well, and for some time has been helping Jida. They preach four times a month at the eye-hospital, and already there are five or six men there who are likely to become believers. In December I baptized the ex-priest, Fukuhara, and another man, and received ten men, women, and children as catechumens. In Atovgi a bookseller, who attends preaching, has sold many Christian books for me. Unfortunately in December half the town was burnt down. At the town of Fujisawa, too, where the blind Christian lives, half the town was lately burnt down, and he and his family fled for their lives. The last quarter there has been an immense sale of New Testaments, the translation having been completed.

"The American Church have now commenced work at Yokohama, where hitherto there has been no Episcopal Mission. Mr. Cooper has taken over some converts of Mr. Garratt's. Peter Shimada, a younger brother of Andrew Shimada, has been taken over by him as a helper. There is some talk of a general Episcopal Conference being held next May at Osaka. The last was three years ago, at Tokio, and it is felt desirable that we should all come together from time to time. As a result of the last, we can point to the joint Divinity School, and a Prayer Book used in common by the three Societies."

In another letter dated January 21st, Mr. Wright has to tell of a promising opening for a new station; he had been invited by Abel Jida to go to his native village, thirty-five miles off, and writes:—

"On the 4th of this month, having obtained a passport from the Japanese Foreign Office enabling me to travel anywhere in the province of Shimosa for one month (with the condition that I was not to trade, make bargains, or hire houses for any period over the month), I and Yamagata set off by steamer at 9 A.M., and in three hours after, across the Bay of Yedo, arrived at the port of Chiba, on the eastern shore. As soon as we arrived at Shimofukuda word was passed round, and in the afternoon we preached to about forty people, and again at night to sixty or seventy hearers. Most of these were relatives or acquaintances of Jida, and came from the villages all around. In that part of the country the villages are very close to each other. The guest room had been specially fitted up for me. The opening seems very promising, and as Jida for the future is going to work there, and I have promised to go out three times a year, I hope a good work will develop there. The old schoolmaster, Joseph Uchino, will take Jida's place at Nakatsu and the Oyama district, they receiving each only half salary at their own request. So that the new station will be no additional expense."

THE MISSION TO KURDISTAN.

THE following letter has just been received from the Rev. R. Wahl, who has been sent by the Archbishops of Canterbury and York to the assistance of the so-called Nestorian Churches in Kurdistan, in response to their repeated entreaties for instruction and enlightenment from the Church of England.

It may be well to remind our readers that this ancient and Apostolic Church is not tainted with the heresy of Nestorius. They were dissatisfied with the action of the Council of Ephesus in arriving at a decision before the arrival of their bishops, and continued in isolation from the other branches of the Church. They admit the truth that the Blessed Virgin is the Mother of the Son of God, perfect God and perfect man, but dislike the title of 'Mother of God' for her, as being, in their opinion, open to misconstruction. Their Church has displayed great Missionary zeal over parts of Asia in every direction. Mr. Wahl's letter is dated March 5th, 1881. It is right to anticipate criticism by remarking that English is to him a foreign language :—

"Oratory or eloquence will hardly be necessary to increase your already great interest in the success of the Mission your Committee has sent to the remnant of a Church which, according to the statements of Gibbon and Mosheim, 'was diffused under the reign of the Caliphs from China to Jerusalem and Cyprus; and their (the Nestorian) numbers with those of the Jacobites were computed to surpass the Greek and the Latin Communions.' Dr. Cutts has witnessed the needs of the people, their cravings and gratitude *bonâ fide* that the Church will send men to work among them. The Doctor stays here, his promises and the confidence of the Nestorians are as fresh in their memory to-day as on the day when he has been here.

"For the sake of the people and the work which, by the grace of God, I am to do here, I am glad that when I had undertaken the work I was ignorant of its magnitude, the amount of mental exertion, physical endurance, great and numerous privations of all kinds, and the means required to accomplish the work, or I might have shrunk from the task. I am surrounded by an oppressed, poverty-stricken, starved and starving people, with unheard-of sicknesses and maladies in consequence of the famine ; to these I had to administer early and late, and to be their doctor. I had to battle with a Moscovite winter (there are yet over five feet of snow towered up before my door), to be carpenter, mason, and blacksmith, to build fire-places, weather-house, etc., etc. ; have benefited the people by my practical common-sense, have contrived to obtain a little money and furnished food to more than a hundred families in all the Nestorian districts far and near. The Patriarch's house, a family of fourteen and servants, was in great want, and I had to go to the Persian frontier, in the face of the dangerous war of Sheik Abdullah, in search of wheat and salt, and to literally share my bread with the Patriarch.

"The language of the people, modern Syriac, is a conglomeration of ancient Syriac, modern Persian, Turkish, and Curdish ; all of which are orthographically corrupt, and exceedingly difficult for the learner ; Stoddart's Grammar is beyond reach, and if to be had, of little use for the mountain dialects. The dictionary is yet to be written. If I had not the heart of taking starved and starving, and half-naked children, in the severity of the winter, to a cold, damp, dark, and miserable hut, and call it a school, I have not neglected to make the necessary preparations for the opening of two schools as soon as the severity of the winter will a little abate ; I hope in less than two weeks. Meantime I have tried my best to diffuse principles of elementary grammar among adults, an event unheard-of here heretofore : there are only three men in the nation who understand the grammar of modern Syriac, of whom two are Romanists, and one belongs to Urmia. My conversation with the Patriarch was from the very first in Turkish, and now partly in modern Syriac.

"I have been entirely ignorant that there were neither school-houses nor schools in the districts I am to labour in, and on the other hand that the poor Nestorians are absolutely unable either to erect buildings, or to defray the salaries of school teachers ; the two schools I am to open are at my own expense until instruction from your Committee will have reached me. The house furnished to me by the Patriarch was only for a term of six months, simply because he is in need of it himself, and there are no houses here to be let. On the other hand (the question is almost involuntary), will your Committee and the Church take such measures, in reference to the Mission, which will to a certain degree compare with those of the American Missions in Curdistan. Dr. Cutts, I am sure, will be kind enough to speak to you of the American Mission-buildings at Bitlis, Van, and Urmia ; these have been since greatly improved and enlarged ; in Ezerum their school-building will be the best edifice of that city. I would only wish that the Christians of the East had more confidence in the American Missions ; in which case our Mission might be given up, the educational branch at least. Alas, I am sorry to say their labours are just like a river running in the sand. Not on account of means, not for want of energy, but simply because the people do know now, what they did not know some thirty years ago or more, when Dr. Badger had been stationed in the East, namely, that these Missionaries are not from the Church. The people have therefore no confidence in them. Their labours' result is exceedingly small, and only negatively.

"The Armenians, the Nestorians, the Jacobites, all want the Church of England ; even from the Mosul region letters of invitation and cries for help have reached me. Now while my spirit would be against erecting costly buildings, would it not be in the interest of the Mission to put up one or two cheap though substantial buildings. It would give to the Mission a character of permanency on our part. The people make no secret of it, that while they have full confidence in us, we might not stay here.

"They say, Dr. Badger had been recalled after a comparatively short stay ; it took four long years to partly realise the hopes that Dr. Cutts had been holding out to us ; and who can say how long or rather how short your stay is to be here. Again, we need not buy a site ; the Nestorians, poor though they be, will gladly furnish sites, building-material, such as they have (stones and wood) free of cost. I am told that in this manner a school-house, or perhaps a house for a Missionary, could be erected for one hundred pounds each, or the two combined for one hundred and fifty, and several Nestorian villages in the neighbourhood will thus be furnished with employment, and kept from starvation.

"In my last report to Lambeth Palace I have stated that if paragraph 8 of the written regulations will not be modified, my stipend will in truth be less than 200*l.* instead of 250*l.* and I beg to explain I have to pay in Van four or five per cent on all the checks I draw ; this is a small item. But according to said paragraph, I am to go to Van every three months (sending is out of the question and impossible). The Doctor knows the distance to Van, and that one must have Sapties ; having arrived at Van, I am to spend a few days in finding out whether there is not a merchant who needs to send to Constantinople exactly such an amount that will suit my purpose, and this is rare. The Armenian merchant, knowing that I am not a resident of Van, takes advantage of that ; the American Missionaries at Van stand aloof because they want no English Mission in Curdistan ; the British consul is himself at their mercy ; I am also running the risk of being robbed four times a year on the road ; not to speak of the loss of time to the Mission. Living here is very high ; *e.g.*, I have to pay two and sixpence for a pound of sugar, two shillings for coffee, and every other article in proportion : for salt I had to pay one shilling per pound ; so that a reduction in my stipend in this way would make my stay here impossible. Ten pound for a journey to Van and back to Cochanes and expenses while in Van is a moderate estimate. This together with the five per cent I have to pay on the checks will amount to fifty-five pounds per annum. As I can only draw such sums that suit the Armenian merchant, and must consequently underdraw if I do not wish to overdraw, there are yet standing out at Hanson's at Constantinople some eleven and a half pounds to my account ; and only a few days ago the British consul at Van informed me that Hanson's bank has failed. How I shall draw money in the future, if this news is true, and here I am sitting penniless, is more than I could say.

"Five months are required for an exchange of letters between London and Cochanes (in the winter at least) even though replied at once ; in consideration of this, the question arises what am I to do in case of incidents or accidental expenses ?

"The American Missionaries form Committees that are empowered to judge and act To have to refer every item to your Committee would not always be to the interest of the Mission work. In my last report to Lambeth Palace, I have proposed that the British consul at Van should be invested with powers, and with a small fund, to whom I would refer in exceptional cases. The messenger that carried my last report to Van I had to pay twenty-eight shillings, and the messenger of this receives eighteen shillings ; this is *one* example of accidental expenses. Medicines with full directions how to use them, especially purgatives, emetics, quinine, etc., and strong material for school children's clothing, would be of great use to the Mission.

"There is a great work here to be done, this is to me beyond question, but *some* means are absolutely necessary for that purpose.

"Now, my dear friends, thanking you from the depth of my soul for your patience, your kindness, and hoping that you will not forget the poor Nestorians, and me among them, I beg to be your most grateful and obedient."

* * *

IN MEMORIAM.

JOHN STORRS.

ON the Tuesday before Easter there passed away a good old soldier of the Militant Church, who had done long and faithful service in foreign parts. The Rev. John Storrs, after being ordained Deacon by the Bishop of Rochester in 1839, went to Nova Scotia, and received Priest's Orders from Bishop Inglis in 1841. For thirty-two years he laboured continuously in that diocese, everywhere showing strict conscientiousness and untiring devotion, combined with great simplicity and humility of spirit. In 1872 he came to England on account of his wife's bodily affliction, and has since held several curacies, in each of which he won for himself the affections of the people. He died at Bournemouth, and was buried on Easter Eve at Worlingham in Suffolk, of which parish he had for three years been in sole charge.

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THE GRAIN OF MUSTARD SEED.

WE desire to call the attention of our readers to the first number of a new Missionary magazine, and to bespeak for *The Grain of Mustard Seed* a cordial and widespread reception.

The multiplication of Missionary periodicals is to be deprecated, and we often wonder what can inspire people who have no official connection with Missions to undertake the work of editing Missionary magazines, when they have access to no official information, and can consequently fill their pages with only uninstructed theories of their own, or with letters from Missionaries who use such magazines as an advertisement of their own particular needs. The prime necessity of a Missionary periodical, if it is to stand the searching criticism of those who have no interest in Missions, is exactness, and we regret to think that many of the pictures of Missionary life and labour which are given to the world, are like the pictures of a Chinese artist, in that they are absolutely without a sense of perspective: each individual writer contributes his own drawing, which ignores all other possible pictures, and gives to his own work an exaggerated importance, which is not detected by those who do not know the whole field and the relative importance of each part of it.

The Grain of Mustard Seed will be the authorised organ of the *Ladies' Association for the Promotion of Female Education among the Heathen* in connection with the Missions of the Society, and will give monthly an account of the growing and interesting work of the Association, a work which all members and friends of the Society must watch with sympathy.

FROM MADRAS TO LIVERPOOL, VIA BURMAH, CHINA, JAPAN, AND NORTH AMERICA.

BY THE REV. J. M. STRACHAN, M.D., SECRETARY TO THE MADRAS DIOCESAN COMMITTEE OF THE SOCIETY.

(Continued from page 183.)

AFTER saying farewell to friends rather than acquaintances—such had been their kindness to strangers—we entered our jinrickshas, and the men scampered off, howling, jumping, laughing, dancing through the crowded streets to the station. We had to produce our passports before the tickets were issued. In fact the restrictions laid upon foreigners travelling in Japan are far more stringent than those in China. Strange as it may seem, in that non-progressive country which repels all caresses and defies all threats, and has built up an adamantine wall to beat back the waves of western progress, the "barbarian" may travel unmolested to the remotest parts of the empire; whilst in Japan, a country eager for improvement, and revolutionising social habits in a few years, which in other countries would take a century to mature, the passport system is strictly enforced. Passes are granted to foreigners on the understanding that they are proceeding inland either in search of health or for scientific pursuits. The owner of each tea-house where the traveller may halt must report the arrival on the same day; and in some cases he has to walk four or five miles to make his report. For this reason many owners of tea-houses would rather not have a foreign traveller in their houses. Though there is no active obstruction to the preaching of the Gospel, Missionaries have to obtain passports on the conditions mentioned above when proceeding beyond the treaty limits. The object of their journey is scarcely for health or scientific investigation; the authorities no doubt understand pretty clearly what their object is; but it is greatly to be desired that the terms upon which the passes are granted were somewhat extended. All these precautions are prompted by an intense feeling of patriotism. The influential body called the Jo-i (foreigner-hater) are in nervous dread lest their lovely country—the garden of the whole earth—should excite the cupidity of some foreign power. Their cry is, "Japan for the Japanese." They know the impotency of diplomacy, and that in the ethics of nations, "right" lies on the side of superior forces. Formerly the Jo-i met the intruder with insolence and the assassin's knife; now they write articles, they urge the people to use only home-manufactured goods, and they ingeniously make up articles which in price successfully compete with foreign markets. They are an industrious, peaceful, happy people. They have found that the advent of foreigners in the treaty ports has not been an unmixed blessing. They love their land intensely. Their children are hushed into silence by its legends; almost every mountain is a monument of some deed of prowess, the music of poetry plays about its paradisaical valleys, its emperor is regarded as an incarnation of deity whom they are taught to worship. Can we wonder if they love their land, as if it were a personality, with a passionate, burning love?

Sitting opposite to us in the railway carriage was a young lady who had evidently made a very careful toilet that morning. Her face and neck had an artificial fairness, and her cheeks an artificial bloom. She wore a richly embroidered dress, with a delicate rose-tinted inner garment which just showed its presence. The sleeves of the dress were large and square, from one of which ever and anon she took a paper pocket-handkerchief. A bright-coloured girdle surrounded her waist, terminating behind in a gigantic bow forming a sort of pompadour. She was pretty, vivacious, and modest. She frequently drew from her girdle a small and beautiful pipe, the bowl of which would hold about as much tobacco as would form, if rolled together, a pill of ordinary size. Japanese tobacco is very neatly cut, but it is insipid, and has no attractions for one who knows the cunning allurements of a good "Trichinopoly." Whilst on the subject of dress, I may add the Japanese costume often strikes the stranger as being fantastic and grotesque, and yet as being appropriate and in good taste. It is far more attractive than the hideous wide trousers and loose jacket of the Chinese; but for grace and the artistic blending of colours it cannot be compared for a moment to the clothes worn by the women of India. Unfortunately in Japan the people wear high clogs, which require something like an acrobat's skill in using. The gait is most ungainly; the feet are slipped along rather than lifted in walking; the body is thrown forward, and progression seems to be secured by successive attempts to avoid falling forward.

After a very pleasant ride, through scenes abounding with novelties, we reached Kioto, in many respects the most remarkable city in the Empire, it having been, as the name implies, the capital, from A.D. 794 to the year 1868. For nearly eleven hundred years it was the abode of the sovereign; the scene of the intrigues and escapes and victories of the oldest dynasty in the world. It may be of interest to explain the dual form of government which prevailed for so many centuries in this country. Up to about the twelfth century the power of the Mikado was supreme. Gradually feudal lords (daimios), gathering around themselves bands of daring retainers (samurai), assumed an attitude of semi-independence. One of them, Yoritomo, more powerful than the rest, in A.D. 1143, whilst acknowledging the Mikado as ruler, established himself in Yeddo, and assumed the government of the country. Under the name of Shogun (general), he thus initiated a rule which extended over 700 years. During all this time the supremacy of the Mikado was maintained, but his form was too sacred to meet the gaze of the rabble throng; his office too exalted to be troubled by the petty details of government; and so it came to pass that the Shoguns who carried on the affairs of State were practically the rulers of the country. The other daimios, however, jealous of the position of the Shogun, one of themselves, began to dispute his authority and to intrigue—they raised the cry of king and country, and, joining the imperial troops, after several desperate encounters they wrested the sceptre from the usurper, who had wielded it for 700 years. The *coup de grâce* was really given when, in 1865, Sir Harry Parkes insisted on presenting his credentials as British Minister to the Mikado, refusing to acknowledge the sovereignty of the Shogun. The seat of government was transferred from Kio-to to To-kio, the eastern capital, the name by which Yeddo was henceforth to be known.

Kioto is charmingly situated in a valley almost encircled by lofty hills. It is evidently one of the cathedral cities of Japan. Wealth and devotion have erected numerous temples and monasteries in spots of surpassing loveliness—so near to the throbbing mass of life, and yet in their seclusion, in the gothic aisles, arched by fantastic and majestic boughs leading to the shrines, and in the solemn silence which at once commands a reverent feeling, they seem, far, far away from the din and bustle and struggles of every-day life, as if standing on the very borderland of the spiritual world. I have noticed in all the countries I have visited that in times gone by, whilst warriors chose the craggy steeps for their fastnesses, the priests frequently selected spots marked by variety and beauty of scenery. May not this be accounted for by the fact that religion develops the taste for the beautiful? The highest efforts of genius in music, sculpture, painting, and poetry, have generally been the expression of religious impulses. This is specially true respecting Christian art; and in this day, when so many are prepared to look to civilisation as the regenerator of a debased nature, it is well to remember that Christianity softens, refines, and ennobles (Prov. xiv. 34).

We stopped at Juta's Hotel, which was clean and comfortable, and where the charges were reasonable. Here we had the luxuries of doors and windows to our room, and of chairs to sit on, and of knives and forks to eat with. We were actually allowed to keep our boots on in the house; so that it will be seen at once that this is but a degenerated form of the Japanese hotel pure and simple. I shall give our experience of a true Japan tea-house hereafter. Amongst the visitors at the hotel were Chinamen, Japanese, and a large number of Americans. Most of these latter had come to trade in curios. They approached the enemy cautiously. The dealers were invited to dinner, champagne was freely drunk, and then over cheroots and pipes, the subject was casually introduced, just as if the gentlemen had dropped in for a few moments, and had not come thousands of miles for the very purpose of dealing. I had an opportunity of studying human nature. It does not appear at its best in the process of bargaining. The duelling was carried on with great spirit and with unruffled good humour. Skilful thrusts were met by wary parrying, and I cannot say which had the best of it in the encounters. The prices asked were extravagantly high. The dealers reminded me of our Hindu hawkers who invariably ask four times as much as they intend to take, because they know the Mem Sahib is sure to beat them down to one-fourth of what they ask. The goods brought for sale were certainly very fine. They were the products of a bygone age in which genius was willing to linger over elaborate details, caring more for name than for money, a time when daimios gave constant employment to artists, who with intense earnestness wrought all their love and passions into their work, so that every piece has its own individuality and attraction. The seductive prices offered by Europeans and Americans have drawn these treasures from the palaces of daimios, impoverished since the revolution; and bronzes, ivory carvings, lacquer-work, and pottery from Satsuma, Kaga, Kioto, Tokio, are being scattered throughout the mansions of Christendom. On account of the increasing demand and the decreasing supply, the prices are advancing every year. Of course imitations abound; but these are the work of artisans and not artists, blurred copies of the cunning craft of genius, like loom-made lace, the work of machines not of brains. Japanese art is rapidly degenerating, because of the unreasoning and indiscriminating craze for everything Japanese which at present seems to exist everywhere. We visited several of the temples in the neighbourhood. Some of them were merely show-places which people visited out of curiosity, rather than with the object of worship. The approach to such places of resort resembles a fair. There are booths with wax works, studios where you may be photographed for a penny—but in such a way as would lead you to suppose the sun had made a mistake and photographed some one else—sweetmeat vendors, toy stalls, whose almost endless variety become at once the attraction and the despair of crowds of children who want everything and can fix on nothing, shops with European stores made in Japan, nuns selling sacred beans, and peas, and rice, to feed the sacred pigeons that abound in the precincts of a temple, fish vendors with the feelers of the octopus wriggling about as they frizzle in oil over the fire—all these fascinations are not lost on the moving throng made up of all classes. The people are uproariously jovial; and what with din, sights, smells, and dirt, one is rather agreeably surprised to find that he escapes from the crowd with at any rate some of his mental faculties unimpaired. Such a show-place was the temple of Dia Butzu (great Buddha), which contained a gigantic image, forty feet high, of the shoulders and head of Buddha. It was made of wood, and had been gilded, and was not very artistic in execution. By a rickety bamboo staircase I ascended to inspect the inside of the cranium. I found the brains were made up of cross-beams, wood, and nothing more. Another place of popular resort is the temple of Sanjusangendo, which has no pretence to architectural effect, but is remarkable as containing three thousand and thirty-three idols. They were about five feet in height, arranged in long rows, tier upon tier. They were all gilt, exactly the same figure, and the face bore not an unpleasing insipid smile of inanity. Very different were other temples visited, in which there was a calm quietness inviting to reverent feelings, where the silence was broken only by the low monotone of a priest in his devotions, or by the sweet gentle music of flowing water. In such places regular services are read daily, where large numbers of the devout attend. A gentleman in our hotel, when in his morning walk, was passing a temple, and hearing priest and people employed in public worship, was induced to enter, and was deeply impressed with the scene before him. The priest was intoning from a scroll, and the people with faces close to the earth were responding as in a litany. I shall not mention the gentleman's nationality; suffice it to say, that he bore a high military title, and had come to Japan to try to induce the Government to adopt some drain-pipes in which he was interested. On his return to the hotel he said he had never been more solemnly impressed in any Christian place of worship. He put off his shoes as if on holy ground, he threw his offering into the box, and kneeling down amidst the worshippers, like them with face to the ground, he poured forth his morning prayers. I could not but characterise this liberality of religious sentiment as both misleading and unprincipled. It is one thing to tolerate, to pity, to abstain from wounding feelings, but it is another thing to encourage by any act of ours a system which is an insult alike to reason and to God.

(*To be continued.*)

REPORTS RECEIVED.

Reports have been received from the Rev. F. Bohn, W. Drew, D. H. G. Dunne, F. H. T. Hoppner, F. Kruger and J. C. Whitley of the Diocese of *Calcutta;* R. R. Winter of *Lahore;* A. Margoschis of *Madras;* C. A. Blackburn of *Mauritius;* C. G. Allanby. W. P. Howell, J. E. F. May, J. B. Stair, W. Swinburn and E. K. Yeatman of *Ballaarat;* T. A. Young of *Montreal;* and J. C. Harvey, C. Jeffery, J. P. Massiah and R. Temple of *Newfoundland.*

MONTHLY MEETING.

THE Monthly Meeting of the Society was held on Friday, April 22nd, at 2 P.M., the Bishop of Bedford in the chair. There were also present the Bishop of Antigua, C. Raikes, Esq., C.S.I., *Vice-Presidents;* Archdeacon Blomfield, Rev. W. C. Bromehead, Rev. J. W. Festing, Col Gillilan, Major-Gen. Lowry, Major-Gen. Nicholls, Sir Bryan Robinson, Rev. Prebendary Salmon, Rev. E. J. Selwyn, Lieut.-Gen. Tremenheere, W. Trotter, Esq., Lieut.-Gen. Turner, S. Wreford, Esq., *Members of the Standing Committee;* John Boodle, Esq., Rev. J. A. Boodle, J. W. Buckley, T. Darling, J. J. Elkington, C. C. Ferard, Esq., Lieut.-Gen. Fooks, Rev. C. D. Goldie, H. G. Henderson, Archdeacon Hose, Archdeacon H. H. Jones, R. S. Oldham, W. Panckridge, W. F. Satchell, W. Sinclair, H. Swann, C. Wyatt-Smith, Archdeacon Watkins, W. T. T. Webber, J. H. Worsley, S. J. Wilde, Esq., *Members of the Society.*

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income up to March 31st.

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—March, 1881.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total Receipts.	Total Payments.
	£	£	£	£	£
I.—General	7,656	2,021	866	10,543	21,066
II.—Appropriated . .	910	—	952	1,862	4,874
III.—Special	8,197	—	369	8,566	6,940
Totals . .	16,763	2,021	2,187	20,971	32,880

B.—*Comparative Amount of Receipts at the end of March in five consecutive years.*

	1877.	1878.	1879.	1880.	1881.
I.—General					
1. Subscriptions, &c. . . .	£6,663	£6,744	£6,739	£7,506	£7,656
2. Legacies	1,116	1,181	1,872	1,650	2,021
3. Dividends	991	1,072	949	968	866
	8,770	8.997	9,560	10,124	10,543
II.—Appropriated	1,676	2,780	1,666	1,689	1,862
III.—Special	5.971	3,560	8.611	7,491	8,566
Totals	£16,417	£15,337	£19,837	£19,304	£20,971

3. Arthur Powell, Esq., of Milton Heath, Dorking, was proposed for election at the next Meeting, as a Member of the Standing Committee to fill the vacancy caused by the election of Canon Wilkinson as a Vice-President.

4. On the recommendation of the Board of Examiners, Mr. W. J. Helmore Banks was accepted for Missionary work in British Honduras.

5. The sum of £50 was voted from the Negus Fund for books for the Diocese of North Queensland.

6. The Ven. Archdeacon Hose, Bishop Designate of Labuan, and Archdeacon Jones of Guiana addressed the Meeting.

7. The arrangements for the Society's Anniversary were announced by the Secretary.

8. All the Candidates proposed in February were elected into the Corporation.

9. The following gentlemen were proposed for election in June :—

Rev. W. T. Humphrey, Bridge Street, Pershore; Rev. J. B. Early, Holy Trinity, Colchester; W. C. L. Claypon, Esq., Tytton Hall, Wyberton, Boston; Rev. S. Staffurth, Freiston, Boston; Rev. David Robertson, Hartlebury, Kidderminster; J. H. Rossall, Esq., Norwood, Torquay; Rev. Gilbert Bradley, St. Edmund's, Dudley; Rev. C. S. Wordsworth, Old Swinford, Worcester; Rev. T. W. O. Hallward, Frittenden, Staplehurst; Lord Lyttelton, Hagley Hall, Stourbridge; H. R. Cooper-Smith, Esq., 3, The Grove, Highgate, N.; Rev. M. R. Edmeades, Great Bedwyn, Hungerford.

THE
MISSION FIELD.

The field is the world. The seed is the Word of God.

JUNE 1, 1881.

THE SOCIETY'S ANNUAL MEETING.

THE hundred and eightieth Annual Meeting of the Society was held at St. James' Hall on Thursday, the 12th ult., the Archbishop of Canterbury in the Chair. His Grace was supported by the Bishops of Llandaff, Antigua, Edinburgh, North China, and Toronto; Bishops Perry, Ryan, and Tufnell; the Deans of Manchester and Shanghai; Archdeacons Blomfield and Burney, the Master of the Charterhouse, Sir Stafford Northcote, Sir Bartle Frere, Sir T. Gladstone, Sir B. Robinson, Generals Davies, Lowry, Moberly, Nicolls, and Tremenheere, Colonel Gillilan, Mr. Raikes, C.S.I., Mr. Calvert, Q.C., &c. The attendance was very large.

The Secretary, having said prayers, proceeded to read the following report:—

> "The income of the Society during the year 1880 amounted to 138,288*l.*, as compared with 131,674*l.* in 1879. While in comparison with the year 1879 there is a small decrease under the first and most important item of the General Fund, there has been an increase of no less than 7,625*l.* in the gross total of the Special Funds. It is necessary to repeat the endeavour made in last year's Report to impress on the Society's friends everywhere the paramount claims of the General Fund. The 213 Special Funds for which the Society's Treasurers act as honorary bankers are almost without exception dependent on the larger and more

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stable assistance which the Society's General Fund extends to the Missions with which they are connected. Contributions made to special objects and to individual places or persons which have acquired some particular and fleeting interest, are, to borrow an expression of Archbishop Whately's, like the sowing of annuals : it requires the persistent application of a permanent fund year after year, through stages of uneventful foundation work, to establish Missions and to found Churches ; a work which may be compared to planting forest trees. Undermanned Missions look to the General Fund for reinforcements, and Colonial and Missionary Bishops point out new fields which invite the Church to enter, and it is not unnaturally assumed that the Society is deficient in energy if such fields are left unoccupied by the Church ; but with an income that is stationary, or even not steadily increasing, it is impossible to keep pace with such legitimate demands.

"In 1880 the Society was enabled to vote from its General Fund for expenditure in 1881 the sum of 84,882*l.*, which was distributed among fifty-one dioceses. In pursuance of the wise policy by which the older colonies are subjected to periodical reduction of the Society's aid as they approach to a condition of ability to support themselves, it is probable that about 2,000*l.* could without injury be struck off the existing grants ; and an equal sum voted last year for special objects, such as the erection of buildings in heathen countries, need not be renewed for like purposes if the Society's finances were temporarily straitened. Thus the Society would look to renewing for 1882 existing grants to the amount of 80,800*l.*, but the growth of our Missions to the heathen demands annually increased support, their very success compelling an enlarged expenditure, unless they are to be allowed to flag.

"To meet even partially the applications, which are made by Bishops and other responsible authorities, with accurate knowledge of their own needs, the Society would require to spend 15,000*l.* in new grants during the year 1882, which, with the maintenance of existing grants, would make a total foreign expenditure from its General Fund of 97,000*l.*

"All who care for the spread of the Gospel must hear with deep concern that the sum which the Treasurers have declared to be available, after the recent audit for foreign expenditure in 1882, amounts only to 72,000*l.*, or 9,600*l.* less than the amount which was voted in Diocesan grants for 1881. Thus not a single new grant can be made for 1882, and reductions to so large an amount must be made, yet cannot be made without pressing hardly on many excellent men, and arresting the progress of much work for God.

"The present condition of the Society's funds is due to several causes. For three consecutive years its General Fund has fallen off, chiefly, it is believed, through the growing habit of donors diverting their gifts to special Missions, the very large majority of which are dependent on the Society's General Fund. Other causes are to be found in the fact that abundance of money in the market has reduced the item of dividends on the Society's funded property, and that legacies, which are wont to fluctuate greatly, have of late been below the average.

"If the Society is still to be intrusted with the prosecution in years to come of the same great work which it has carried on now for 180 years, in a manner to win the confidence of Churchmen both at home and abroad, it is absolutely necessary that its General Fund,—*i.e.* the only fund over which it can exercise its own judgment in the distribution,—should be largely increased, and the Society appeals to Churchmen to remember that in its past history are due to it as the sole human agency, the organisation and development of the Church in the United States, and also in British North America, in South Africa, in Australia and New Zealand; while the paramount claims upon England of her largest heathen dependency—India—have not been overlooked, and the Society need only point to Tinnevelly, Burmah, Chota Nagpore, Ahmednuggur, and Delhi, as examples of results which have been produced by the wisdom and judgment with which the Society has administered the large bounty intrusted to it by English Churchmen in the spirit of faith and prayer.

"While the year 1880 has not passed away unattended by events which will long be associated with its history, of remarkable occurrences in our Eastern Missions there have been few.

"The transfer of Bishop's College from its old position in Howrah has been effected: it now stands on its own site, having an area of six acres, near to the Cathedral, and in the heart of the city of Calcutta. All the past traditions of a series of Episcopal visitors, Middleton, Heber, Wilson, Cotton, and Milman, as well as of learned professors, will continue to be cherished, and the mistakes of the past will, it is hoped, be avoided. The Divinity Students, sixteen in number, are accommodated in the new buildings, together with the Principal and Tutor. The Vernacular Boarding School, which has formed a part of the College organisation hitherto, has been removed to Barripore, and it is hoped that the more intimate connection between the College and the South Bengal Missions will be mutually advantageous.

"The observance on January 20th, 1880, of the centenary of the introduction of Christianity into Tinnevelly must not be omitted from the chronicle of last year. Three Bishops, with ninety native priests and deacons, joined with crowds of laity in solemnly observing this suggestive anniversary. In July another festival day was kept at Edeyengoody; the veteran missionary, Bishop Caldwell, consecrated on the sixth day of that month a stately church on which he had laboured with his own hands from time to time for thirty-three years. It was in all respects a memorable day, another and distinct advance gained towards 'possessing the land.' No fewer than 3,000 persons crowded into the church, and a still larger number hung around the open doors and windows outside; and yet everything was done with perfect reverence, and 648 persons communicated. When it was ascertained that in the congregation thus gathered out of heathenism there were representatives of every caste, from the highest to the lowest, by which the natives of India are severed one from another, it gave an additional significance to the words of the hymn, '*The Church's One Foundation*,' which the Bishop had translated into Tamil. The work of instructing the new converts who, two years ago, offered themselves for Christian teaching in vast numbers, has been faithfully carried on—the success varying much in proportion to their ability to read, and to the amount of personal care which can be given to them. In many districts these people are practising self-help, and forming among themselves associations for influencing their heathen neighbours. The total net increase in Tinnevelly, including baptized people and catechumens, during the year, was 1,732 souls. The increase in the number of the baptized was 2,719, the increase in the number of communicants 640. The number of adults baptized during the year was 1,232.

"The Theological College at Madras has again distinguished itself: for three successive years its students have gained honours in the Cambridge

Preliminary Theological Examination; two natives, Messrs. Gnanapragasam and Yesudian, have in the past year obtained a first and second class respectively, and Professor Westcott in announcing the gratifying intelligence wrote, 'I can but again congratulate the Society on having so excellent a principal as Dr. Kennet at the head of its Madras Seminary.'

"The Evangelistic work in Ahmednagar, in the diocese of Bombay, continues to develop itself as the message is carried further and gainsayers are silenced. Sad it is to find that the Bishop has been compelled to reduce expenditure by 'twenty per cent. all round,' just as success demands further effort.

"Delhi continues to be one of the brightest spots in the Mission Field: all the members of the Mission under the leadership of the Rev. R. R. Winter are working together with singular unanimity and perfect good fellowship, born of entire devotion to the same cause.

"The Ven. Archdeacon Hose has arrived in England, and is about to be consecrated the third Bishop of Labuan.

"The Rev. C. P. Scott whom the Society sent to China when commencing its Missions in that country, was consecrated Bishop of North China, on the festival of S. Simon and Jude, an anonymous donor having given 10,000*l*. to the endowment of the See.

"The story of South Africa in 1880 is a story of wars and strife. Mission stations, which for many years have been smiling oases in the wastes of barbarism, have been destroyed, and the missionaries in not a few instances have lost all of worldly goods which they possessed. When in God's time peace is restored and rebellion subdued, an appeal must be made to the Mother Church—and surely it will not be in vain—for liberal help in building up that which has been destroyed. Rarely can stronger claims be urged. In Kaffraria, in Grahamstown, and in Zululand, the Missionaries will in the matter of churches, houses, and schools, have to begin once more from the beginning. The Bishop of Pretoria, who states that he is helpless for want of means to occupy places into which Romanists and Wesleyans are able to enter and take possession, will now find the difficulties of his position increased, and will certainly claim the sympathy of all. Bishop Mackenzie, consecrated to the Missionary See of Zululand, enters on a country that is spiritually a desert, but where the restrictions of the civil government will, so long as they are allowed to exist in their present form, be ever threatening to thwart, or even to render impossible, the work of the Missionary.

"The Society has felt it its duty to urge on the Bishops of Lower Canada the paramount importance of caring for the immigrants who land in their dioceses, even though their destinations are further to the westward. By the appointment of an emigrant chaplain at Liverpool, the Society has done what seemed to be required on this side of the Atlantic, and if the clergy will only comply with the oft-repeated request to give letters of commendation to their emigrating parishioners, and to write to the Emigrants' Chaplain, the Rev. John Bridger, St. Nicholas Church, Liverpool, in the interests of those of them who will embark at that port, our poor brethren will at least leave their native land with the God's speed of a minister of their Church in their ears, and with some advice as to the provision that is made for their spiritual welfare in the land in which they are about to settle.

"The Bishop of Guiana, the Nestor of the Colonial Episcopate, is permitted to see the growth of the Church developing vigorously every year; in no part of the world are the prospects of evangelisation brighter.

In the following grateful letter his Lordship describes the present condition of the Missions of his diocese :—

"'The past year has been a promising and hopeful one, and with thankfulness can I add that never in my experience, extending over some years, have I seen such an abundant harvest gathered in as during the past year of grace, 1880.

"'The marvellous movement on the Potaro River, which will doubtless be felt far beyond its present extent, even up to the Brazilian territory—the stride made by the Rev. W. Heard on the Waini River being an extension of good Mr. Brett's grand and firmly-set work—the continued and steady progress with the Chinese, and the patient work as carried on amongst the Coolies from India, tell the same hopeful tale. Our opportunities are, as I believe, very great, and it is my constant prayer that nothing may be lost through any want of energy on the part of my fellow-labourers and myself.

"'Of my clergy I may add that as a body they are as heavily weighted as they can well be, and I cannot ask them to do more.

"'All through my life I have generally taken the bright side, and I have good hope that we shall still be permitted to go on our way rejoicing. For how much in the past are we indebted to the affectionate nurture and care of the good old Church Society which has nobly carried out the object for which it was originally founded by assisting in the propagation of the Gospel of Christ.'

"The most noteworthy event in the Society's Home history of the past year is the resolution to petition the Crown for a Supplemental Charter, the immediate result of which when granted will be the equalisation of the governing power vested in each member. The constitution of the Society has ever been democratic, and will continue to be so; but whereas under the original Charter no Member had any power unless personally present at the Monthly Meetings, under the Supplemental Charter every Member, wherever resident in the United Kingdom, will be able by a system of voting papers to make his influence felt on any subject which may be submitted to him. The Society will have in the Standing Committee, which will be elected by the whole Corporation, and not, as hitherto, by the Members present at the Annual Meeting, an Executive Body representative in character, and empowered to deal with many questions which are more efficiently settled by a Committee than by a General Meeting, and it is hoped that the Monthly Meetings, relieved of much of the dry details of business, will be more spiritual in character, and will be concerned with the higher work of Evangelisation and of Church extension, for which the Society exists.

"Two hundred and forty-one persons were added during the year 1880 to the Corporation, which now numbers more than 4,500 members. The influence of this large body should be felt far and wide wherever its scattered members reside. If each of these would only recognise before God the obligations which he made his own when he voluntarily sought admission into our great Missionary brotherhood, and would endeavour to fulfil them with enthusiasm, the hosts of importunate applications for aid to which at present no favourable response can be given would not be made in vain.

"In the work which the Society has been privileged, as the handmaid of the Church, to sustain and to promote during the past year, 586

Missionaries have been engaged as heralds of the mystery of the Incarnation and of the glad tidings of man's redemption.

"Wherever these have laboured, whether amid the snowy wastes of the Saskatchewan plains, or beneath the equatorial sun of Borneo; whether they have spoken to the intellectual Oriental, or to the simple Papuans of the Pacific, or have ministered to our Christian brethren who have settled in the wilderness, and are peopling our vast Colonial Empire; their message has been ever the same, their labour a continuous extension of the frontiers of the Kingdom that cometh not with observation, that is older than the oldest of earthly dynasties and is destined to survive them all.

"For each and all of these, that their work may be blessed to their own souls and to those who receive their ministrations—that the way may be opened to the Eternal Gospel in all lands—that those to whom the leadership in this great work belongs may have special gifts of wisdom conferred on them—that men of high spiritual and intellectual endowments may be led to offer themselves for the glorious work of Evangelists among the dark places of the earth—that hearts may be touched and gifts of worldly substance freely laid on the Altar of Self-sacrifice—that peace and concord may characterise the councils of the Society as the Missionary handmaid of the Church at home,—for these and many other needs and graces, known and unknown, it behoves every Christian to make intercession. It is on our knees that the real battle between light and darkness is fought out, and wisdom gained to contend aright, and offerings thankfully poured forth, if haply our material gifts may win high spiritual triumphs.

"The duty of Missionary work is incumbent on us all: but no duty is of universal obligation which is not capable of universal observance: and those who cannot swell the ranks of the few who are moved to go forth to the conflict can yet, and perhaps with even greater results, hold up holy hands in the Mount."

The Archbishop, who was very warmly received, said:—

"It will not be expected that the chairman on an occasion like the present should say much, but what I have to press upon the meeting is the duty and necessity of upholding this great central Society. (Cheers.) One peculiarity of our Society is that it reflects whatever changes of opinion, consistent with the maintenance of the one Gospel of Christ, pass over our National Church. (Cheers). It is sometimes objected to it that there are diversities of opinion amongst us. Well, I do not know how that is to be avoided. If we are men claiming the right to think for ourselves, and to present the Gospel to other people in the form in which, by God's mercy, it has approved itself to our consciences—subject, of course, to the general restrictions imposed by our Church—I do not see why we should be afraid to welcome any varieties of opinion, consistent with the truth, that find their way into the hearts of devoted members of the Church of England. (Cheers.) While, therefore, it is undesirable that there should be at our meetings any unnecessary diversities of opinion, yet within certain limits it has always appeared to me that the existence of diversities of opinion is a symptom of healthy life, for it shows that our system is not a stereotyped one, and that we are not bound hand and foot, as is the case with another great Church which does much Missionary work throughout the world; but that we desire to spread the civilising influences of the Gospel abroad in any form which approves itself to a thinking and intelligent body of Christians at home. (Cheers.) Therefore, I am not one of those who are afraid of public meetings in which there is diversity of opinion. I would rather hear that diversity freely expressed than have it restrained by an arbitrary controlling power that would not suffer good men to think for themselves within the limits which the Gospel of Christ has prescribed. In this matter we reflect the Church of England. (Cheers.) Again, it is said that in the last century we did not show much energy. Neither, perhaps, was the Church of England, nor, perhaps, was the Christian community, whatever form it assumed, very energetic during a large portion of that century; but with every wave of life that has since swept over our country, our Church has reflected the rising and improving sentiment; and now, thank God! when the nation is aroused to a sense of its Missionary responsibilities, we who represent the National Church are not behind any other in pressing upon the Christian world the duty of evangelising the heathen. Even at the time at which it is said the Church and nation were dead, we had Missionaries of whom we have no reason to be ashamed. (Cheers). It was stated at the Mansion House the other day that John Wesley was a Missionary of this Society, and we know that it was in connection with this Society that Bishop Berkeley's heart was stirred to undertake a scheme for carrying the influence of the Church beyond the Atlantic. So in every age you will find that, however much we may disparage what was done by our fathers, there is still reason to thank God for the work which this Society was able to do; and there is reason to be grateful for the good and holy men who served in the cause of Christ even in those days which we look upon as less energetic than I trust we have since become. (Cheers.) Besides this reflection of the Church herself which this great Missionary Society always presents, it has some other peculiar claims which I think it is right that we should not overlook. The very fact that our Missionary zeal has of late been greatly stirred has led many persons to feel more interest in one portion of the field than in another; and has encouraged them to devote their energies to this or that spot. The result has been the creation of a number of special funds and special societies for the aid of particular dioceses; and this has had a tendency in some degree to interfere with the general work of this Society. I desire, therefore, to impress on the meeting how important it is that, however much our hearts may have been stirred by our interest in a particular place, the great central Society, which controls the whole Missionary operations of our Church throughout the world, should not be allowed to languish. (Loud cheers.) Supposing that some great revolution, such as has often happened in the East, should come to pass, it would never do to put our whole trust in organisations whose work was confined to particular spots. We must have a great central society, or group of societies, ready to enter upon any field that might suddenly present itself to those who direct our Missionary operations in unexplored regions. This is the great duty of the central Society which presides over our Missionary operations. You will see, I think, that no endeavour to promote the interests of the Church in this or that diocese of South Africa or North America, or even in any one of our Indian possessions, can for a moment be allowed to cripple the general work of this or any kindred society, seeking to enter upon any field, be it where it may, in which opportunities occur unexpectedly perhaps, for furthering the Gospel of Jesus Christ. (Cheers.) Another peculiarity of this Society is one that belongs exclusively to it, with the exception, perhaps, of the Home and Colonial.

It is that it not only looks to efforts amongst native races, but directs its attention to our own countrymen scattered amongst the heathen races in distant lands. Who does not know that one of our great difficulties and obstacles in the way of the Gospel amongst the heathen is the neglected state in which our countrymen who emigrate from these islands live in the neighbourhood of the heathen? Therefore our Society not only preaches the Gospel directly to the heathen, but seeks to use the secondary influences which may be gained from the Christian example set by our own countrymen who are scattered amongst the heathen in distant lands." (Cheers.)

Sir Stafford Northcote, who was received with loud cheers, said:—

"That he responded readily to the call which the Archbishop of Canterbury had made upon him, not because he thought he had it in his power to say anything that the meeting did not know, or to add to the interest they took in it, but because he felt it was the duty of all, according to their ability and opportunities, from time to time to associate themselves in the great work carried on by the Society on behalf of the nation and of the National Church. His Grace had suggested that he should move the first resolution, but he believed it was not the habit of this Society on occasions like these to pass any resolutions at all, and he would frankly say that he thought their custom a great improvement upon the usual plan; for there was something a little anomalous in rising to propose to an assembly of Christians a motion which, however worded, generally came to a declaration that it was our duty to obey the plain commands of God. (Cheers.) Two injunctions had been laid upon us. One was that laid upon mankind at the beginning —'Be fruitful and multiply, and replenish the earth and subdue it;' but that should be taken in connection with the higher command that we should go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. The first of these duties we had largely fulfilled, for no nation had borne so great a part in colonising and civilising a large portion of the globe; but the question we had to ask ourselves was whether we had had an equal share in that other duty which was laid upon us at the foundation of the Christian dispensation. (Cheers.) It became, therefore, a matter of extreme importance to consider the record of what had been done, and to see how much of the work we had achieved. It was with great interest that we looked into the reports of the Society, and heard addresses delivered by those having full knowledge of the subject, for those reports were in the nature of a review of the great empire of which we were so proud, and on which we were so fond of boasting that the sun never set; but it was a review of the condition of that empire from a point of view which Christians ought never to lose sight of. We had in it no records of wars or fightings or great political changes, or great works of improvement of a material kind; but we had brought before us in the most interesting manner, and with a freshness of detail which arose from the personal knowledge and interest of those who gave the description, accounts of the real spiritual condition both of those who had gone from among us to foreign lands, and also of the natives with whom they were brought into such close and peculiar contact. (Cheers.) He would not attempt to give anything like an analysis of the interesting information contained in the report for the present year, but one or two points he might mention. He was rejoiced to see that in some direction, at all events, the work of the Society was progressing in an extremely striking and satisfactory manner. For the first time the name of New Zealand, so dear to the Missionary heart, did not appear in the report of the Society as having drawn from its funds. (Loud cheers.) New Zealand had become self-supporting, and in that fact alone we had a record which we might proudly emblazon on the banner of the Society for the Propagation of the Gospel in Foreign Parts. (Cheers.) Turning to North America, he found not only that the Church was nobly supporting itself throughout the greater part of the Dominion, but also that it was in its turn organising a missionary body ; like the Indian tree whose branches took root downwards and sent forth new shoots, and so extended itself until the whole face of the earth was covered by its shade. (Cheers.) Here, then, was a justification of the work we were doing in our distant colonies, for we now saw that those to whom we had sent our Missionaries were themselves acting upon the Saviour's direction, 'Freely ye have received, freely give.' (Cheers.) In the whole report, however, he had seen nothing which pleased him more than the proceedings at St. John's, Newfoundland, where the sealers paused before they commenced their voyage, to give their labour, with their hearts as well as with their hands, in drawing the stones with which to build the cathedral church in that city. The entire account was one of a most striking, encouraging, and gratifying description. (Cheers.) It was one of those things which justified us in thinking that the work upon which we were engaged had God's blessing upon it ; that it was carried on under His Divine command, and that it would benefit the workers by the qualities which the very discharge of the duty must ever call forth. This, in fact, was a side of the missionary work that should never be forgotten—namely, that in doing good for others we always did good to ourselves. (Cheers.) For the Church of England, as for the Church of Christ generally, and for the Society, there could be no question of a policy of what was called 'masterly inactivity.' If we were content to sit at home and enjoy our own blessings—if we were not ambitious and earnest in carrying on the external work of the Church—our blessedness would be of a kind that must be fruitless and that would wither into nothingness. (Cheers.) While, then, he rejoiced to see the signs of prosperity and activity which met us in the report, he must not omit to add that there were also indications how heavy the work was, and how far we were—he would not say from success, but from having achieved that which we ought really to have done. When we read of a visit of a Missionary in North America to a remote settlement, and of a poor woman there who, being unable to find her places in her Prayer-book, burst into tears, and said it was fourteen years since she had been able to attend divine worship at church —we gathered from that simple and touching incident how great the work was that still lay before us. He (Sir Stafford) most heartily echoed the words which had just fallen from the Archbishop, and agreed with him that if their spiritual interests were not looked after, those who emigrated from our shores would go forth, not as Missionaries of Christ, but as Missionaries of the devil, because they would hold up such a picture of Christianity as must repel others and neutralise the work of the Society. (Cheers.) While he rejoiced to see the work that was doing in India, he could not shut his eyes to the great difficulties with which the work there had to contend. The Missionary college founded by the good Bishop Middleton had been transferred to Calcutta. It had been projected on too ambitious a scale ; and he hoped that it would now prove better adapted to the work that had to be done. He also thought that the change which had been made in the constitution of the Society was one of those which would bring the members more closely together, and unite more closely those who, in different parts of the country, took an interest in the work. He trusted, therefore, that we should find a blessing come from the step. We must not, however, disguise from ourselves the difficulties we had to contend with. We had been asked why it was, with all the means we had for carrying on the work, we had made so little impression upon our great dependencies in India, and especially upon the people of Mohammedan races. Many reasons had been given, but he would add another which he thought lay at the root of all the rest. He was persuaded that we should never overcome any belief unless we brought to bear upon it a stronger. Unless we had strong and firm convictions ourselves, we should make nothing of the work we undertook. The people we were trying to convert were not ignorant of the difficulties of our own position. There were many amongst them who were prepared to make sacrifices and endure great hardships in defence of their own belief, and if these were confronted by men of less powerful faith, though of purer doctrine, the less powerful faith would fail against the convictions with which it had to contend. (Cheers.) In the first ages it was the preachers of the Gospel who suffered hardness, and who despised luxuries; but now, besides those whom he might call the professional Missionaries, and who were men of great devotion and readiness to sacrifice themselves, the great example was set by a body of persons who were nominally Christians, and it was not of a character to impress upon the heathen mind the lessons which were taught by the self-devotion of the Apostles and the Missionaries of other days. (Cheers.) He (Sir Stafford) confessed that he took a deep interest in the Society, both on account of what it did for the welfare of portions of our common empire, which were far removed from us, and also on account of what it did for the welfare of the Church to which we professed to belong. He looked upon its task as one that, if frequently interrupted by difficulties, was yet full of encouragement, and he believed that, with the blessing of God, it would overcome all obstacles. (Cheers.) He would venture to conclude with some words of a poet, who was, perhaps, not so much read now as was once the case :—

"'Within the soul a faculty abides,
That with interpositions, which would hide
And darken, so can deal that they become
Contingencies of pomp, and serve to exalt
Her native brightness. As the ample moon,
In the deep stillness of a summer even,
Rising behind a thick and lofty grove,
Burns like an unconsuming fire of light
In the green trees; and, kindling on all sides
Their leafy umbrage, turns the dusky veil
Into a substance glorious as her own,
Yea, with her own incorporated, by power
Capacious and serene. Like power abides
In man's celestial spirit.'

So also was there a power in the Church of God which would shine more brightly in consequence of the very obstacles which beset it."

Sir A. Galt, who had been announced to speak, having been detained in Paris by the Monetary Conference, of which he was a member,

The Rev. Dr. Strachan, Secretary of the Society's Missionary Committee in Madras, next addressed the meeting. He stated that the Society in that Presidency had 56,700 native adherents, thirty-six native clergymen, 210 catechists, 217 mixed agents (that was, persons employed both as catechists and as schoolmasters), 354 schoolmasters, and 354 schools. The native contributions last year reached 25,000 rupees, which, taking the price of labour as the standard, was equivalent to 15,300*l.* Dr. Strachan made an earnest appeal on behalf of Medical Missions.

Sir Bartle Frere said:—

"It had been suggested to him that he might promote the object of the meeting if he said a few words upon what he had seen of the work of the Church and of the Society since he last had the privilege of addressing one of these gatherings in England. Perhaps the first thing that struck one in that part of Africa in which he had been of late years, was the extreme modernness of everything connected with Christianity. There were no antiquities in South Africa, and least of all antiquities connected with Christian Churches or the Christian religion. He believed the crosses which were erected by the early Portuguese navigators as they doubled the different headlands along the shore, were the oldest records of Christianity in that part of the continent. It was the privilege of the English Church, its offspring, and the sister Church of the Moravians, first to carry the Gospel to those regions. It was very little that the early Dutch settlers taught the natives, and they had taught them nothing at all with regard to the Christian religion. Since then, the field had been visited by some German and Moravian brethren, and some English settlers, but the work was imperfectly done till the advent of one whose name would ever be remembered in the Church of England and in South Africa—he meant the great Bishop Gray, who laid broad and deep the foundations of a great Mission Church in South Africa. (Loud cheers.) His labours had been well seconded by his successor, the present Metropolitan, who was much respected, and who was carrying on well what had been begun by Bishop Gray. It was impossible to go into any part of the colony without finding traces of their work; and he did not think there was one feature in the whole Church of England which we should not find represented amongst our brethren in South Africa. It was, in fact, their ardent desire in everything to follow the great model which was set them by the Church of England. (Cheers.) There was a disposition in some quarters to question the reality and permanency of the work which we were doing amongst the heathen; but, if any present felt doubts as to the power of the Church of England to do in these days the work which she did in Europe eight centuries ago, he wished they could witness what he had seen of the South African Church, not only in the hey-day of her prosperity, but in the midst of famine and war. It was famine and war that most tried a Church; but he had never yet met with a case in which a communicant of the South African Church was satisfactorily proved to have been unfaithful to his Sovereign or his flag. (Cheers.) The work in South Africa was very different from that in India. In India the

Society had to labour against a Pantheistic population. The habit of the Hindoo native was to deify everything. Whatever a man's pursuit might be, he fell down and worshipped its material image. Thus, if his object in life was knowledge, he erected for himself some idol representing intellectual power ; if wealth, he worshipped an idol that stood for gold, and so on. But in South Africa there was very little of the fetish worship which was amongst the most prominent characteristics of the true negro. The general feature of the South African native's religion was Sadduceeism. He was sceptical about everything connected with the spiritual concerns of man. Those who laboured amongst sceptics in this country would agree that their task was far more difficult than the task of those whose attitude of mind was Pantheistic. So far, however, from this proving any real obstacle to the success of the Church of South Africa, he doubted whether there was any portion of the British dominions in which it would be possible to show greater success for Missionary labours. (Cheers.) This success was not proved by mere statistics ; for wherever the Gospel had been preached there had been a perceptible arousing of the native conscience, and of those natural feelings of religion which long ages of ignorance, idolatry, and superstition had obscured. There was nothing more striking than to see how the consciences of all around had been awakened. The natives felt that to be sinful which they had never thought sinful before, and they abhorred things that in former times had excited no feelings of repugnance. Where results of this kind followed the preaching of the Gospel, it could not be said that Missions had proved a failure."

On the motion of Mr. Raikes, C.S.I., seconded by the Bishop of Toronto, a cordial vote of thanks was given to the Most Reverend Chairman, who, having briefly responded, dismissed the meeting with his blessing.

THE SOCIETY'S ANNIVERSARY SERMONS.

HIS GRACE THE PRESIDENT has fixed June 22nd for the Society's Annual Sermon in St. Paul's Cathedral, and has appointed the Lord Bishop of Chichester to be the Preacher.

The Service, which will consist of the Office of Holy Communion, will commence at 11 A.M.

On June 23rd the Society will hold its Annual Missionary Festival in Westminster Abbey at 7.30 P.M.

The Sermon will be preached by the Lord Bishop of Durham. The musical portion of the Service will be rendered by the Choir of the London Diocesan Lay Helpers' Association.

By the kindness of the Dean and Chapter a Sermon will be preached at the Evening Service in St. Paul's Cathedral, on Sunday, June 26th, by the Rev. H. Barter, Organizing Secretary for the Archdeaconry of Oxford, and the Offertory will be given to the Society's General Fund.

LABUAN AND SARAWAK.

THE Archbishop of Canterbury fixed Ascension Day for the consecration of Archdeacon Hose as Bishop of Labuan, in the Chapel in Lambeth Palace. The sermon is to be preached by the Rev. Prebendary Cadman. Our pages have to go to press too early to allow of any account of the service appearing in this number.

The see of Labuan is held with that of Sarawak by the appointment of the Rajah of that principality. In a letter to the Society, dated December 20th, his Highness says, "I am very glad to hear of the appointment of Mr. Hose to the Bishopric, and feel sure that he will be the best man to undertake the work, which, with his Singapore experience, he will be able to do at once." The diocese of Labuan includes besides the island of Labuan, the Straits Settlements, consisting of Singapore, Penang, and Malacca, with their dependencies. The island of Labuan itself is not of very large extent compared to its neighbour Borneo, the largest island in the world. All the Missionary work, however, in Borneo is under the Episcopal superintendence of the Bishop of Labuan. The following letter is from the Rev. H. Mc D. Courtney, who is in Province Wellesley, in the Straits Settlements, which gives an admirable view of the conditions of his varied work. It is under date November 20th :—

"I think it will be as well that I should give a general description of the place and people as bearing upon the advantages and obstacles to Mission work here.

"Province Wellesley extends about thirty-eight miles along the western coast of the Malay Peninsula, varying in breadth from three to six miles; opposite, three miles across the Channel, lies Penang; the inland side of the Province is bordered by the back-bone mountains of the Peninsula which shoot out here and there a few spurs into the Province, except for these the whole of the land lies very low, and where not reclaimed for cultivation it is affected in many places by the tide for two or three miles inland; fortunately there is, comparatively speaking, but little land that is not reclaimed for cultivation. The chief things cultivated are paddy and sugar-cane in the proportion of about four of the former to one of the latter, 45,772 acres of paddy, 12,702 acres of sugar. The paddy cultivation is almost exclusively carried on by the Malays, only a very few Tamils and Malays undertaking it.

"The sugar-cane cultivation and the manufacture of it into sugar is for the most part in the hands of the Europeans, six large estates being owned by them; the Chinese also are owners of four or five smaller estates. The labour employed on their estates is, partly Tamil and other nationalities of Southern India; partly Chinese.

"There are also in the province two tapioca plantations under European management.

"The chief villages number about fourteen, and as a rule are cultivated at distances from each other of between four and seven miles. The inhabitants of them are Chinese and Tamils; the Malays do not live in the villages, but are dispersed throughout the country amongst the cocoa-nut plantations and around the paddy fields,

"I will now speak more particularly of the people.

"On each of the six estates owned by Europeans there are three or four Europeans as managers, under-managers, and engineers, and they with their wives number thirty-six; the majority of them are Scotch, belonging to different sections of the Scotch Church. The government officials in the province number fifteen, and present a great mixture of denominations altogether in the province. I have about ten Europeans who belong to the Church of England by birth and education. There are several Eurasians employed on each estate as timekeepers, book-keepers, assisting engineers, &c., and also as apothecaries in the government and Estates Hospitals they are all, with but very few exceptions, Roman Catholics.

"The Malays are the only fixed population here; they are as a rule courteous, lazy, comparatively honest, staunch Mohammedans, and very fond of building mosques.

"The Chinese here are daily increasing; they are wonderfully hard workers, and some settle down for their lifetime in the place, especially if they can get the freehold of a piece of land; when that is the case there is some opportunity for Mission work amongst them as they are independent of family ties, the Roman Catholic Mission in the province has, I believe, 400 or 500 converts, and their Mission priest tells me that they prove much more satisfactory Christians than the Tamils; some out of the lowest classes among them engage a good deal in gang robbing. Their religion, as it is seen here, is composed of reverence and respect for their ancestors and relatives, and letting off crackers, beating gongs, and burning jos sticks to frighten away evil spirits.

"The Telings, *i.e.*, Southern Indian nationalities have all come here at first as emigrant labourers for estates; they are of course of the lowest castes, none being better than Sudras; on arrival, the period they are under agreement for labour is two years; after that time if they have served satisfactorily according to government regulations they are free to do what they like; some remain as estate coolies, others find employment as syces, house servants, and day labourers in Penang: all, I may say, look forward to going home to spend the money which they have saved here. Of course the great fault to be found with them is deceit; straightforward dealing seems *naturally* impossible to them; I do not think their contact with other nationalities improves them, as it only sharpens their wits and they lose any simplicity they might have had before leaving their country. They keep up some of the religious customs of their country, but are in fact quite regardless of any restraining influences which may ensue in India from the observance of their religion.

"Among the emigrants there are generally two or three Protestant Christians in every ship; these Christians have, as a rule, a very bad name here, and I think deservedly so. They seem to be the ne'er-do-wells from Mission centres in India, who with a little education, and a smattering of English, use these advantages for practising double deceits; certainly, as yet, Tamil Christians coming down here are under disadvantages;

they have been sent off to the estates to which they are consigned with all the heathen coolies, have married heathen wives and have become in most cases, heathens, again, only to call themselves Christians when they suspect some pecuniary benefit may accrue from doing so ; I am now arranging for the Tamil deacon in Penang—Rev. R. Balavendrum—to visit the emigrants before they are scattered over the estates so that in future we may be able to find them out and keep them up to their Christian profession."

He describes the meagre opportunities that have been afforded to European Christians for any religious ministrations until he was sent to reside there, and goes on to say:—

"As regards Mission Services the Tamil Christians are throughout the greater part of the province so few and far between that I cannot collect them regularly at any one place, only at the largest estate (Prye) have I, with the assistance of the Rev. R. Balavendrum, been able to establish regular services ; these through the kindness of the manager have been held in the estate hospital in the centre of the 'Lines,' (or rows of coolies' huts), the heathen are invited and some generally come to listen. I visit the three estates in the south of the province once a month with the Tamil deacon, and when we can get the Christians together we have prayers and addresses in a school (close to the village Nebong Tabal) which I have built and which is at the most central point between the three estates. Since I have been here I have been able to build two day schools ; at one there are now forty-six children under a Christian head master with a heathen assistant ; at the other there are twenty-two children under a well disposed heathen master. I visit and examine their schools once a fortnight ; the children are taught Tamil and English, and the elementary principles of Christianity ; there is also a school at Prye supported by the estate for the coolies' children, it numbers now over forty, the master is a Christian ; both myself and Rev. R. Balavendrum visit it.

"The chief obstacle to Mission work here is the distances at which the estates, and therefore the Tamil Christians, are situated one from another : it hinders them coming together, or receiving mutual support from each other in their religion ; it prevents my building a church or forming a centre of Church work, for, at whatever point I might put a church, I could not expect one-third of the Christians, either European or Indian, to attend regularly once a fortnight ; again, the fact of the coolies all living close together, as they must, make the few of them who have been, or would be, Christians, disguise their convictions for fear of petty persecution.

"I have also great difficulty in getting school-masters that I can trust ; there are several Christians well enough able to teach here, but their characters are so bad that I cannot with any prudence employ them.

"On the other hand, however, to look at the brighter side of things, certainly the Tamils have nothing here to influence them strongly in favour of their own religion ; they have not one of their priests in the province, they are separate in most cases from all family ties or the pressure of relatives ; in fact, if the Seed can once take root there is not much to prevent it coming into full bearing as far as exterior influences are concerned ; and I trust when I can form a centre with a boarding Mission school, a chapel, and a few Christian Tamils around me, that there will be many who will be glad to attach themselves to the only religion which can satisfy their spiritual needs.

"To this end I have engaged a Tamil Christian who is at present employed in a government school in the village in which I live; he has been there since January, I have visited the school regularly during that time; the man has approved himself to me as a sincere, earnest, Christian, eager for evangelical work among his fellow-countrymen; he also teaches well; he is to leave the government service at the end of this month, to go to his country and get a wife, and return in two months, when I shall have ready a school room and accommodation for himself and about twenty or thirty children. I will then collect from the estates and villages, orphans, children of Christian Tamils and others who are willing to give up their children to a Christian education, if the school after six months promises to succeed, I will build a small wooden chapel and then hold services for as many Christians as I can collect, it will be within reach of Prye Estate where there are the most Christians, and it is the most central place in the province. I can only hope that it may be the small beginning of a great work for bringing many to the knowledge of Christ.

"Before I close this report I must say a few words about my excellent helper and minister, the Rev. R. Balavendrum. I do not think it needs any expressions from me to testify what a faithful persevering servant of Christ he is; for I believe already either our archdeacon or Mr. Walker has written to the Society about him. Without his experience and advice I would not know how to act in many matters; in fact he is invaluable to me, I can so thoroughly depend on him. He has struggled many years to form the Mission that he now has in Penang; the support that he gets all comes from voluntary subscriptions in Penang, and these lately have been diminishing, unfortunately, at a time when he can but poorly stand it."

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THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

THE following Report of this important Mission, which has just been received by the Society from Bishop Steere, will be read with great interest:—

The branch of the Universities' Mission which has been hitherto the most successful in forming a really native Church is that at Magila, and it has developed into its present form since Mr. Farler has taken charge of it. On his return from Europe I nominated him Archdeacon, as it seemed to me that the Church was ripe for some more complete organization. The principal centres are two, Magila and Umba; under this last are four sub-stations, Mfunti, Mdili, Kwamagoda, and Lunguza. At this last the people are of their own accord building a church, without any extraneous help. The station was first occupied by the Rev. O. Phillips, but it owes its prosperity chiefly to the labours of the Rev. Charles Yorke, whose death at Umba, now just a little more than a year ago, filled his people, as well as ourselves, with so much grief. At present it is held by the Rev. H. W. Woodward and Mr. Lowndes, a young Cambridge graduate, who is very shortly to be ordained here. Their chief native assistant is Hallalchosi, an old pupil of Künua Mgun, lately married to Susan Mary Msumbua, formerly a pupil-teacher in the girls' school at 'Mbweni. He was made a reader in the autumn of 1880, and is to be in chief charge at Lunguza. The people of the whole district are very friendly to the Missionaries, and well disposed towards Christianity. The old church and house are within the stockade of the town of Umba, but this is inconvenient to the people of the other villages, who feel that it is an intrusion to go into their neighbours' enclosure. The site is necessarily confined, and so far likely to be unhealthy. We are therefore now building on a larger scale on a more open site, and the local chief has declared that our ground shall be called Ulaya, *i.e.* Europe. But the great drawback to the general healthiness of Umba is the scantiness of water; it is, besides, in time of drought saturated with various salts, which makes it not only disagreeable, but apt to cause a kind of dysentery. Any means for getting water from a considerable depth, without too great expense, would be of immense value to us and to our people.

Magila itself was planted long ago by the Rev. C. A. Alington, one of Bishop Tozer's first companions, and visited frequently up to the time of Mr. Farler's arrival in Zanzibar in 1875. It has been the scene of his great successes as a medical adviser to the natives far and near, and as a preacher and organizer. All the neighbouring villages are frequently visited from Magila, and there are regular sub-stations at Mbwego and Kilimeni. The former is under the care of a reader, Ackworth Singolo, whose wife is also teacher.

Kilimeni has been under the special charge of the Rev. F. J. Williams, who is now removing to open the new Mission in the Zaramo country. Archdeacon Farler has also with him the Rev. C. Chapman, and a reader, Lawrence Kombo, one of his own converts, and temporarily the Rev. H. A. B. Wilson, ordained deacon last July. The school is very efficiently conducted by Josiah Johnson, an African, taught in India under the Church Missionary Society. The Archdeacon reports good general progress throughout, although his part of the field has suffered from a most unusual series of misfortunes. The Rev. O. Phillips, who was in charge during the Archdeacon's absence, suffered severely from sickness, and was obliged to leave Magila before his return. The Archdeacon himself has been constantly unwell, and on the Epiphany, 1880, Umba lost its apostle by Mr. Yorke's death, the first death of a European on the mainland since Bishop Tozer left the Zambesi. Very shortly after, the Rev. E. Sayres was carried down to Zanzibar in a very dangerous condition.

At the close of 1880 very serious political complications arose among the native chiefs, and an armed party marched to Magila and ordered the Archdeacon to leave the country, or at least not to teach any more, which he of course refused to do; they had to content themselves with stopping his building operations, and stopping for a time all communication with the coast. There were many smaller *contretemps*, and at the very beginning of 1881 Mr. Williams' house was burnt down while he himself was away at Magila, with the loss of nearly all that Mrs. Williams and he possessed. Meanwhile the services and classes have been so well attended that increased accommodation has become absolutely necessary, and a stone church, of ample dimensions, is, by the liberality of special donors, beginning to rise upon the crest of the Magila hill. The Archdeacon is also building a small house at a much greater altitude among the mountains, to serve as a sanatorium and place of rest for himself and his coadjutors, so as to delay as long as possible the necessity of a journey to Zanzibar to recruit.

The next great branch of work is the reception of slaves seized by the English cruisers. Of these 155 were received during the year 1880. Thirty-five were boys, and twenty-one girls. Amongst these some were so small that they were taken into the nurseries in town. Miss Mills has sole charge of eighteen little boys, who are as devoted to her as she to them. Miss Bashford has a little children's home, under Elizabeth Kidogo, an old scholar of ours, as matron, in which children from the town, as well as released slaves, are received. These, with the children of our Christian families, who cluster round the slave-market church, form an infant school, also under Elizabeth's care. A sewing-class held by Miss Bashford has been the means of bringing in a small party of catechumens from the town, in spite of the prohibitions and hindrances interposed by masters and superiors, who remind us from time to time that to become a Christian is, in Mohammedan eyes, an offence punishable with death.

There is yet another branch of work which Miss Bashford has only just been able to touch upon, and that is the education of the richer native girls, for which openings are presenting themselves. Miss Allen has been able to relieve great numbers of ailments by her medical skill, and to diffuse among the Arab ladies some knowledge of our faith; the better to do this, she is now diligently applying herself to the study of Arabic. In one house she is instructing an intending catechumen, in another teaching an Arab lady to write English; in these she is using the help of another of our old pupils. We have been able to soothe and relieve the last hours of several slaves and poor people cast out as worthless and hopelessly diseased. A new vigour has been given to our town work by the arrival of the Rev. P. L. Jones-Bateman, who has the charge of the professing Christians in the town, now nearly a hundred in number, and has brought in already eight new catechumens. He is mainly responsible for the numerous services in the slave-market church, where the daily Swahili Evensong continues to gather a little party of witnesses, in addition to the better-attended Sunday services. On Christmas Day we had nearly fifty native communicants. Every Sunday afternoon Mr. Jones-Bateman goes to a distant part of the town, where he preaches under a spreading mango-tree. He has besides, daily, a class of beginners of very various nationalities, and the four sons of an Arab who was in his time the chief man under the Sultan here. Even yet he is besides able to give a little thought to the crews of the merchant ships that frequently visit the harbour.

The larger number of the slave boys went to the school at Künua Mgun, now under Mr. Madan and Mr. Geldart, the institution which has made all the other works of the Mission possible. The school, which is Mr. Geldart's department, is specially well organized, with its staff of native teachers, out of whom the clergy of the future are to come. The printing-office under Mr. Hayman continues to turn out the best of work, and is besieged by customers from the town, so that we want both more room and more working power. Mr. Ellis has put new life into the carpenters' and other workshops, and the tailors and laundry hold their own. An old scholar who had been lost sight of for some time appeared at Magila last Christmas, and asked for a supply of books, as he was engaged in teaching the sons of several chiefs of his own tribe.

At Mbweni twenty girls have been admitted to the house under

Miss Thackeray and Miss Bartlett, and four have left to be married, who are all now themselves more or less engaged in teaching. Kate Kadamwheli continues as the chief teacher, and another old scholar, Eda Pihili, has taken up the junior classes.

On the farm or plantation under the care of the Rev. F. R. Hodgson, with Cecil Majaliwa, the most promising of our native readers, as his assistant, ninety-nine adults have during the year been received, and have kept the builders at work to provide them with houses. The secular management of the land and of the traction-engine, windmill, saw, &c., are under Mr. Bellingham's care, and more than occupy all his time. A permanent church of stone is gradually replacing the large shed erected by Mr. Randolph to serve as a preaching place. The attendance both at the public services and the catechetical classes is good, and especially that at the late Swahili Evensong, intended only for catechumens and baptized adults. During the past year, in the three houses at Zanzibar, Künua Mgun, and Mbweni, 155 freed slaves were received and cared for; forty were admitted as catechumens, thirty were baptized, nineteen confirmed, five were made readers; there were four marriages among old scholars, and curiously enough, also, four European marriages in the church in the town.

After Mbweni must come its offshoot at Masasi, midway between the sea and the Lake Nyassa. A few families only have been added, but the village has fully maintained its character, and much good work has been done. During the larger part of the year it was in charge of the Rev. W. P. Johnson, with the help of the Rev. John Swedi, our native deacon, and of the Rev. A. C. Goldfinch, who kept up schools and preachings in various villages round. During the latter half of the year the return of the Rev. C. Maples with a large party of clergymen and lay helpers has given room for very great extension of the work. The Rev. W. P. Johnson immediately set out on his long-contemplated journey to Mataka's. We have just heard that he arrived in safety, and was well received by the Mataka that now is, who was the heir-apparent at the time of my own visit five years ago. The great distance between Masasi and Mataka's makes it very desirable that stations should be formed in the intermediate country, specially at Maieje and Mtalika's town. The first is a great meeting-place of caravan routes, the second is the settlement of a leading Yao chief. The Rev. C. A. Janson and Mr. Goldfinch have reoccupied Newala, where a beginning was made some time ago by Mr. Clarke. Abdallah Pesa's request for a teacher has been answered by sending to him Mr. Joseph Williams, assisted by Charlie Ndegele and his wife as native teachers. The Rev. W. C. Porter, who followed Mr. Maples to Masasi, has been stationed at Mkwera, at the other end of the group of mountains on which Masasi itself has been founded, so that Mr. Maples has left only himself and John Swedi, with Mr. Bradley, a layman, at Masasi. Mr. Porter is, however, within easy call, and Mr. Johnson and Mr. Goldfinch at no very great distance. We are all looking forward anxiously to what may be now done in this district, and a special interest must attach to Mr. Johnson's bold venture.

There remains only the Zaramo Mission, as yet scarcely begun, the ground for which was surveyed by myself at the very beginning of 1880.

For all these we ask the prayers of those who love God.

EDWARD STEERE,
Missionary Bishop.

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BRITISH GUIANA.

BY THE REV. F. P. L. JOSA.

DURING my deputation tours for the S.P.G., more than once I have been introduced at a Missionary meeting as hailing from Africa! Many there are who as soon as we speak of one of our counties, Demerara, immediately come to the conclusion that British Guiana is an island in the West Indies! Hence I must begin this paper by stating that British Guiana is a country on the north-east of South America. Its chief features are vast forests and beautiful rivers. Our forests begin, as it were, near the edge of the sea, and extend themselves thence over thousands of square miles.

The climate I consider very healthy, though very hot, 82° being our mean temperature for the year. Europeans who are *moderate in all things* can stand the climate well. It is quite sufficient for us to point to our venerable Bishop, who was consecrated as Bishop of Guiana in 1842, and *he is there now.* Just a little while before I left Guiana, his lordship spent three days in visiting my Mission stations. At the end of each day's work I felt "done up," whilst the Bishop felt "only a little tired." I may add, there is forty-five years' difference between the Bishop and myself, and I am considered capable of undergoing a fair amount of fatigue.

Population.—Our population, I should say, is not far short of 300,000 souls—made up of a great many varieties of races. They consist of (1) Aborigines—Red Indians; (2) Africans—the descendants of slaves, &c.; (3) East Indians; (4) Hindus, and Mohammedans from all parts of India. I have conversed in Guiana with men from Cabul, Tinnevelly, Calcutta, North-West Provinces, and from Nepal. In addition to these races we have (5) some 10,000 Chinese. Lastly (6) Europeans, in which I include some 12,000 Portuguese from Madeira.

It is perfectly impossible to conceive the difficulties connected with the variety of languages spoken by our people.

Now I will proceed to write a few words on each of the five great divisions of our people, and thus endeavour to give an idea of the Church's work amongst so mixed a population.

I. *Our Indians.*—They live close by the rivers, and yet under the shelter of the rich foliage of the forest. They are quiet and retiring, and if too much noticed they will shift their quarters from one part of the forest to another. Their houses are of a simple structure; generally, a roof of *troolie*, or some other thatch, supported by a few posts—and that is all. They are rather indolent, and will only forsake their hammocks when the wants of their families compel them. Their food is supplied by their rivers, by the game that abound in the forest, and by their *cassava* fields.

It is known that originally—*i.e.* some fifty years ago—the Indians' idea of God was that of a Being so great, so powerful, and so mighty, that He cares not for the souls of such poor beings as human creatures. But the Indians had (in some cases still have) an idea that sickness and all trouble, of whatsoever nature, is caused by evil spirits—which they endeavour to pacify in any way they can—such a belief being fostered by a class of men called *piaimen*, or sorcerers. The accompanying sketch gives an idea not only of the scenery of Guiana, but of the piaiman at his work, endeavouring to drive away evil spirits from a sick man. It is known to all readers of the *Mission Field* how that some forty years ago Mr. Brett went out to Guiana fully determined to bring all these heathens to the foot of the Cross—*and has succeeded!* I remember some time ago I visited the first Mission started by Mr. Brett on the river Pomeroon. I recollect on reaching the station a vast mound was pointed out to me;

I was told that that mound some years ago had been excavated, and then it was found that it consisted of shells, the bones of vertebrate land and water animals, and human bones; all the larger bones had been *cracked open.* Amidst these poor human relics there were found heads of stone adzes, and other sharp stones, used as knives. It was plain—these implements, these cracked bones, told us that cannibals had at one time lived there. But the Gospel of our Blessed Saviour has wrought great changes there. I take my stand on the mound; I notice a church, a school, a parsonage; now there has been added a hospital and an orphanage. I need hardly state that this is one of the most flourishing Missions in Guiana—presided over by the Rev. W. Heard. We have new Missions established all over the country. The accompanying sketch[1] illustrates one of these established by the Rev. T. Farrar; a prominent feature of this Mission being the great cleanliness of the benabs (houses) and people. In November last another Mission was started, when it was the privilege of the Rev. W. Pierce to baptize at one place—in

INDIAN SORCERER.

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[1] See page 241.

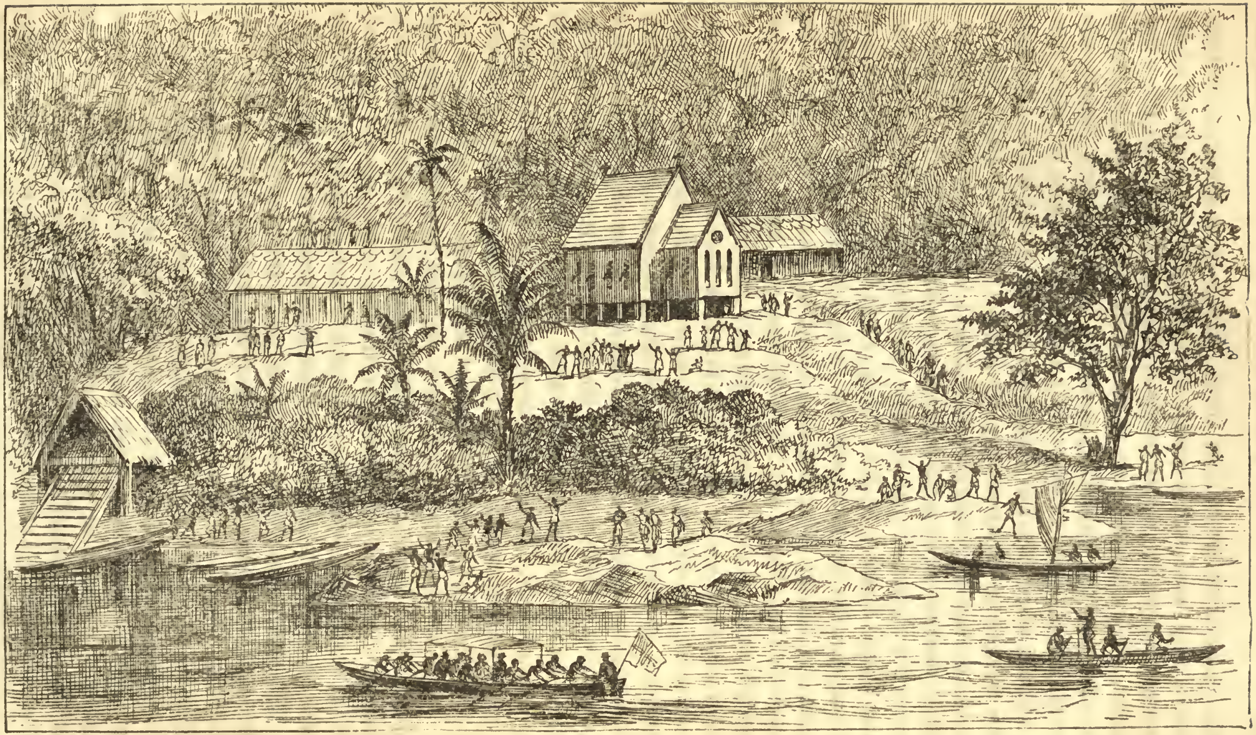
a river—1,398 souls; and what a glorious service that must have been! there to see a rehearsal of what was wont to take place in the primitive Church—to see the priest solemnly dipping into the water so great a crowd; and as each Indian arose again dripping from his baptismal burial, a teacher, who stood by, threw around the Indian's nearly naked body a *white robe*, in token of the spotless purity that each Christian ought to endeavour to possess. There is still much to do in extending and consolidating the work. Two of our best men are doing their very best, and from my heart I say, "May God bless and guide them in their noble work."

II. *The Africans and Creoles.*—This part of my paper is not perhaps so interesting. One lesson, however, I have learnt since I have come to England, viz., that our people are not as bad as they have been made out, *i.e.* when we compare the average Christian in this country and what we find in Guiana. We have a great deal of *immorality.* It is awful to think that nearly one-half the children brought to us for Holy Baptism are illegitimate. Now I venture to affirm that all this is not caused by the innate wickedness of the black races; but it all proceeds from these causes, viz. (1) ignorance; (2) a want of public opinion; (3) the small number of clergy; (4) a bad pattern to copy; (5) love of show—and this last reason I consider to be one of the most powerful. If we could persuade our people to dress soberly, and to have simple marriage ceremonies, I think a great deal of immorality would immediately disappear. I have joined together in holy matrimony people whose wages would be be perhaps 1*l.* a week; and yet they have come to the church in most expensive attire—satins, silks, carriages and pairs, bouquets—and the night is generally occupied in balls!

All the Africans and their descendants are Christians, and there are many who are leading a very upright life—many whose example we might follow. I have great hopes of these people. I trust that I may live to see great changes, which will take place, especially if our people will find good patterns in us Europeans to copy.

It is rather interesting to know that the colony is mapped out into parishes, and that nearly all the clergy who look after the Creole population are paid by the Government. Of these parishes, some belong to the English Church, others to the Presbyterians. In many Presbyterian parishes there are English chaplains, presiding over "churches" independent, of course, of their *rectors.*

III. When the planters saw that the swelling tide of emancipation



ST. EDWARD THE MARTYR'S CHAPEL, MESOPOTAMIA, BRITISH GUIANA.

was doomed to overwhelm them, they fully comprehended that, unless they used timely precautions, the utter ruin of the whole colony must be the inevitable result of giving freedom to the negro slaves. They therefore set to work with the energy of desperation to stave off the impending calamity, by introducing people who would be willing to cultivate their estates when those on whom they had been accustomed to depend for labour should be released from the obligation of involuntary servitude. The West India Islands, being nearest at hand, were first tried; then Europe, Asia, Africa, and America were requisitioned to procure labourers. Madeira yielded a limited, though valuable, contribution; Malta (1839) 208; the United States (1840) 70; England (1851) 21. But it was soon found that the surest supply was to be obtained from the teeming plains of India. The first experiment in Coolie Immigration was made in 1838, but it was not fully organized until 1845. The unsettled state of the colony in 1849-50 interrupted the influx of labourers for a while; since then the East Indian Immigration has proceeded steadily at a rate commensurate with the demands of the planters, or the success of the recruiting agents. Both the Bengal and Madras presidencies have furnished some of their redundant population. The people from the latter, however, not appearing to thrive so well as those from the more northerly districts, the demand for them fell off. Very few of these immigrants profess the Christian religion on their arrival; they are chiefly Hindus and Mohammedans. As a rule, they do not speak a word of English.

As I have already stated, there are now some 70,000 between Hindus and Mohammedans, and I must confess this is the most important work of the Church in Guiana at the present moment. How wonderfully would the work of the evangelisation of India be facilitated if we could send back all these people as Christians!

The coolies are now a source of great anxiety to our venerable Bishop. He is anxious to establish Missionary centres all over the colony. There are at the present time three European ordained Missionaries, and a few catechists who devote their whole time to the evangelisation of these immigrants—who after having remained amongst us for a few years go back to their country, as a rule, well to do. It would be a matter of great thankfulness were they to return, having so fully learnt to appreciate the blessed truths of Christianity as to kindle in them the earnest wish to carry back the glad tidings to their own countrymen.

But imagine how impossible it is for *three* Missionaries to overlook so many thousands scattered over a coast land such as ours! But yet our difficulties are comparatively few when compared with the difficulties that crowd around the Missionary's work in India. *Caste*—that awful barrier—exists only in name in our country. But although our people have lost their *caste,* we must not for a moment suppose that they do not have their religion with them. The east Indian is *naturally* religious. The Hindus have their little temples all over the country. There are many Brahman priests. They have their *pujas*, their sacrificial meals, to keep them in remembrance of their deities. They still long for the time to come when the great *Avatara*, or last incarnation of *Vishnû*, or their millennium, will take place. They long for the time when their souls being purified through transmigration, they may become part and parcel of God Himself, from Whom they sprang.

The Mohammedans also have their meeting houses, some of which are very nice structures, where the precepts of the Koran are expounded, and where they address God in prayer.

I cannot in the limited space allowed for a paper give anything like an account of what we have endeavoured to do. The Revs. Mr. Bhose and Mr. Hore were the pioneers of the work. Then I was sent to start another Mission in another part of the country, then the Revs. J. Keelan and R. Moore followed, and I may say that there are signs everywhere that the religion of our Blessed Lord is asserting its rights. It appeals so well to the people's hearts that they must and will yield at last.

Now let me carry the readers to visit with me my own Mission stations. They consist of twenty settlements, twelve free villages, and eight sugar plantations. Let us suppose it is Sunday. (I endeavour to visit four or five stations every Sunday.) I take my stand under the welcome shade of some tree, or in the court-yard of some house, and I generally begin to sing, accompanying myself at times on a small "harmonique" which I carry with me. (Being an Italian by birth, and carrying this instrument, I am said to resemble my great countrymen who delight our ears in the streets!) My singing is awful, to western ears, but I am determined in all my work to try and make the people understand that Christianity is a religion for all nations. It does not alter habits, customs, or the peculiarities of the several nations. Christianity is friendly to them all. Sin, and sin alone it uproots. So I set my hymns to their old heathenish melodies. Thus, whilst I sing, a congregation musters—then I endeavour to make the people understand how "God is Love." I could give many incidents of things that have happened at these "meetings," but I must not. On week-days a great deal is done by visiting; I find in a note before me, that in 1879 I paid 252 such visits to schools, &c.

We have eight schools in which we endeavour to teach the children in such a way, that Christianity will come to them at some future time as a matter of course. I have paid great attention to visiting hospitals. There are eight of these buildings for the benefit of our immigrants. *Moonlight* meetings are also held for our purpose, which they have much appreciated! Have you ever seen a *real moonlight night?* We have, at any rate, a glorious moon in the tropics. I have catechists and teachers, paid and unpaid. One delights in the Christian appellation of *Prabhubakt* (the gift of the Lord). He has been my right hand man. His steady work and exemplary life is now—after well-nigh four years—beginning to tell. *Rahat Masih:* This catechist is so useful a man, and so trustworthy, that the Bishop has removed him from my Mission during my absence, because *he is the best man* to start a Mission under an English-speaking clergyman at Plantation, "Bath," in Berbice.

It is of no use to have a good catechist; he is sure to be removed elsewhere—*for the good of the Church.* There is another catechist, a young man placed in Rahat's stead, and I hope he will do well.

Now just a word about the preparation of catechumens. In my report printed in the *Mission Field*, 1879, I gave an elaborate account of the preparation of these people. As a rule, much is not expected in the way of proficiency in knowledge. Let a man say that *he believes*, let him acknowledge that there is no other religion that can save him, except the religion of Jesus, and we are satisfied. However, there is a vast difference between *Christening* and *Christianizing.* The people must first be taught what step it is that they are about to take, and must at all events know the rudiments of the Christian religion before baptism.

This work, of course, has its ups and downs. At times I have much to discourage me. But all Missionaries must be alike in this respect. Now I am grateful to say I have a goodly band of Christians around me; some hundred of whom I have myself baptized. We have also a great many inquirers and catechumens, some of whom have been admitted by my friend Mr. Keelan, and

I trust I shall find many ready on my return to the colony next month.

The character of the Christians is, on the whole, satisfactory. There are some whose zeal and holiness we would do well to imitate. There are others who remind us of the words of our Blessed Lord, in the parable of the Net. The Church must gather of all kinds, good, bad, and indifferent; and so it must be till the end of time.

The following account of a *Confirmation* service held at St. Mary's Church, East Coast, I think is rather interesting, showing the many languages that we must make use of at a service.

The service began with morning prayer, lessons, and anthem, which latter, as well as all the choral part of the service, was well rendered by the choir, who reflected great credit on the training and teaching of their pastor, who is also conductor, the Rev. W. Christopher. After this the Confirmation service began in English, and the English-speaking candidates were presented and confirmed. Then I repeated the service in Chinese after the Bishop (I read it phonetically, as at present my knowledge of the language is very limited), then the Chinese-speaking people went forward and were confirmed. Then followed the *Veni Creator* in Hindi set to a native tune, and well rendered. Immediately after this, I repeated the same service in *Hindi*, which was followed by the *Urdu* and *Tamil* speaking people in their own prayer-books.

Next followed the Bishop's address in *four* different languages, and notwithstanding that so many languages were used almost at the same time, there was no confusion of any kind. This, with the benediction brought the service to a close. The service, as we before mentioned, was held in four languages, and was consequently more protracted than usual; but the apparent attention of the crowded congregation clearly proved how interested all were. The number of Coolies and Chinese confirmed in the Nonpareil district this year now amounts to eighty.

IV. I have already alluded to our Chinese. This field of work more than any other is white for harvest. A good work is going on throughout the country. The Chinese are more ready to receive Christianity than the East Indians. They are more easily taught—to begin with, ninety in every hundred of our Chinese (men) can read. Buddha's moral code of laws is in every way more excellent than Manu's. And the fact that the Chinese are, after all, Atheists, makes it easier for the Missionary to teach them. Our Chinese in Guiana have nothing to keep them back—no (heathen) priests,—no temples,—nothing in this respect to nourish the memory of the associations connected with their home. The work has progressed so steadily that I venture to state, that, at any rate in my own district, there will be no heathen Chinese left except hardened sinners.

We have one barrier, and only one, in the way of the spread of the Gospel—that cursed opium! I have known of *some* moderate smokers, and these I have ventured to admit into the Covenant of Grace, trusting that God will give them strength to give up the obnoxious drug. I have a worthy coadjutor in my Chinese catechist—a good, holy man, I met with him in the "buildings" where the sugar-works are. At any rate there was outward sweetness in him. His name is *Yang-a-pat*, Ngâ-kô = "James." He is a Christian of twenty years standing and an elderly man; he nearly always travels with me in my waggon, *i.e.* whenever I travel in this way. He is much respected by his countrymen. He has done a good work. I have read with him a good deal (as he lives in my "yard" in a two-roomed range), but more especially all the prophecies which have a reference to our Blessed Saviour, and which are to be found in the four "major" prophets. He has also been very industrious, and has written with his own hands during the year several hundreds of portions of our Prayer Book, such as the "Lord's Prayer," the "Ten Commandments," &c.

There is a large body of Christian Chinese in the colony. In my own district I have baptized upwards of 200, and the work is still going on; a steady increase being everywhere apparent.

I have only room to mention, that although the Chinese will sing everything they possibly can, yet they have not the slightest idea of music. My Chinese teacher has got hold of *one* tune (which is no tune at all, that I know of); he will sing that to every time in the Hymn-book Canticles, &c. with variations. He being a married man, it is to be expected that his wife will sing a tune differing from her husband; and I may with truth say, that each member of my congregation has a tune peculiar to himself. But just imagine the awful din when all these tunes are brought in one room, and let off at the same time! (Let me add in parenthesis, *I am supposed to be accompanying them!!*)

V. The work that is going on amongst the fifth division of our population can be told in a very few words. All Europeans have the same facilities and the same privileges that Europeans have at home. I have seen papers giving very gloomy accounts of Europeans in our country. Well, I must aver they are by no means perfect; but I should here add that I have in my own particular district as good a lot of Europeans, taken as a whole, as one could well wish. The managers of the estates are, I believe, with one exception communicants. This fact alone makes my work comparatively easy. And the kindness I have received from these gentleman I can never forget. The younger planters, or overseers, are not, as a body, what they should be. I can sympathise with them. The temptations are manifold; then we must bear in mind our tropical heat, which in itself is the cause of much mischief.

The Portuguese are almost all Roman Catholic, and are therefore looked after chiefly by my own countrymen belonging to the Jesuit order.

There is a good work going on amongst our sailors. Soon after I went to Guiana, I thought that our sailors were much neglected. In fact, nothing at all was done for them. With the Bishop's leave, I was enabled to start a Mission for our sailors; and now *every vessel* that arrives in our chief port, Georgetown, is visited by one of the clergy. I hope, in a little time hence a chaplain will be specially appointed for this work. The sailors receive attention—books of various kinds are given to them. In 1875 I set to work to try and get a *home* for sailors. The Bishop appointed a committee of management, and the thing was done. In 1876 I was sent to start a Mission in another part of the country, and the work was carried on in a most admirable way by the Rev. P. A. Stevenson and the committee of gentlemen working with him. The government believed in our work so much that they granted us for some years $500 per annum, and at the end of 1879, the government seeing that the "Home for Sailors" was so great a boon—and that it would be self-supporting if we had not to pay rent,—were magnanimous enough to grant us $10,000 for building a "Home." I trust to find it ready by the time I return to Guiana. As the Rev. Mr. Stevenson had also to be removed from town this year, the work is now under the supervision of the Rev. Mr. Williams, who seems to have a peculiar knack for getting on with that peculiar customer, "master Jack."

This is a very fugitive sketch of the work that is going on in the most important portion of the Mission Field. If my readers could only guess under what peculiar circumstances and difficulties I have had to write this I feel sure they would excuse me.

As I am about to return to my work, may I take this opportunity to thank the Secretaries and other officers of the S.P.G. for their kindness to me? They have worked me pretty well; in fact, I think that as soon as I arrived in England I was placed in a railway carriage to do deputation work, and I am still going. Next month I go back to *work.* If ever I return to England, I hope I may be allowed to do exactly the same as I have this time. Nothing can possibly do more good to a Missionary who has spent some years without being able to rub his mind with men of superior standing and brilliant talents, than deputation work; I owe much to my hosts. How can I forget the gentlemanly, and truly Christian character of Earl—— the holiness of that priest in lovely Devon—the conversations held on topics of the highest moment with the pastor of ——, in Wiltshire? But in every county in England, in every home almost in which I have had the privilege to visit, I have noticed the vast difference between the parish priests of England and those of Italy. Could I ever see any where in sunny Italy the happiness that I have found in many an English parsonage? But where am I? I must end this paper, thanking heartily all those that have been kind to me.

F. P. LUIGI JOSA.

FROM MADRAS TO LIVERPOOL, VIA BURMAH, CHINA, JAPAN, AND NORTH AMERICA.

BY THE REV. J. M. STRACHAN, M.D., SECRETARY TO THE MADRAS DIOCESAN COMMITTEE OF THE SOCIETY.

(Continued from page 215.)

WE had an opportunity of going through the grounds of a rich daimio. They were not extensive, but the art which conceals art had combined with nature most successfully in producing a landscape that was simply charming. The natural hills were clothed in heavy foliage. Cherry blossoms, camellias, chrysanthemums, bloomed on artificial hillocks; a waterfall scattered its silvery spray over moss-grown boulders, and the water splashed through stones as a cascade, and then slept quietly in a lake. Grassy slopes, velvety lawns, craggy steeps, sylvan bridges, all formed a scene of sweet confusion delightful to contemplate. The Japanese landscape gardener has studied nature; it abhors straight lines, precision; it revels in disorder; scatters its seeds promiscuously, not in rows; its channels are tortuous; its boundaries are curves. There is to our puny finite sight what seems a general want of arrangement. This principle of irregularity is here faithfully copied with an entrancing effect.

In passing through this ancient city one is struck with the absence of ruins; and the same remark applies to nearly every place visited. This may be explained by the fact that nearly all the buildings are made of wood, which decays and leaves no trace behind. It must be a great loss to a nation to be deprived of those lasting monuments of bygone days which perpetuate the deeds and names of heroes, and which remind of vanished glories. The nation is to be pitied that has no ruins in its midst.

By agreement with Mr. Evington we met him twelve miles out of Kioto in order to shoot the rapids on the Katsunagawa river. After pleasant greetings, we, with our jinrickshas and men, climb into a long narrow fragile-looking boat. We are in shallow water, but by means of poles are soon carried into the stream. The elastic planks yield as they grate along the stones in the bed of the river. Gradually the river narrows and the rapidity increases. Our boat plays and dances on the surface, whilst we are lost in admiration as we are being hurried through scenes of awful grandeur. Our boat now wants guidance; two men stand in the bows with bamboo poles, three men are in the stern. Presently the babble of the stream heightens into a roar. We look ahead, and have to look down hill, and see the water dashing amongst boulders, and before we have time to think, our boat has passed the first of the series. With a feeling of relief and thankfulness we glide into quieter waters, but only for a moment. Again are we dashing along, the plaything of the current; the waters hiss at us as we pass, the bows dip, and we are unseated, splashes fall upon us like great fingers feeling for their prey, the boat writhes, and bumps, and staggers, and passes on. We are thankful for a momentary breathing time, but soon plunge into fiercer waters. We look down ahead, and there, right in mid-channel, stands a huge rock against which we must be dashed. On either side is a narrow channel where the waters beat themselves into tumultuous fury, and seem in a rage that any one should dare their power. The supreme moment arrives. The boatmen stand calm and ready. Just as the boat is rushing on the rock, just at the right time, quick as thought they fix their poles, which bend—will they break?—under their weight; the frenzied waters dance about us, and seem to be screaming with delight at the certain fate of their victims, seem to be battling among themselves to crush and destroy us; but we escape, the boat just rounds the rock; and in a moment we have left roar, and excitement, and danger behind, have glided into tranquil water. Our first thought is, this must be heaven, this must be like that great peace and quietude which the child of God experiences when the rush of life is past. O, the unimaginable ecstasy of that calm rest, when the struggles of this mortal life are over! No more tears, no more sorrow, no more attractions from sin, nothing to jar the music of thanksgiving, as the soul stands in the full presence of Him it has loved so well.

I regret to say that in this large and important city of Kioto—with its five thousand temples, its thousands of priests, its numerous monasteries, its Buddhist Training College, having six hundred students—our Church, the wealthiest in the world, has taken possession of not a foot of land for the Saviour of mankind, and has commissioned no soldier of the cross to preach the Gospel of peace and purity to fallen man. Two devoted men belonging to the American Board of Commissioners for Foreign Missions have gathered together a small congregation. There is room for more workers. Let our universities, let our homes say, we will not merely provide the means, we will send forth the very flower of our ministry, men filled with the power of the Holy Ghost, who shall lay siege to the heart of Kioto, and not rest until it is seized, washed, sanctified, and ennobled by the blood of the Redeemer.

On Tuesday, May 25th, we returned to Kobe by train, where we found Mr. Hughes, the S.P.G. schoolmaster waiting for us. Unfortunately we did not meet with Mr. Foss as he had left for England; but we went to his house, and heard and saw enough to assure us that our little Mission station at Kobe with its large school premises promises well. I had just time to go out and see the Kobe waterfall, which is remarkable chiefly, in my opinion, for the wonderfully picturesque valley into which it thunders. Being near a large town there are numerous tea-houses perched on bold ledges of rock or shrinking into and just showing their presence at the opening of caves. As we passed, fair damsels, painted and powdered begged us to dismount, and with glances and tones which we were able to resist, offered us refreshments. In the evening we embarked on the *S.S. Hiroshima*, and soon passed from the

Inland sea into the Pacific. There is generally at this point a good deal of tossing, but on this occasion the mighty ocean did not belie its name. After dinner we sat some time simply entranced with a scene of enchantment I have rarely seen equalled. We were passing through a phosphorescent field—all was aglow with a fiery brightness. The water dripped from the paddle-wheels in gems, and each wavelet was tipped with gold, except when our red lights glanced upon them and caused an opalescent play of colours; we passed Breeze Island sufficiently near to discern, though a dark night, a heavy sullen cloud of smoke rising from its volcano; and came to anchor in the Yokohama harbour about seven o'clock next morning. There was a haze over the land which shut out from our view Fujeyama—the stately monarch of the island, but we could discern the villas of the foreigners on the ragged eminence called "the Bluffs," in front of which is the "Bund," which has evidently been reclaimed from the sea, and where are the houses of business and the offices of the consuls; and then to the left the Government offices and the native town. In approaching a town where one is a stranger, it is always well, when practicable, to fix on your hotel before arrival. The offers of hospitality made by the "touts" are oftentimes overwhelming and most bewildering. If the traveller hesitates and shows the slightest disposition to weigh the conflicting advantages offered, and then to act on his own discretion, he is doomed. His case becomes hopeless, and he generally surrenders to the loudest and most impertinent assailant, who usually represents the hotel that has the least comfort to offer. There are several hotels in Yokohama; the two principal ones are the Grand and the International, both of which are good. We went to the Grand, where we were very comfortable. I can recommend this hotel for travellers. The harbour was gay and busy, having amongst many large vessels the English, American, Russian, and Japanese flag-ships. These innocent-looking engines of death soon gave other than ocular proof of their presence. The saluting that went on during the day was deafening. Naval etiquette is very punctilious. When a man-of-war comes in it salutes the port, and the port acknowledges the compliment by returning another salute. Then the man-of-war thunders out its compliments to the naval representative of the country lying close by, who at once responds in a similar way. In a short time the officer in command pays a visit to his neighbour, and is received with a salute, and, after a few moments, a similar one announces his departure; and finally two salutes mark the arrival and departure on the return visit. All this firing is emphasised at Yokohama by reason of a loud and distinct echo which duplicates the noise. No doubt it was the proverbial insular pride that led me to imagine that the firing of the British flag-ship was quicker and more regular than that of the other ships.

(*To be continued.*)

Notes of the Month.

WE have the pleasure of chronicling a welcome recognition of a Missionary's work on the part of the Lord Bishop of Carlisle, who has promoted the Rev. S. B. Burrell, B.A., to the living of Murton, near Appleby. Mr. Burrell went to India shortly after the Mutiny, and worked patiently and successfully in the city of Cawnpore, until in 1875 ill-health compelled his return to England. He has subsequently been curate of Broughton-in-Furness, and to his well-earned benefice will carry with him the respect of many friends both in India and in England.

THE LORD BISHOP OF SYDNEY has arrived in England in very much better health than the anxiety of his friends allowed them to expect. His Lordship hopes to return to his Diocese after a few months of rest in England and on the Continent.

THE Right Hon. the Lord Mayor invited a large number of representatives of Missionary Societies to dine with him at the Mansion House on Saturday, May 7th. Some three hundred guests were thus entertained. The Archbishop of Canterbury was present, and made a striking and suggestive speech, in no way ignoring the differences of opinion which divided the company into groups more or less defined, but dwelling on the points of sympathy common to all, specially in recognition of the duty of Missionary work, and urging that, short of absolute agreement, the best approach to union would be found in each spreading what he believed to be the Gospel to the best of his ability.

The guest of the evening, to whom the host specially intended to do honour, was the veteran Dr. Moffat, but the Lord Mayor was outspoken in expressing the honour in which he held all earnest workers for God. So far as we know, this is the first time that Missions and Missionaries have been so distinctly marked out as the recipients of honour and respect at the hands of the Chief Magistrate of the City of London. The present Lord Mayor is a consistent member of the Wesleyan body. All honour to him for the moral courage with which he has declared that he is not ashamed of the Gospel, nor of those whose lives are devoted to the work of making it known.

ON April 29th the Secretary attended a Conference held in the Council Chamber at Ipswich. Between forty and fifty Incorporated Members and friends of the Society attended, under the presidency of the Rev. Canon Woolley, Rector of East Bergholt. The proceedings lasted for two hours; many persons took part in the discussion, which was cordial and earnest, and although no resolutions were proposed, there was a determination generally expressed to strengthen the General Fund of the Society. An Indian Chaplain who was present urged the clergy to send the offerings of their congregations to one of the two Church Societies, and in all ways to discourage personal gifts. He described at some length what he characterised as "the gross extravagance" which often appeared in such gifts, and said that in Southern India he had seen some of the most costly furniture from well-known Ecclesiastical Furnishing Houses in England, in churches of the humblest description, where all the surroundings were inconsistent, and where costly plate tempted the rapacity of the natives. He added that if only patterns had been sent out, the same articles could have been produced by skilful native workmen at one-third of the price, and the balance might have been spent on living agency, which he said he feared did not sufficiently gratify the sentiment which prompted the costly gift.

ST. PAUL'S MISSION HOUSE, BURGH.

MEN to enter after this term are urgently needed. The Secretaries of the Missionary Studentship Associations are requested to urge on their Committees the necessity of upholding Burgh, that St. Augustine's may receive duly qualified men.

A late communication from the Warden of St. Augustine's, Dr. Maclear, to the Secretary of the Burgh Mission House, says:—

> "I hope and trust that you will be able to maintain the Mission House at Burgh, and that it will continue to send us good men.
>
> "We now look almost entirely to Burgh for men to enter here. If Burgh fails us, it will be a very great blow. To it we are now obliged to turn almost exclusively for men *trained* to come on to us."

The Bishop of Lincoln, who takes so warm an interest in the welfare of the Lincolnshire Mission House, desires that these words of the Warden of St. Augustine's may be made public.

He thinks that the Church at large is not aware how much Burgh has done in the three years of its existence, having sent no less than eighteen students prepared to enter St. Augustine's, who would most of them have been lost to our Colonial and Missionary Churches if such help had not been given.

The Bursary fund for aiding poor students sadly needs pecuniary assistance. This will be thankfully received, and all communications answered, by the

REV. J. H. JOWITT,
The Vicarage,
Alford.

May 19th, 1881.

* * *

REPORTS RECEIVED.

Reports have been received from the Rev. R. D. Shepherd of the Diocese of *Madras*; W. H. Turpin of *Grahamstown;* S. M. Samuelson of *Zululand,* and J. Widdicombe of *Bloemfontein.*

* * *

MONTHLY MEETING.

THE Monthly Meeting of the Society was held on Friday, May the 20th, at 2 P.M., the Rev. Dr. Currey in the chair. There were also present Earl Powis, the Bishop of Ontario, F. Calvert, Esq., Q.C., F. H. Dickinson, Esq., C. Raikes, Esq., C S.I., *Vice-Presidents;* Col. Anderson, Rev. B. Belcher, Archdeacon Burney, Archdeacon Blomfield, Rev. W. C. Bromehead, Rev. R. T. Davidson, Sir Walter Farquhar, Bart., Rev. W. Feetham, Col. Gillilan, Rev. and Hon. E. Carr-Glyn, Major-Gen. Lowry, Rev. J. F. Moor, Gen. Nicolls, Sir Bryan Robinson, Rev. Prebendary Salmon, Rev. E. J. Selwyn, Rev. W. J. Stracey, A. Strickland, Esq. (*Treasurer*); J. G. Talbot, Esq., M.P., Gen. Tremenheere, W. Trotter, Esq., and S. Wreford, Esq., *Members of the Standing Committee;* Rev. H. H. Adcock, Ven. Archdeacon Allen, Laurence Baily, Esq., Rev. G. F. Barrow, Rev. G. T. Cull-Bennett, J. Boodle, Esq., Rev. J. A. Boodle, Rev. V. G. Borradaile, Rev. Canon Borton, Rev. W. Calvert, T. Copeman, Esq., Rev. T. Darling, Rev. R. J. Dundas, Rev. J. J. Elkington, Rev. Dr. Finch, Major-Gen. Fooks, Rev. C. D. Goldie, Rev. G. Greenwood, Rev. G. E. Hasell, Rev. R. S. Hassard, Rev. G. Hayton, Rev. H. G. Henderson, Rev. J. W. Irving, C. R. B. King, Esq., Rev. G. Thompson Leigh, Rev. B. Maitland, Rev. E. H. MacLachlan, Rev. T. O. Marshall, A. North, Esq., Rev. R. S. Oldham, Rev. W. Panckridge, Rev. E. B. Penfold, Rev. G. Purdue, Admiral Robertson-Macdonald, Rev. W. F. Satchell, Major Smalley, Prebendary Gregory Smith, Rev. C. A. Solbê, Rev. H. Swann, Rev. Canon Tinling, F. G. Trevor, Esq., Rev. J. H. Worsley, *Members of the Society.*

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income up to April 30th.

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January - April, 1881.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	9,493	2,456	1,617	13.566	27,227
II.—APPROPRIATED . .	1,053	—	1,339	2,392	5,596
III.—SPECIAL	10,296	—	577	10,873	9,287
TOTALS . .	20,842	2,456	3.533	26,831	42,110

B.—*Comparative Amount of Receipts at the end of April in five consecutive years.*

	1877.	1878.	1879.	1880.	1881.
I.—GENERAL					
1. Subscriptions, &c. . . .	£8,639	£8.691	£8,430	£9,228	£9,493
2. Legacies	1,922	2,266	1,872	1,720	2,456
3. Dividends	1,859	1,983	2,033	1,743	1,617
	12,420	12,940	12,335	12,691	13,566
II.—APPROPRIATED	2,258	5,995	2,337	2,313	2,392
III.—SPECIAL	8,725	4,796	10,107	10,592	10,873
TOTALS	£23,403	£23,731	£24,779	£25,596	£26,831

3. On the motion for the adoption of the recommendations of the Standing Committee of Grants for 1882, it was moved by the Rev. C. D. Goldie, to refer back the Report to the Standing Committee for further consideration. Mr. Goldie's motion was lost by a large majority. Mr. F. G. Trevor then moved that the Schedule of Grants be accepted, and that it be referred to the Standing Committee, to consider and report whether any special steps can be taken to avoid the proposed reductions of grants. Mr. Trevor's motion was lost by a large majority. The following schedule of grants, recommended by the Standing Committee, was then adopted, and certain Appropriated Funds placed at the disposal of the Society were ordered to be disbursed in the manner proposed by the Standing Committee.

GRANTS FOR 1882.

AMERICA, &c.	£
Montreal	800
Quebec (with Pensions)	1,800
Toronto, Pension	32
Huron (Rev. A. Jamieson)	75
Algoma	450
Fredericton	1,500
Ditto, Students	100
Nova Scotia	1,400
Ditto, P. Edward's Island	250
Newfoundland	3,000
Ditto, Pension	50
Rupertsland	1,135
Saskatchewan	1,160
New Westminster	750
Nassau	350
Antigua	750
Trinidad	40
Guiana	520
Honduras	100

AFRICA, &c.	
Sierra Leone	280
Capetown (including College)	2,000
Grahamstown, Colonial Missions	400
Ditto, Heathen do.	2,670
Ditto, Missionary Scholarships	60
St. John's	2,480
Maritzburg	2,025
Zululand	500
St. Helena and Tristan d'Acunha	375
Bloemfontein	1,000
Pretoria	900
Mauritius (with Pension)	590
Madagascar	3,200

ASIA, &c.	£
Calcutta, Bishop's College	800
Ditto, Pensions	475
Ditto, Missions	8,000
Rangoon	3,000
Lahore	1,720
Ditto, Cambridge Mission	840
Madras, with Pensions, &c.	13,100
Bombay	4,250
Colombo	1,650
Borneo and the Straits	3,000
Ditto, Pensions	240
China and Japan	2,750
Assyrian Christians	200

AUSTRALIA AND PACIFIC.	
Sydney, Life Payments	100
North Queensland	400
Perth	300
Norfolk Island	50
New Caledonia	50
Fiji	300
Honolulu	700

EUROPE.	
Constantinople	300
Continental Chaplaincies	150
Emigrant Chaplains	125
University Exhibitions	60
Education of Students	210

On the motion of the Rev. B. Belcher, the following was adopted to be appended as a rider to the schedule :—

"That the Society regrets deeply the necessity of withdrawing its grants from so many of the Colonies and heathen dependencies, and earnestly trusts that its friends will exert themselves to increase the income of the Society's General Fund during the present year."

4. Arthur Powell, Esq., of Milton Heath, Dorking, was elected a Member of the Standing Committee, to fill the vacancy caused by the election of Canon Wilkinson as a Vice-President.

5. The Seal of the Society was ordered to be affixed to a petition to Parliament against the Charitable Institutions Bill, and to a Power of Attorney authorizing the sale of certain stock.

6. On the recommendation of the Board of Examiners, the Rev. William Relton, B.A., was accepted for work in the diocese of Madras.

7. The Rev. H. J. Wale was appointed Organising Secretary for the Archdeaconry of Rochester, and the Rev. F. Bromley Organising Secretary for that of Northumberland.

8. The Rev. T. W. Windley, from Burmah, and the Rev. F. P. L. Josa, from Guiana, addressed the Meeting on the work of their Missions.

9. All the Candidates proposed in March were elected into the Corporation.

10. The following gentlemen were proposed for incorporation at the meeting in July :—

A. Mercer Adam, Esq., M.D., J.P., Boston; Rev. E. F. Hay, 1, Laurel Villas, Edmonton; James N. Gordon, Esq., 49, George Street, Portman Square, W.; Rev. E. M. Hare, Little Dunham, Swaffham; T. F. Mason, Esq., Munster Lodge, Leigham Court Road, Streatham, S.W.; Rev. A. H. De Fontaine, Christ Church, Southwark; Rev. C. Hesketh-Knowlys, Southport; and Rev. F. Grieve, Ash Leigh, Anfield, Liverpool.

THE
MISSION FIELD.

The field is the world. The seed is the Word of God.

JULY 1, 1881.

CAPETOWN.

THE charge delivered by the Metropolitan of Capetown at the opening of the sixth Synod of his diocese last year has the happy characteristic of being devoted entirely to matters of a diocesan character, while it treats them in such a way that his lordship's counsels are valuable to those who are in no way connected with that particular diocese, as well as to those who are under his pastoral care.

The opening passage of the charge is an instance of this: the Bishop gives a summary of the changes in the ranks of the clergy that have taken place in the course of the last five years, and sums up:—

> "Our clerical staff consisted then of forty-three priests and nine deacons; it consists to-day of fifty priests and eleven deacons. This growth, although considerable, has not even thus sufficed to meet our growing needs; and I should be still thankful to have the help of yet more clergy.
>
> "This brings me at once to a matter which is becoming of more and more pressing importance every year, viz., the increasing necessity for our deriving the future supply of our clergy from among our own Church families. As of funds, so of the living ministry, the Mother Church is telling us from year to year, with a clearer and clearer voice, that we must learn to lean more upon our own resources, that we must become more self-reliant,

and that the crying spiritual needs of her own growing populations, and the continual opening up of fresh fields of Mission labour, are making such constant demands on her resources, that those daughter churches, which, like our own, have been many years planted, and which should be showing signs of vigorous growth, and so taking root, as to bear to be separated from the parent stem, ought now to provide for their own spiritual needs, and to set both her alms and her children free for other works which cannot be commenced or sustained without her assistance. No doubt it is easy enough for us living here to find sufficient causes why the Church in this great continent should be dealt with by the Mother Church in a different way from that in which she has found it necessary to deal with those of her daughter churches which are planted in richer colonies, or in those which are more largely peopled with members of our Church: and, indeed, I believe that there is no Colonial Church which has received so much consideration as our own in this respect. But still there must be limits even to this exceptional liberality, and it is only right that, where a colony has obtained the political privileges of a responsible Government, there the Church also should be learning to stand alone, and to set the Home Church free to divert her resources into other channels. This is true, as I have said, of the supply both of funds and of the living ministry; and as, with regard to the one subject, proposals will be made to the Synod now about to meet to sanction a newly-arranged schedule of grants from the funds of the S.P.G., so as to reduce our demands upon that most generous friend to this diocese; so, with regard to the other subject, I would now urge upon all, whether parents, clergy, or teachers, who have the means of influencing the minds of our youth, not indeed the unwise course of pressing upon them, in spite of manifest reluctance, the clerical life, but the wisdom of leading and training the minds of those who seem to be of a serious and thoughtful disposition in this direction, and of encouraging them to yield themselves freely to the action of God's moulding Hand. I cannot but believe that there are those amongst the lads or younger men of our own people, as there are certainly numbers amongst them at home, whose desire and ambition it is, perhaps even from early years, to seek their life's work in the sacred ministry of the Church, to be CHRIST'S ambassadors to their fellow men, to seek to win souls. If there were none such, none whose hearts the Holy Spirit of God is stirring to become the watchmen and shepherds of men's souls, I should indeed tremble most anxiously for the future of our Church in this land; I should fear lest ere long our candlestick should be removed, lest the voice of God, unheard by us, should be even now pronouncing our Church's doom, 'Let it alone.' Yet what is the case? Among the ranks of our clergy it is quite the exception to find one who has sprung from our own Church families. Why is this? I have said that I do not believe the cause of this phenomenon is to be found in any singular reluctance on the part of our young men to choose a calling of life which seems the natural bent of many in the Mother Church; I believe it rather lies in the unwillingness sometimes felt by parents to allow their sons to devote their lives to a work which promises only a scanty worldly remuneration, so that they are more anxious to check, than to foster and to ripen, any desire that their sons may feel to enter the holy ministry of the Church. No doubt the incomes of our clergy are very commonly far less than they should be (and this is a matter which will probably engage your thoughtful consideration in this Synod); but even should the stipend of a clergyman remain what it ordinarily is now, still we must surely throw into the other scale of the balance the high blessedness, the glorious promises, the exalted honour, which attach to those who are called forth from among their fellow men, to feed with the Bread of Life souls for whom Christ died, to be rulers, even while they are servants, in the Lord's household, to be stewards of the mysteries of God. Surely all this may well outweigh the comparatively trifling consideration that the openings in the civil service, or the life of a merchant, an advocate, or a physician, give the promise of providing a larger income for a few years to those who enter them, than is offered in the service of the sacred ministry of the Church. I may seem unpractical; but I contend that it is a most practical thing to look beyond the present, and to think of the reward of those who turn many to righteousness.

"My brethren of the laity, whom I address as representing the laity of this whole diocese, I entreat you to remember that the future of the diocese is to a great extent in your hands; and that our Church must languish, pine, and decay, that our people must be left, many of them unshepherded, to wander over the wilderness sick, faint, and hungry; that you will be depriving your sons of the most blessed life which man may live upon earth, if you do not watch for, and draw forth those divinely breathed impulses, which would lead them to do a Christ-like work among their fellow men."

These words have a value outside the diocese of Capetown. In many colonial dioceses their spirit has been for a long time acted upon—in some very thoroughly. Their importance in connection with the affairs of the Society is obvious on the face of them, but it is not less great in connection with the whole future welfare of the Colonial Church.

The Bishop goes on to speak of the education of candidates for Holy Orders, of clerical studies, and the need for a learned clergy: from these subjects he passes to a brief account of his visitations of the several parishes, and a summary of the chief outward evidences of Church progress. These are too remarkable to be passed over. In the course of a single year (1879) the number of communicants in the diocese increased by twenty-three per cent; and the Bishop adds:—

"Another token of progress in the diocese is to be found in the large number of new churches and school chapels which have either been completed since the last Synod, or which are now in course of construction, or immediately to be taken in hand. The following new churches have been completed and consecrated:—St. Paul's, Capetown; St. Stephen's, Lower Paarl; St. Peter's, Mossel Bay; all of them almost entirely, or very largely, due to the strenuous exertions of the clergy in charge of those parishes; and All Saints', Oakhurst, for which the diocese is mainly indebted to the munificence of one of the most faithful of our laity. During the same period, the church of All Saints', Uniondale, due to the energy of its late incumbent, has been consecrated, although it had been previously erected, and two new school chapels have been built, one at Melkhoutfontein, a remote outlying station in the parish of Riversdale, and the other at Kirby Wood, in the district of Plettenberg

Bay. The former of these was erected almost entirely by the poor inhabitants of the place, the latter by a layman highly respected in the diocese. The following churches have also been considerably improved or enlarged :—St. John's and Holy Trinity, Capetown; Christ's Church, Swellendam; St. John the Evangelist's, Clanwilliam (to which last a handsome nave has been added); St. James's, Worcester, and St. Jude's, Oudtshoorn, each of which has been completed by the addition of a new chancel; and St. Andrew's, Ceres, which has been transformed from a simple schoolroom to a well-proportioned church. The school chapels at Newlands, Durban, and Port Nolloth have been very greatly improved, while the Mission chapel at Mossel Bay has been in part rebuilt. But I must not be silent concerning much good work of this character which is now in progress. A new chapel is nearly completed for our Diocesan College, and new churches also at Willowmore, Plettenberg Bay, Ookiep, and the Mission station of Abbotsdale; while it is hoped that the new chancel of St. Mary's Church, Papendorp, will be very shortly consecrated, and that St. Saviour's, Claremont, a church endeared to us all by very sacred memories, will, before the close of the year, through the additions which are being made as a memorial to the late Bishop, be found to be one of the most beautiful churches in the diocese. But my long list is even not yet complete, for plans have been already drawn for the enlargement of the churches at Rondebosch, Simonstown, and Upper Paarl, and what is most important of all, there is every hope that before many months have passed a considerable extension and improvement will have been made to this our Cathedral Church."

Day Schools, Sunday Schools, High Schools, Bible, Communicants', and Confirmation classes are next spoken of. The subjects of Confession, of the attitude of the Church to members of other religious bodies who avail themselves of her ministrations, of the resolutions of the Lambeth Conference with regard to ecclesiastical provincial action, in connection with the situation of his own province, are treated with impartiality and care. On the last point we quote once more from the charge, for unfounded insinuations are often revived that the South African Church adopted a high-handed or rash policy in constituting its provincial system. The Bishop's words are unanswerable :—

"Reverting for a moment to the first of the three principles (*i.e.* of the Lambeth Resolutions) I have quoted, I cannot but regard it as a complete justification so far as the voice of the Bishops of our Communion is concerned, of the ecclesiastical organisation of this Province, and of the Synodical action of the Province at large, and of the individual dioceses which compose it. What we have done in this country, the Church in other lands and other colonies has done also. We have but accepted a necessity, not of our own choosing, and have adapted ourselves, after obtaining the best legal advice at our disposal, and consulting ecclesiastical precedent to the best of our power, to the circumstances of the case. Our position is becoming now generally recognised, and we are not now regarded, except by a few whom no argument will move, as separatists, wilful seceders, from our dear Mother Church."

ZULULAND.

ISANDHLWANA.

WE are glad to have news of this Mission, which has an accidental interest wholly irrespective of the sacred interest which it shares with all other efforts to spread the Gospel. The Chief Hlubi continues steadfast in his wish for the religious and educational progress of the work, and Mr. Johnson has been able to win and retain his confidence completely. The Mission will, we hope, do more than gratify the sentiment which so naturally pleaded for a memorial at Isandhlwana; its promise for the future leads to the expectation that it will be of great practical value, and that there is being built up a Church which will outlast all churches of brick and stone.

The following letter from the Rev. Charles Johnson, the Society's Missionary, was written from St. Augustine's, Isandhlwana:—

"I have postponed my report for a few days until our Bishop had been to see us, in order that I might give you a little more than 'plans,' 'ideas,' and 'hopes.'

"His Lordship arrived on Saturday, January 8th, and joyful sight was that to us, when he first appeared in view. He was only able to stay a little over two days, but during that time he saw a good deal of what was being done, and I only hope that he was as pleased with the people as they were delighted with him. He has left again for St. Andrew's, on his way down to Maritzburg; but we hope to have him here again in about two months.

"Our school here at Isandhlwana is on the increase—both day and night school. We have now a daily average of fifteen in the day, and sixteen in the evening, and nearly twice that number on the books. Some of Mrs. Johnson's pupils come from a great distance—one girl, and I should say she is one of the most regular, has a walk of about five miles to school and five back again.

"The night school is greatly increased by my own special boys, twenty-one of whom are working in what I call my industrial school. Some are learning to build, some to farm, others to make stone walls; and others, again, housework, cooking, bed-making, and general housework—these all work during the day, and come to school at night.

"The natives of this district are still suffering severely from the famine, but if they can only last out another month they will be all right, as the new crops will then, in certain places, be ready for use. Poor things! not a day goes past that some do not come here begging food; sometimes they come singly, at other times a lot together.

"At present there is a great excitement amongst all the natives; the Dutch of the Transvaal have sent agents to try and persuade the Zulus to rise and join them (the Boers) against the English, offering as an incentive the re-establishment of the ex-king Cetshwayo; and in consequence Hlubi has called all his people up to his kraal, to try and put a stop to the endeavours of the Boers to create rebellion here by taking their mischief-making agents prisoners, if possible, and handing them over to the English Commander-in-Chief.

"I think I mentioned in my last we had just made a commencement at two out of the three places that Hlubi had so urgently asked us to occupy as Mission centres, viz. at the Hlandhlakazi, where the little settlement is of Christians, mentioned in my former letter as having migrated from Natal; and at the Chief Hlubi's place, near to the Buffalo.

"At the Hlandhlakazi we have no building yet; the services, which we have every alternate Sunday, are held under an awning, made by stretching a large 'tarpauling' over poles, and I was very agreeably surprised when I went there to hold service the first time to find they had been so thoughtful, and had made such preparations. I fully believe that this place will become a very important Mission centre, as a good many more Christian families are coming to settle there, as soon as their crops in Natal are gathered. I attach more importance to this place because they are a settlement of Wesleyans, not because Wesleyanism is their choice, but because they have never until now had the chance of understanding any better; and also because in a vast heathen district like this, the Christian leaven like this little settlement of Christians will be a great help to the Missionary, whoever he may be, that the Bishop may station there. They offer to fetch building material from the forest (a distance of about forty miles), and to help in the building of the school church and house for the Missionary, if we will send some one who will superintend the work of building, and a Missionary.

"At Hlubi's we are getting on well with the building; we have already two round stone buildings finished, and have commenced on the third. We had a very nice service there on the first Sunday after Epiphany; it was the Bishop's first service at the Isandhlwana

Mission. There were twenty children ready for him to baptise, all of them school children of mine, or their infant brothers and sisters; four of the twenty were Hlubi's own children—he has but these four. This service we had prepared specially to welcome his Lordship; the people brought their children, and gave them to Christ's Church, through him, as an earnest of their wish to be taught, and their confidence in him, their 'father.' His Lordship addressed them, and I interpreted for him; there were more present than I expected, as I knew that a great many of them were away on patrol duty on the border, watching the movements of the Boers, who are daily expected to make an attack on Hlubi's people, in consequence of Hlubi being an ally of the English, and having done his best to stop them (the Boers) from tampering with the loyalty of the Zulus, by trying to persuade them to rise against the English. After service we held a council, to decide upon what building was to be done, and 'ways and means,' &c. His Lordship asked Hlubi how much he and his people would give towards building. Hlubi said that he was not quite prepared to say the exact amount that they would be able to raise, but that he thought about 250*l.*; he would call a council of all his men, and I could let his Lordship know as soon as a definite result was arrived at. He said, also, that he would very much like to see a good substantial church and school built.

"As the Bishop has been pleased to station me here at Hlubi's, I sincerely trust that when next I write I shall be able to report a good commencement and progress of our church-school here. I have plans drawn out, and have already sent them off to friends in England, asking for their kind assistance. I calculate that the school-church will cost 500*l.*, and our house 250*l.* I think that the contribution of such a (to them) large sum is a good proof of Hlubi and his people's sincerity."

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TRISTAN D'ACUNHA.

IN the January number of the *Mission Field* for this year we gave a short account of the lonely island of the South Atlantic, Tristan D'Acunha, and of the Rev. E. H. Dodgson's going to be the pastor over its little flock. Mr. Dodgson went to St. Helena to wait for one of the rare opportunities of sailing to his future home. As will be seen from the following letter which has just arrived, he had not to wait long, and actually reached his destination on the 28th of February. It is most encouraging to find his letter, written on the next day, full of hope and good spirits:—

"TRISTAN D'ACUNHA,
"*March 1st*, 1881.

"You will see by this address that I have actually got here at last. I only stayed at St. Helena for three weeks, and then fortunately a small trading schooner came in with a cargo of sheep, and we arranged with the captain to bring me straight away down here, as he was his own owner, and free to trade where he liked; and after a thirteen days' voyage I landed here safely yesterday. I am sending this letter back by the schooner to St. Helena, but it will probably be a very long time before I have another chance of communicating with you. I like the look of the island and people *very* much; they gave me a very warm reception, and said that my coming was the best thing that had ever happened to the island, so I think my prospects here are very encouraging. As far as I can judge at present the number is 105 all told,—seventeen different families and one castaway. The *younger* children have been more or less schooled by a Mrs. Cotton, but the elder ones, especially the boys, have been allowed to run wild, and I shall have to take them in hand. The people have promised to build a nice church as soon as possible. Meanwhile I believe they are arranging for 'gutting' a house, which is not used at present, for a temporary church. They say that they will build *me* a house, too; but there is no hurry about that, as I have a very comfortable room assigned to me, and during the day I can live anywhere I like. It is suggested here that if it was more generally known amongst shipping people in England that ships could always get supplied here with potatoes, bullocks, sheep, beef, mutton, geese, and fowls, it would bring more ships to the island, and make communication easier and also improve the trade. Could this be done in any way? I will send a regular report of the place to S.P.G. the *next* time I have a chance of communicating with England, after I have had some experience of the work. At present I can only give you my first impressions, which certainly are *very* favourable. The people make first-rate bread and butter, and there are quantities of bullocks, sheep, pigs, geese, fowls, potatoes, cabbages, and apples, to say nothing of the *dogs*, whose name is legion. The wild goats have all disappeared in some mysterious way, and the seals have also been frightened away from this island; but the men go over to Inaccessible and Nightingale from time to time and catch them there. It is quite delightful to see such a friendly, cordial feeling existing amongst the whole population. They live just like one large family, though they do not live in common; but every one works and trades for himself, and of course some are better off than others, but there seem never to be any disputes.

"Now I must stop for this time."

From a letter from the Bishop of St. Helena, to whom Mr. Dodgson had also written, we are sorry to learn that the schooner, after putting him on shore, was wrecked, with much of Mr. Dodgson's property on board.

* * *

CALCUTTA.

MR. WHITLEY'S VISIT TO CACHAR.

THE north-east section of the diocese of Calcutta attracts especial attention in regard to the work of Missions, although it has been almost unoccupied by Mission stations, from the fact that large numbers of the Chota Nagpore Christians go to work there in the Tea-gardens. On the one hand, there is the hope that these Christians may bring their Christian life with them, and cause the spread of the truth among the non-Christian coolies, so that in Cachar and Assam a strong native Church, like that of Chota Nagpore itself, may spring up with much greater rapidity and safety than could be expected in a wholly heathen district; and, on the other hand, there is of course ground for apprehension that their absence from the ministrations of the Church, and their dispersion among heathen workers in the tea-gardens may prove a severe strain on their steadfastness. Probably no wiser policy could be adopted than maintaining their connection in some respects with the Mission of Chota Nagpore; nor could a happier step have been taken than that adopted by Mr. Whitley, the head Missionary of the latter district, under the direction of the Bishop of Calcutta, of visiting Cachar in person. The following report of his visit, made to the Bishop on his return, will be read with great interest:—

Feb. 16*th*, 1881

MY LORD,

In accordance with your Lordship's request I send a brief report of my visit to Cachar.

I left Calcutta on the night of Thursday, January 20th, and arrived at Narayaugauj by the government despatch-boat from Goalwedo on Friday night. The steamer left Narayaugauj on Sunday morning, and arrived at Phenchugauj in Sylhet on Tuesday night, here some coolies came on board from whom I heard that there was one Christian from Chota Nagpore in a neighbouring garden. I visited this garden on Wednesday, and found that there were two Christian coolies, one was away, and the other was leading an unsatisfactory life. He had left his wife and children three years ago, as he was very poor, and intended, after saving some money, to return or send for his wife and family. He professed repentance and a purpose of amendment.

As the steamer at this time of the year does not go beyond Phenchugauj, the remainder of the journey to Silchar was accomplished in a small country boat in four days, so that I reached my destination on Sunday evening, January 30th.

Before leaving Calcutta I had sent by post card to the managers of all the Tea Gardens in Cachar, asking them to be kind enough to let me know whether they had any Christian coolies in their employ, and if so, to give them leave to come into Silchar on Sunday, February 6th.

On Monday, January 31st, I went to Larsingha, a large garden eight miles north-east of Silchar, where I knew many Christian coolies resided. It was evening when I arrived, and therefore a good time for finding all in their houses.

Just after dark, when all had come in from work, I went to the lines and had a talk with them. They seemed very pleased to have a chat in their own Mandari language, and asked why we had deserted them so long, and whether I had come to stay with them permanently. It was a very pleasant thing to feel myself at last among these people in their distant home. We said the Creed and Lord's Prayer, and prayed together, and then I told them that I would ask the permission of the manager for them all to assemble with their brethren in the neighbouring garden of Barasingha, where there is a little chapel.

I was very kindly entertained by the manager that night, and early that morning, Tuesday, February 1st, I walked over to Barasingha, which is about a mile and a half off. There are about 150 Christian people in the two gardens, and several families who have served their time and settled down as cultivators, and live in the village, or Bustee as it is called, close by; there was not room for all in the chapel, so a space was swept and mats spread in the open air. A teacher who was educated in our Ranchi school, and was sent to Cachar some two years ago, lives here and is paid by the estate. After I had inquired into the affairs of the people, we had a short service. I found that there were several children to be baptised, and five couples to be married, whose banns had been published; against one of them, however, I found there were objections.

The people here seem to be well-behaved and comfortable, they very much desire a pastor to live in Cachar and to minister to them.

In the afternoon I visited the families in the Bustee, and then proceeded to the Arcutteepore garden, which is about five miles from Barasingha.

In Arcutteepore there are seven families of Christians. For some time the teacher, who is at Barasingha, lived here, but it seems clear that his best place is where the greater number of Christians live. I found that the managers of both these gardens were willing and indeed desirous to employ this teacher, because it seemed likely the Christian coolies would prefer to live in the garden where the teacher was located, and that some of them, when the time of their agreement had expired, might migrate from the less favoured plantation. As each coolie cost Rs. 80 or Rs. 100 before he can be brought to Cachar, their moving from one garden to another, as soon as their agreement has been fulfilled, is regarded naturally as a great grievance.

On Thursday, February 3rd, I found three Christian families in the Bustee connected with Dudpatli garden, and next day Friday, I rode out to Alyne, a garden in a very pretty part of Cachar, bordering on Munipore, where I knew several Christians to be living who had left Hazaribagh against the wishes of their parents and friends. As I feared, these had practically relapsed into heathenism. One woman, who had left her husband many years ago, promised amendment; and I think there is great reason to hope that many wanderers might be reclaimed if an earnest native pastor were stationed near them. I received information from a distant garden, which I could not visit, that several families there had ceased to profess Christianity, and I fear the same may be true of others.

On Sunday, February 6th, I was delighted to see a large congregation assembled in the station church. After the English Morning Service, Mr. Thompson kindly had the benches removed and room made for the expected congregation of Christian coolies. The church certainly never had so many people in it before; 187, including little children, were counted. First I baptised seven infants; the adult catechumens were not fully prepared. Then I married four couples, and afterwards celebrated Holy Communion, at which forty-two communicated. This number appears small for Chota Nagpore people, but the reason was this—I only invited those who had already received, because in a few months there will be an opportunity for the others to be confirmed, and I directed such to give in their names and place themselves under instructions. There ought to be a good number of candidates when your Lordship visits Cachar, and I hope that, if possible, the Christian coolies will have a celebration in Hindi. I preached to the people on the first words of the Epistle for the day,—"Elect of God, holy and beloved." After the service a number of letters were given to me to carry to relatives in Chota Nagpore, and Rs. 410 were intrusted to me by eight different men, in sums varying from Rs. 20 to Rs. 100, part of which I was desired to give to certain specified persons, and part I was to keep in hand. This seems to show that the Cachar coolies are fairly well off. All profess a love for their old country, and a desire to return to it eventually. I left Silchar on my return journey on Monday, February 7th, and arrived on the 16th.

From what I saw and heard in answer to my post-cards, I should suppose that there are about 300 Christian coolies working in the tea-gardens of Cachar, the greater number being concentrated within twenty miles of Silchar. Although it is very necessary for the wellfare of the Christian community that teachers should reside near the gardens where there are many together, yet on account of the fear above alluded to, that such teachers might, without endeavouring to do so, attract coolies from other gardens, it seems desirable that a reader should at once be sent, and an ordained pastor as soon as possible to live in Silchar, and thus be unconnected with any special garden. In such a case they could visit all the gardens without being open to the suspicion that they are endeavouring to draw away labour to the large Christian centres.

If it could be managed, a visit of a month every year by a Missionary from Chota Nagpore would have a very good effect. It appears that more regular and rapid communication by steamer will soon be established between Goalundo and Silchar, and the visit could be accomplished without involving an unreasonably long absence from Ranchi.

I think it likely not only that the faithful would by these means be strengthened and wanderers reclaimed, but that also considerable accessions would be received from among the heathen.

I am,
Your Lordship's obedient servant,
J. C. WHITLEY.

* * *

LAHORE.

THE DELHI MISSION.

THE following is the report by the Rev. R. R. Winter, the senior Missionary at Delhi, of the important, and in some respects unique, work which is being carried on there. It is dated April 25th, 1881 :—

" Now that Delhi is in direct communication with the Society,[1] I much wish at definite intervals of time to send you accounts of what is going on, but I dare not make a promise to do so ; for some how or other, in such things, promises seem forerunners of failure. My annual statement though nominally covering only the twelve months ending September 30, virtually brought the work up to the close of 1880, as nothing of special interest took place in the last quarter, except the return of Mrs. Winter to the scene of her many labours for the welfare of the women, and the baptism of thirty-two persons, of whom a considerable proportion were women, on Christmas Eve.

" I will now try to recall the salient points in the ordinary routine of the first four months of this year. There is one line of work to which we are paying more and more attention in the meetings of our Mission Council, and that is the preparation of Indian agents for work amongst their own people—this has been followed up in two ways this year—firstly ; by bringing in all the Readers from the district for a month's systematic teaching, both religious and secular ; hitherto they have come in for two and a half days at the beginning of each month, but this has not given the continuous teaching needed by this class of men. Bickersteth therefore, who is managing the teaching and other arrangements for them, formed this plan of bringing them in for a longer period. The men have accommodation provided for them in the compound of the Cambridge House, they attend the two daily services in St. Stephen's, and are taught in the various subjects wanted in their village work. I already notice an improvement in the general brightness and orderliness of their appearance, and I trust they will carry back for the benefit of the Christian and non-Christian villagers something of the good they have acquired in the central station ; our ' Readers ' are also school teachers, so that they have no opportunity of doing absolutely nothing when away from Delhi. Besides this we have now formed definite plans for the central training school ; this is for the more intelligent Christian boys in the upper classes of the town and village schools, and for Christian young men who appear likely to become useful workers. The course will be for three years, the pupils are all to be boarders, that they may get not teaching only, but those fruitful ideas of Christian discipline and regularity in which they are sadly deficient. The scheme of studies for the first year has been drawn up, the rest will be left till we see clearly what they are capable of ; though beginning in a small way, I believe this institution, which will be under Carlyon's guidance, will have great influence on the future of the Church in and around Delhi, both in its inner vitality, and its power of leavening the heathen.

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(1) Mr. Winter refers to the Diocese of Lahore being separated for financial purposes from the Society's office in Calcutta, an arrangement which could not be made immediately on the formation of the See.

"On the 1st of February the Mission at last opened its 'college classes,' under Allnutt as principal, and Lefroy. At present, by a resolution of the council, students are confined to boys from our own and other Mission schools, but a correspondence is going on as to whether it would not be advisable, if a government grant in aid can be obtained, to open the college to all comers. I fully look forward—and why should a man be thought impractical and visionary because he looks forward, as well as microscopically at the present?—to this college forming a most important part of the general scheme for the preparation of Mission workers; for Christian young men admitted to it will go through a sound training, intellectual and spiritual, and thus we hope to acquire the double power, both of influencing their fellow-countrymen and of taking up Christ's work in that real spirit of self-sacrifice which is essential to give success, and which is but too often wanting.

"Lala Tarachand has opened a class for the non-Christian teachers in an upper class of schools. He gets them together for instruction and conversation on religious subjects, and helps to supply a great want, for though a similar class was held by Mr. Skelton some twenty years ago, yet want of leisure has prevented our bringing religious influence to bear on this important section of our agents. I know this touches on a burning question; I can only add that the number of Christian teachers in this class of our schools is steadily on the increase; on the other hand, good may come out of the present position, for a considerable number of fairly educated Hindus and Mussulmans are by this means brought under the influence of Christian life and teaching.

"In the district we have this year strengthened the work in the Allipur circle, eleven miles north of Delhi, a better head man,—a cross between a 'Catechist' and a 'Reader,'—having been sent to live in Allipur itself, and to visit the villages round, a piece of land is to be procured for a house and school chapel, and the place is visited about once a month by Allnutt or Maitland, or both. In two other of our out-stations there are signs of a tendency of some people towards Christianity, but the time has not yet come to write more of it. The out-stations of Fareedabad, Materáulee, Rewaree, Karnaul, and Ghaziabad have all been systematically visited, the school examined, Holy Communion celebrated, and the non-Christian people preached to. The last named place is the special charge of Lála Tarachand.

"During Lent a special address was given in St. Stephen's every Friday evening; these with the Sunday morning sermons, were on appointed subjects. Those on Sunday morning on the 'confession of sin,' illustrated by various characters, Pharaoh, Balaam, Achan, Saul, and David; those on Fridays, on 'Christ's method of dealing with sinners,' in the cases of 'the man sick of the palsy;' 'the woman who washed Christ's feet;' 'the woman of Samaria;' 'the man at the pool of Bethesda;' 'Zacchaeus;' 'the woman taken in adultery;' and on Good Friday 'the thief on the Cross.' During Holy Week there was a special sermon every morning, with two on Palm Sunday, and three on Good Friday, the only day in the year with the exception of Ash Wednesday, when we have a noon-tide service. This is all rather padding, is it not? or the malicious may think so! I only put it in to show that in trying to draw the heathen to Christ, we do not neglect the cultivation of His Church.

The Holy Week services was happily concluded by a service on Easter Eve, when eight men, three women, and two infants were baptised; of these one family of father, mother, and two children were from the neighbourhood of Allipur. On Easter Day the services were very well attended, but the communicants were only ninety-six, whereas at Christmas there were about 170; this is not in any sense a falling off of the people, but Christmas has had so much attention drawn to it by the secular festivities, that it has laid more hold of the imagination of the people than as yet Easter has done; to this too we try to draw attention in a secular sense, by magic lanterns, prize givings and moderate feastings; but, sooth to say, the weather by this time gets too hot for more than a necessary amount of festivities. In this Mission we have three ways of meeting together for mutual advice and intercourse, which I think should not be wholly past over—these are first, a weekly meeting at the Zanànah Teachers' Home, where both women and men workers gather together for prayer, and reading subjects specially bearing on our life and work. Secondly, an intercessory service in English, at which addresses on difficulties in the work are given: this was started on the suggestion of the Bishop of Calcutta when here in 1877, and is held on the first Saturday evening of each month when some of the ladies from out-stations come in; the addresses of late have been given by Mr. Waterhouse, the late chaplain of Delhi, Allnut, Bickersteth, Tarachand, and myself. Third, monthly meetings of the Mission Council, composed of all the Missionaries, clerical and lay; a great deal of very interesting work is got through at these meetings, good plans ripened, crude plans discussed, improved or demolished, offenders punished, and, though less seldom, the good rewarded. The worst of it is that these meetings absorb both the work and interest that ought to attach to those of the Diocesan Committee, which are at present in a position of high respectability, which is somewhat dry; but perhaps the mutual position of these two bodies may in future be better adjusted."

MISSION OF LABRADOR, DIOCESE OF QUEBEC.

1879—1880.

THE "barren coast of Labrador," as Bishop Feild found to his dismay a year after his consecration, is mainly in the diocese of Newfoundland; but the diocese of Quebec, running along the north shore of the Gulf of St. Lawrence, contains some considerable portion of it. A memorable meeting between Bishop Mountain of Quebec, and Bishop Feild, took place by accident near the boundary line in 1861. The long miles of coast without a clergyman, which distressed Bishop Feild, are, in spite of all his labours and those of others, still in many cases to be found. The poverty of the people is certainly not diminishing; the clerical life seems not to have increased in comfort. May those who, like Mr. Webster, the writer of the following letter, are devoting themselves to the spiritual care of the poor and scattered sheep to be found in the innumerable bays and harbours, have their share of the old cheerful spirit, of like energy and endurance, with grace and power in which their work may be effectual. Mr. Webster writes:—

"After my ordination as Deacon upon Trinity Sunday, 1879, in the Cathedral Church at Quebec, I was appointed to the Labrador Mission in the Quebec diocese.

"I sailed from Quebec a month later, in the lighthouse steamship *Napoleon III.*, and after a most delightful trip round the Gulf of St. Lawrence, I was landed upon the Isle au Bois, an island at the western entrance to the Strait of Belle Isle.

"I must confess that when I first saw the bleak and barren hills of Labrador from the deck of the steamer, I was rather chilled by the desolate surroundings of that noted shore.

"While we were still some distance from land, we saw, towering up in silent gloominess, the high bare granitic Bradore hills. At first we could not distinguish the slightest appearance of verdure upon the shore. To add to the natural coldness of the atmosphere two or three icebergs were floating about the strait, and a cold north-east wind was blowing. Although it was the middle of summer, I was obliged to wear a thick overcoat and woollen gloves.

"The concluding words of my journal, written the same day upon which we landed, show my feelings; they are, 'Barren! barren! barren!'

"It was upon a Sunday evening that we landed. After a comfortable tea at the Fishing Agent's cottage, I had evening service with the fishermen in one of their cook-rooms. I enjoyed the service immensely, the responses being very reverent, the singing hearty.

"The following day I crossed over to Blanc Sablon (the mainland harbour). Here I waited several days, seeking an opportunity of getting to my headquarters at Mutton Bay, 100 miles west of Blanc Sablon. While waiting I visited the Church families in this vicinity. No opportunity of going west offering itself, I walked to Forteau, in the diocese of Newfoundland. Here I spent a very happy Sunday, holding services morning and evening in the 'dear little church' built during the episcopacy of the late Bishop Feild. Any one who has read that holy man's life will remember that Forteau, its church and parsonage, are often affectionately mentioned in the Bishop's letters. The first Missionary at this Bay, the Rev. A. Gifford, as well as its later Missionaries, are still lovingly remembered by their former people. The services were well attended.

The responses and hymns were joined in with much apparent devotion and joyfulness, such as I hardly expected to hear in so remote a region. It was all the more appreciated being so unexpected; but, sad to relate, for a number of years there have been no regular services at Forteau and the adjoining bays, as no clergyman has been appointed to take charge of this important outpost of the Church.

"At last I was on my way to Mutton Bay; very fortunately the schooner in which I had got a passage put into several harbours, giving me an opportunity of visiting many of our Church families. To these I ministered, giving them services as time allowed; I thus succeeded in seeing most of my people between Blanc Sablon and Mutton Bay.

"I was very glad to reach Mutton Bay, where I found nine Church families comfortably settled in very snug little houses; but the parsonage—the only Church building in the Bay—was sadly out of repair, and unfit for habitation. We were nevertheless obliged to hold our Sunday and week-day services in this miserable building; it was far from being comfortable in cold and stormy weather. I took up my quarters in a fisherman's family; under the circumstances I could not have been more comfortably situated.

"Mutton Bay had been well chosen as a Church centre, being situated about midway between the extreme limits of the Missionary's route.

"The sole occupation of the people in this Mission is fishing; there is no land to cultivate. Upon some of the islands there is a little soil, only fit for potatoes, cabbages, and turnips; but owing to the shortness of the summer, these latter vegetables never come to maturity, and it is almost an unheard-of thing for one family to raise a sufficient crop of potatoes for the winter. When the fishing fails, the poor people have nothing to fall back upon; and were it not for the assistance they get from Government and other quarters, many must have long ago perished from starvation. I will give just one instance, among several, of my experience during my travels last winter. I visited a family whom I heard were very badly off. I asked the husband what flour they had; he took me to a corner of the house, and opened a barrel which was only half full; now this, with a few rabbits, which are *sometimes* caught, had to last this family of five souls for nearly four months, until the traders should come to fit them out. Of course it was out of question that this small supply could last for such a length of time; relief came, so that, as one woman expressed it, they could '*rub out*' these four dreary months. This was the way in which she viewed life, 'the sooner it's over, the sooner to sleep.' Another man in the same locality was obliged to eat up his seed potatoes. At first I could not realise such destitution.

"To return to the summer work. I remained at Mutton Bay a couple of weeks; and after uniting two couples in holy matrimony (and a grand wedding it was), I embarked in the substantial Missionary boat, visiting all the Church families west of Mutton Bay as far as Casco, both going and coming. I was much cheered by the way in which my ministrations were received wherever I went; joy and gratitude seemed to reign in every heart.

"I had intended to visit again the numerous harbours east of Mutton Bay, but as I could not secure a pilot (owing to the lateness of the season), I was obliged to wait until the winter, when dogs and 'kommetick' should be brought into requisition.

"Upon the 6th of October our schoolmaster arrived from Quebec. His arrival was most heartily welcomed by myself.

"Most of the people along the shore do not remain on the sea-board during the winter, but betake themselves to inner bays, where there is more protection from the cold weather, and fire-wood is more easily obtained. We accordingly moved to Schooner Bay (about 15th October), a beautiful, almost land-locked, salt lake. We took possession of the comfortable parsonage built during my predecessor's time (Rev. J. Hepburn). An antiquated school-house was used for a chapel and day-school. Here is our daily routine:—Matins daily at 9; school until 12 o'clock; school 1 P.M. to 3.30; Evensong at 3.30 P.M.; Wednesdays and Fridays, Evensong at 6.30 P.M., with short sermon. Sunday services as follow:—*No Celebration* (Deacon), Matins and Litany, with sermon, at 10.30 A.M; Sunday school, 2 P.M.; Children's service at 3 P.M.; Evensong at 6.30 P.M. A very happy, and I think profitable, fall was thus spent. At Christmastide our poor little chapel was decked with evergreens, and with numerous devices suggestive of the season. The dear old Christmas hymns carried us back in mind to dear friends and scenes far away. Notwithstanding occasional feelings of loneliness, it was a very happy day. During the services of that holy day we realised, perhaps more than ever, the truth of the doctrine—the Communion of Saints.

"One of our Sunday-school children was lying ill at home, and to his great disappointment he was unable to join with his school-mates in singing the Christmas carols at the children's service in the afternoon. After this service we all went in a body to the little log-cabin, where lay our poor little sick friend. Owing to the small size of the house, we carollers were obliged to sing our carols (in true style) in the open air. It was a very pretty scene; the little cottage, with its background of dark fir-trees, and high towering hills, mantled with snow. At our feet lay the ice-bound bay, in the distance the unceasing roar of old ocean could be heard; while, to crown all, the moon shone out, lending her pale gentle light to the picture. The voices of fishermen's children sounded quite prettily as they sang the praises of their Infant Saviour—

"'Silent night! Holy night! All is calm, all is bright.'

"Our poor little schoolboy did not recover, but sank quietly to rest upon the Eve of the Epiphany, fondly loved by all.

"Upon the 19th January I began my winter Missionary tour. At first, owing to heavy falls of snow, our progress over the frozen bays was very slow and monotonous; the dogs had as much as they could do to drag the 'kommetick' and baggage. Travelling with Esquimaux dogs and 'kommetick' has been so often described by northern travellers, that I shall not enter into detail about the mode of conveyance. Suffice it to say, that as a rule six or seven dogs are used; each dog has a separate harness and a single trace. Ordinarily no two traces are of the same length, so that the dogs do not run abreast. The sledge is about nine or ten feet long, and about two and a half feet wide. It is carefully jointed in its various parts by thongs of seal-skin, so that it has no stiff hinges, but yields to the least inequality of surface. By this means, occasionally assisted by snow-shoes, I travelled about 600 miles during the winter, extending my journey further east and west than I did in the summer. I succeeded in visiting all our Church families; they all seemed very glad to join in the services of the Church. The following places west of Mutton Bay were visited, and services held in each—Whale Head, Harrington, Wolf Bay, Washecootu River, Musquarro River, Casco, Kegaska River, and Natashquan River. After an absence of about three weeks, I returned to headquarters, where I remained a week. I then started east; this was a very interesting trip, and one which I enjoyed very much. The houses in this direction are closer together, while the Church families are more numerous; the longest distance to be travelled before coming to a

Church family was about twenty-five miles. Good roads and a fine team of dogs enabled us to travel quickly and comfortably; every family was visited, besides many in the Newfoundland diocese. I went as far as Red Bay, in the Strait of Belle Isle.

"Holy Week and Easter Day were happily spent at Forteau. Services were held every day during the week. Easter morning was a bright and glorious one,—not a cloud to be seen in the sky. Half an hour or more before service began, numerous were the 'kommeticks' and dogs to be seen running across the bay in the direction of the church. When service began every seat was filled, over 100 people being present. After the second lesson in the morning service I baptized two children; after Evensong I privately baptized two little infants, aged respectively four and seven days. I reached home again upon the 14th April, my winter journey having occupied nearly three months. I cannot begin to give an account in detail of the work done in each particular harbour, and of the numerous little episodes which occurred during my trip. These were numerous, and some of them rather ludicrous;—such as, sleeping in a 'tilt,' with mice running over one; being obliged to wear (during the night) one's fur cap, to prevent the mice getting into one's hair; breakfasting upon beaver's meat and pancake, and tea brewed in an iron kettle; the many days we were obliged to travel without dinner; the days we had to run alongside our 'kommetick,' the weather being too cold to allow us to remain upon the sledge any length of time. Such incidents are of such common occurrence in these regions, that they are not worthy of note or comment.

"Upon my return I was liberally rewarded for my past labours in receiving a package of letters from home. They were thoroughly appreciated and enjoyed, after a silence of five months.

"Mr. Willis, our schoolmaster, now proceeded to Harrington, the next bay of importance west of Mutton Bay, in order to give some instruction to the children there. We were now back again in summer quarters; the school at Mutton Bay was carried on in the meantime by myself.

"At the beginning of June Mr. Willis and I took shipping to Quebec. It would be impossible to describe the joy we felt upon first landing, during a calm, upon the green banks of the St. Lawrence. We had left everything cold and desolate in Labrador, the hills and valleys still enveloped in snow, no sign of spring to gratify our eyes after a long winter. It was like entering upon a brighter existence; the birds were singing, the grass was springing up in all its bright and fresh verdure, the leaves were bursting forth into a new life, the whole atmosphere was alive with insect life;—everything a most striking type of the Resurrection. We were like a couple of released schoolboys running about, so well did we enjoy our holiday.

"After regaling ourselves with a liberal supply of fresh milk at a farm-house by the shore (an unknown luxury in Mutton Bay), we returned to the schooner, and in two or three days we reached our destination, Quebec. Upon Trinity Sunday, 1880, I was advanced to the priesthood in the College Chapel, Lennoxville. A month later Mr. Willis and I were again upon the coast. This summer was spent in visiting, in the fine and substantial Mission-boat, all the families along the shore. During this journey, besides the ordinary services, &c., I celebrated the Holy Communion eight times. I may mention that, previous to my departure for Quebec, I collected 20*l.* sterling from the small congregation of *eight winter* families at Mutton Bay. The sum of 23*l.* sterling was added to this sum by contributions from friends in Quebec, and other parts of the coast. I expended the whole of this sum in buying lumber for finishing the parsonage. Our little parsonage will, I hope, soon be completed, but we sadly need a church.

"The Mission-boat was hauled up into winter quarters, and we were again in our winter house about the middle of October. School was immediately begun under Mr. Willis's management, with about fifteen regular scholars. Our 'daily round' was the same as last year, with this exception, that whereas last year no Holy Communion was celebrated, as I was in deacon's orders, this year this blessed privilege was granted us. Before bringing this report to an end, I wish to mention a sick call I made about three days before Christmas, 1880.

"A message came to me the day after St. Thomas' Day, that one of my parishioners, twelve miles away, was very ill, and not likely to recover. The next day we manned an open boat with six oars, and started at four in the morning. Although there was a heavy sea, and the wind was blowing hard, we reached an island five miles from the house in safety; as the ice was firm here, we beached our boat, and walked the rest of the way, going over, in places, some very weak ice. I was glad to find my parishioner much better than I expected. In the evening we had a very joyful Evensong. At 7 A.M. the following morning I celebrated the Holy

Communion, at which were five communicants, together with the sick woman, who expressed great thankfulness for my visit. After breakfast we started for home, and arrived there safe and sound. Owing to a head wind, we were obliged to leave our boat four miles from our bay, so that we had to take to the high hills and clamber up some very steep and arduous places. Beyond my legs feeling rather stiff for a couple of days after our walk, I felt none the worse for my 'out.'

"During my absence our little school-house had been prettily decorated by the schoolmaster and some of the congregation. After the Christmas Eve service we (the schoolboys) paid several of the houses a visit, stationing ourselves outside of the doors, and sang our Christmas carols; torches enlivened the scene.

"Just as I was falling off to sleep, about 12.30 upon Christmas morning, the sounds of 'Christians, awake, salute the happy morn,' broke upon my ear. It proved to be a return visit from the boys and girls of the school. Very prettily did their voices sound in the stillness of the early morn of the Blessed Nativity. A fair proportion of our small congregation received the Holy Communion at our 8 A.M. celebration. The usual services were held at the chapel during the day.

"Our 'Christmas-tree' took place upon the eve of New Year; a happy 'crew' assembled in the school-house, each to receive a present from the pretty trees, which graced two corners of the little building. A couple of hours were spent in playing games at the parsonage. At 11.30 P.M. we all congregated into the school-house, to thank God for mercies vouchsafed during the fast-closing year, and to ask for guidance during the coming year. Thus was the New Year ushered in by our little congregation, bent in silent prayer. Here must I close with this meagre outline of our Labrador Mission.

"Before concluding this report, I wish to make a few remarks about the necessity of building a church at Mutton Bay. There are several reasons why the bay is chosen.

"(1.) Its central position.

"(2.) It is a rendezvous for a great many schooners during the summer, and without a suitable church it is impossible to render the services of our Church in a fit and appropriate manner.

"(3.) Upon a coast-line of 200 miles there is no English church, while there are no less than three Roman Catholic chapels and one Congregational chapel in this district.

"In order to build a respectable building, $2,000 (about 400*l.*

sterling) is required; but where to raise this amount is the question. I feel confident that our little flock will do their best to contribute a good sum in proportion to their means. Our friends in Quebec no doubt will be equal to the occasion, and contribute liberally to such a worthy purpose. Should any kind friends of Mission work in England be disposed to help us, contributions sent to Mrs. Williams (the Bishop's wife), Quebec, will be thankfully received. I have already received several valuable contributions from several friends in England, through the same kind lady—several boxes of warm clothing, which I have been gradually distributing among the poor people of the coast; 5*l.* contributed by some kind friend in England has been devoted to our parsonage fund. When in Quebec last summer, Mrs. Williams gave me for the Mission, also from England, a beautifully wrought set of Communion linen, the handsomest set (I believe) in the diocese.

"Many kind friends in Quebec diocese have given many valuable presents, in the shape of books, clothes, &c., for which I feel deeply thankful. I may mention that between Blanc Sablon and Casco (a distance of about 200 miles) there are about fifty-five Church families, distributed as follows. Going west from Mutton Bay—Whale Head, 1; Harrington, 8; Wolf Bay, 1; Washecootu River, 3; Casco, 7; Mutton Bay, 9. Going east—Tabatiere, 3; St. Augustine's River, 3; Baie des Roches and vicinity, 5; Salmon Bay and vicinity, 10; Bradore Bay, 5.

"I shall soon begin again my winter travels, and may God give me grace and strength to effect some lasting good upon the souls of His Church scattered upon 'this wild rocky shore.'

"MUTTON BAY, *Epiphany*, 1881."

FROM MADRAS TO LIVERPOOL, VIA BURMAH, CHINA, JAPAN, AND NORTH AMERICA.

BY THE REV. J. M. STRACHAN, M.D., SECRETARY TO THE MADRAS DIOCESAN COMMITTEE OF THE SOCIETY.

(Continued from page 252.)

THE cosmopolitan character of Yokohama is at once observed. It resembles Singapore in miniature. It is difficult to realise that it was made an open port so recently as 1859. Now, almost every country in Europe is represented here in trading firms. The Americans, however, equal all the others put together except the British; and these are three times as numerous as the Americans. It is an evidence of British enterprise to find that the number of British firms in the five open ports—Yokohama, Tokio, Kobe, Nagasaki, and Hakodati—almost equal in number all the other nationalities put together. Their earnestness as traders is unquestionable, but the meagre efforts put forth for the evangelization of Japan by the Church of Great Britain is a lamentable commentary on their Christian earnestness. For instance in Yokohama, whilst there were the agents of seven American Missionary Societies at work, the Church of England had no representative; nay, not one Protestant Missionary Society in Great Britain had a single agent in this important port, if we except Mr. R. Lilley and Mr. Thompson who represent the National Bible Society of Scotland. I had the privilege of preaching in the English church, in the chancel of which the affluence, the reverence, and the taste of Mr. Garratt, who was for some time chaplain here, are permanently enshrined. We could not have the usual service, as the organist had "struck," because he was not allowed to select the hymns. Perhaps clergymen in charge of English parishes sometimes have trouble with their choirs.

Some of the American churches are paying attention to female education. They have boarding-establishments, to which they succeed in attracting members of the respectable classes; and they have this great advantage over similar work in India, where Hindu social customs will not allow girls of the higher social scale to continue at school much beyond ten years of age. As long as this system prevails, we must there depend, to a great extent, on the important work of the Ladies' Association in the Zenanas. In Japan there is no such scruple. Young native ladies are brought under the constant, daily influence of earnest-minded Christians. Who can doubt that their whole character must be exalted? Who can help praying that they may grow into the comeliness of the Christian character. I visited one of these schools. There was an air not merely of comfort, but of cultured refinement about all I saw. I was asked to examine the senior class, and it may surprise English readers to learn that out of the list of subjects studied, I selected three—English, Chemistry, and Butler's *Analogy*—upon which to ask them questions. The pupils acquitted themselves very creditably, and gave evidence of both careful and intelligent teaching.

Although the Japanese are exceedingly jealous of European interference, they are not unheedful of the advantage of European business. They do not like imports. They ingeniously copy European products, and are able to undersell, but they do not object to exporting their own manufactures. At the same time they are obliged to rely upon foreign markets for cotton and woollen goods, which make up half the amount of their total imports. Their chief exports are silk, tea, copper, coal, and rice; to which must be added an ever-increasing quantity of porcelain, china, bronzes, ivory carvings, and other curios, which are now so much in demand both in Europe and America. Nearly all the tea is sent to America. The tea is prepared and packed for exportation in Yokohama. You can always tell when you are near a tea firing-house, by the babbling of the women's voices inside, and a congregation of babies outside, which look exactly like a number of animated Japanese dolls. One seldom hears a Japanese baby cry. They are ruddy, plump, joyous, and quaint, and it is only when they see the awful visage of a white man that a solemn gravity creeps over their countenances, and they look as if they thought they were gazing on a demon. As they emerge from babyhood all this passes away, and the children laugh and clap their hands and shout in ecstasy in answer to the general smile and nod of the European.

I have already stated, that on the rightful supremacy of the Mikado being recognised in 1865, Tokio became the Imperial city, and it is in every way worthy of the distinction. Its historical associations, its extent and its enterprise, entitle it to be the metropolis of the Empire. We were most kindly and hospitably entertained by our Missionary, Mr. Wright, who lives in the Concession at Skidji, where the non-official Europeans are huddled together and are compelled to reside. Here, more markedly than even at Osaka, the glory and the shame of a divided Christianity—the zeal and the schism of the Church—stand out conspicuous before the Japanese. In close proximity are the houses of Missionaries representing twelve different societies; seven belong to the United States, one to Canada, three to England, and one to Scotland. Besides these are the Missions of the Greek and Roman Churches. An intelligent native must look with bewildered astonishment at the diverse church organizations, at the doctrinal differences, at the various ways in which divine worship is conducted; and may well exclaim, Can all these belong to that Church which boasts of one

Lord, one faith, one baptism? Is there an unity in this diversity? Is each but a facet of the pure, flawless gem of divine truth? Can all be right? I should think that the Church of England in no mission field has men more earnest and capable than those employed in Japan; but to assume her rightful position their numbers must be greatly increased, if her claims to be the legitimate offspring of the Apostolic and Primitive Church are not to be regarded as arrogant, and if she does not ignore her responsibility and authority.

Mr. Wright's house stands on the very shore of that great sea of fire which in 1879 burst in upon Tokio and overwhelmed 10,000 houses; an overruling Providence said: "Thus far shalt thou come and no further," and the missionary house and family were safe. They were rebuilding the town, running up houses made of light inflammable pine-wood, and paper panels; except here and there we saw a merchant's warehouse built of mud and rendered fire-proof. Many are the precautions against fire, watchmen walk the streets at night, shouting ever and anon, "Look out for fire," and lofty fire watch-towers are numerous, but considering the character of the houses, one wonders not so much that fires are so frequent and destructive, as that they are not more frequent and destructive.

The principal street in Tokio is wide and handsome. The shops are for the most part built of stone and brick. The pathway is crowded, flags are flying, grotesque paper lanterns flutter in the breeze, the roadway is crowded with jinrickshas, kajos, omnibuses, horses, and coolies; the whole having a most animated appearance. The upper classes walk bare-headed, with fans stuck at the back of the neck, and tobacco-pipes and pouches in the girdle; they wear shoes made by the carpenter; the poorer people walk in straw shoes, and many wear head-coverings like an inverted washhand-basin. Their hatter is the basket-maker. Not seldom do we meet men who have adopted European costume, faultlessly correct, one having paid a visit to his "Pooli," mounts his horse on the right side. The police saunter along with staves nearly four feet long, and nearly as long as themselves. The omnibus horses are miserable creatures, and are a disgrace to the city. Priests are seen in their spotless muslin and with their calm passionless faces; nuns in their dirty robes, beggars with piteous cries, or in silent appeal, try to awaken sympathy. Animated dolls in the form of children toddle along. The natives are evidently very fond of their children, as is proved by the number of toy-shops and sweetmeat-shops. Officers very neatly and very becomingly dressed in blue and gold have successfully emulated the military swagger which some Europeans affect. Friends meet and have to undergo the painful ordeal of a salutation, preceded in some cases by a curious habit, the taking a long and audible inspiration of the breath as if joyfully inhaling the fragrance of the friend's presence. The whole forms a scene full of novelty and full of suggestions. The impressions made upon the Western mind by a walk along this street and a view of its shops and passers-by, are oddity, intelligence, culture, inventiveness, imitativeness, progress, good-humour, and self-assertion.

There is much to interest the stranger in Tokio. The tombs of the Shoguns at Shiba are well worth a visit. Approaching through a long avenue of trees we entered a courtyard crowded with large and massive stone lanterns, some being elaborately carved, and all having cut upon them the names of the donors and of the Shoguns to whose memory they are dedicated, whilst in an inner yard there are a number of similar lanterns made in bronze. By a covered way we approach the shrine. Here there is nothing tawdry. The steps and floors are lacquered, the hangings are of silk, the walls are carved and heavily gilt, in the ceiling the harmony of colours is richly displayed; the bells are works of art. Each box containing a sacred scroll is a masterpiece of taste; the priest is clad in satin, and with an affable grace replies to our many questions. All we see gives the idea of exquisite refinement. Passing out behind the shrine we ascend a flight of steps, and pushing aside the ponderous bronze gate, we reach a small enclosure containing the tomb of the mighty Shogun. The strife of life is over, and the shadowed grave gives the idea of perfect repose.

(*To be continued.*)

Review.

The Life and Labours of the Right Rev. William Tyrrell, D.D., First Bishop of Newcastle, New South Wales. By the Rev. R. G. Boodle, M.A., Vicar of Cliford, Somerset. (London: Wells Gardner, Darton & Co., 2, Paternoster Buildings.)

EPISCOPAL biographies have largely increased on the shelves of those who care for the spread of the Gospel since the days when Heber's *Journal* was the solitary forerunner of this class of book. Recent years have given us the lives of Wilson, Cotton, and Milman, of Gray, Armstrong, and Mackenzie, of Selwyn and Patteson, of Venables and of Feild. The stories have each their own peculiar features, and the biographer's task has been performed with varying success; but we are glad to have them all, for all are needed, and we welcome cordially this most recent addition to our store. We do not propose to write a lengthy *résumé* of this biography: we hope that our readers will procure it for themselves and study its many lessons. It is the story of a remarkable man, who in his indifference to comfort reminds us of Bishop Feild. Like his college friend, Selwyn, he held himself at the orders of his superiors; and when, in 1847, he sailed for the Antipodes, he seems to have determined to devote himself uninterruptedly to his work, and to win for himself the title which was so often accorded to him, "The one Bishop who never came home." Newcastle, under its first Bishop, is another notable instance in which daughter churches have rendered good service to the mother-Church, and have shown how problems, which at home we are almost afraid to approach, are, under the pressure of necessity and in the larger freedom of a colony, successfully solved. He saw his diocese divided and subdivided, and when he died the original diocese of Newcastle had become three Sees by the endowment of Brisbane, and Grafton and Armidale.

The munificent provision which, during a long life, characterised by the greatest simplicity, not to say austerity, he was able to make for the future of his well-loved diocese, is well known. Such a fact attracts attention, and finds a place even in the secular papers; but how great the legacy of devotion and of self-denial which such a bright and saintly example bequeathed, this cannot be appraised on this side of the grave. The book is one which will win its way into the sympathies of all good men; and it is well for the Church that such a life has found a competent biographer, qualified by personal experience to tell the story, and able to restrain personal admiration within the limits which a biographer ought to observe.

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THE CENTRAL AFRICAN MISSION AND THE SOCIETY.

THE following letter has been sent to the Editor of the *Guardian* by direction of the Standing Committee :—

Society for the Propagation of the Gospel
in Foreign Parts,
19, Delahay Street, Westminster, S.W.
June 17th, 1881.

Sir,

In view of certain statements which have recently appeared in your columns on the subject of the Central African Mission and the Society, I am desired by the Standing Committee to send you a simple account of what has actually taken place.

The work of the Mission having grown to an extent which laid an undue burden of work on the Society's officers, and especially on the Secretaries, and the Society also requiring for its own purposes the room which the Secretary of the Central African Mission occupies, the following minute was passed by the Standing Committee on April 7th, and communicated to the Central African Mission Committee :—

"Agreed, that the recent great development of the work of the Central African Mission involves such increased demands upon the Society's staff and the limited accommodation of the Society's house, that the Standing Committee are compelled to reconsider the arrangement existing between it and the Central African Mission. The Standing Committee are of opinion that, in consideration of the whole circumstances connected with it—and, moreover, of the claims of other organizations to share in like privileges—it will be best that the Central African Mission should seek another office, and that the Society's active interest in the Mission should hereafter be limited to the same functions as are exercised by the Treasurers towards other Special Funds, viz., those of acting as the Honorary Bankers of the Central African Mission. The Standing Committee desire at the same time to express their gratification at the blessing which has attended the efforts of Bishop Steere and his staff of fellow-labourers, and, in thus terminating the existing arrangement, they desire to be considered as not taking less interest hereafter in the success of the Mission.

"Agreed, also, that notice be accordingly given to the Central African Mission that the present arrangement will terminate on September 29th next."

This led to an offer of £300 per annum for accommodation which has hitherto been paid for at the rate of £50 per annum ; but as it was not a question of money, but of space, and of power of officers who are already overworked, the original decision was unanimously adhered to.

I am, Sir,
Your obedient servant,
Henry W. Tucker,
Secretary.

To the Editor of *The Guardian.*

* * *

Notes of the Month.

CONFERENCES, at which the Secretary attended, have been held,—at Aylesbury, on May 24th, under the Presidency of the Ven. the Archdeacon of Buckingham; at Boston, on May 30th, under the Presidency of the Bishop Suffragan of Nottingham; at Norwich, on May 31st, under the Presidency of the Very Rev. the Dean, the Bishop of the Diocese being prevented by heavy domestic grief; and at Cambridge, on June 2nd, under the Presidency of the Lord Bishop of Ely.

The attendance on all of these occasions was large, and the proceedings were characterised by much earnestness. Criticisms were freely and profitably exchanged, questions were asked and explanations given, and everywhere much enthusiasm was shown for the work of the Society, and the paramount necessity of increasing its General Fund was cordially recognised.

THE Bishops of Ontario and Toronto have come to England charged with the duty of selecting a competent Principal for that noble institution, Trinity College, Toronto, which, with Lennoxville College, in Lower Canada, for many years has shared the great honour of training the native clergy of the Church in the Dominion.

ON Rogation Sunday, May 22nd, an Ordination Service was held in the Parish Church of Ealing, which had a peculiar interest. The officiating Prelate was the venerable Bishop of Antigua, who was himself at the time in very weak health and struggling with much bodily pain. Under a commission from the Bishop of the Diocese he admitted to the Diaconate two young men,—Mr. W. J. Helmore Banks, of St. Augustine's College, Canterbury, who, before these lines are read, will have left for British Honduras; and Mr. W. Relton, B.A., of Queen's College, Cambridge, son of the respected Vicar of Ealing, who will proceed to Madras in the autumn, as Tutor of the Society's Theological College in that diocese. The sermon was preached by the Warden of St. Augustine's College, who presented the candidates, and the Secretary of the Society acted as Chaplain to the Bishop on the occasion.

REPORTS RECEIVED.

Reports have been received from the Rev. J. A. Colbeck of the Diocese of *Rangoon;* W. H. Gomes of *Labuan;* W. H. Turpin of *Grahamstown;* W. H. R. Bevan of *Bloemfontein;* E. H. Dodgson of *St. Helena;* W. Puttock of *North Queensland;* H. H. Brown of *Auckland,* and H. C. H. Johnson of *Newfoundland.*

MONTHLY MEETING.

THE Monthly Meeting of the Society was held on Friday, June the 17th, at 2 P.M., Bishop Piers Claughton in the chair. There were also present the Bishop of Singapore, the Rev. Dr. Currey, F. Calvert, Esq., Q.C., C. Raikes, Esq. C.S.I., *Vice-Presidents;* Hugh Birley, Esq., M.P., Rev. W. C. Bromehead, Rev. W. Cadman, General Davies, Sir Walter Farquhar, Bart., Rev. Dr. Forrest, Rev. J. Frewen Moor, T. Garfit, Esq., Colonel Gillilan, General Lowry, C.B., General Nicolls, Sir Bryan Robinson, Rev. Prebendary Salmon, Rev. E. J Selwyn, J. G. Talbot, Esq., M.P., General Tremenheere, W. Trotter, Esq., S. Wreford, Esq., *Members of the Standing Committee;* Rev. H. H. Adcock, Rev. S. Arnott, Rev. E. H. Bickersteth, Rev. J. S. Blunt, J. Boodle, Esq., Rev. J. A. Boodle, Rev. V. G. Borradaile, Rev. J. W. Buckley, Rev. J. H. Clayton, Rev. T. Darling, Rev. Dr. Finch, Rev. E. Glover, Rev. C. D. Goldie, Colonel Hardy, Rev. R. S. Hassard, Rev. T. Helmore, Rev. T. Hill, Rev. J. W. Horne, Rev. J. W. Horsley, G. B. Hughes, Esq., Ven. Archdeacon Lightfoot, Rev. J. Lindsay, Rev. B. Maitland, Rev. T. O. Marshall, General Moberly, Rev. H. M. Oswald, H. Palmer, Esq., Rev. W. Panckridge, H. S. Redpath, Esq., Rev. W. F. Satchell, Rev. H. M. Scarth, Rev. Canon Sidebotham, Major Smalley, Rev. C. Wyatt Smith, Rev. C. A. Solbé, Rev. H. Swann, S. H. Swayne, Esq., Rev. Dr. Townsend, Rev. W. T. Webber, Ven. Archdeacon White, Rev. H. E. Willington, Rev. J. H. Worsley, *Members of the Society.*

1. Read Minutes of last Meeting.

2. The Rev. E. H. Bickersteth, Vicar of Christ Church, Hampstead, gave a most interesting and graphic account of his recent visit to India, and of the many Missions whose work he inspected.

3. The Treasurers presented the following Statement of the Society's Income up to May 31st.

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—May, 1881.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total Receipts.	Total Payments.
	£	£	£	£	£
I.—GENERAL	12,384	2,922	1,663	16,969	35.230
II.—APPROPRIATED . .	1,452	—	1,891	3,343	9.779
III.—SPECIAL	12,959	—	986	13.945	14.179
TOTALS . .	26.795	2,922	4,540	34,257	59,188

B.—*Comparative Amount of Receipts at the end of May in five consecutive years.*

	1877.	1878.	1879.	1880.	1881.
I.—GENERAL					
1. Subscriptions, &c. . . .	£11,459	£11,351	£11,035	£12.421	£12,384
2. Legacies	5,922	2,572	3.252	3,820	2,922
3. Dividends	1,986	2,007	2,072	1.768	1,663
	19,367	15,930	16,359	18,009	16,969
II.—APPROPRIATED	3,227	9,082	3.478	3.402	3,343
III.—SPECIAL	10,645	7,046	12,966	14.498	13,945
TOTALS	£33.239	£32,058	£32,803	£35.909	£34,257

4. On the recommendation of the Standing Committee a grant of 50*l.* from the Negus Fund was voted to the Rev. F. P. L. Josa, for Bibles and Prayer-books in Oriental languages, for use in the Missions in Guiana.

5. The Secretary announced that the Rev. C. H. Rice had resigned his seat on the Standing Committee, and gave notice on behalf of the Standing Committee that the Rev. D. Long, Incumbent of Hanover Church, would be proposed in July for election in October to fill the vacancy.

6. The Rev. G. H. Swinney was placed upon the Society's list for this year upon the recommendation of the Bishop of Zululand, and the Rev. J. Douglas, and the Rev. J. W. Stenson upon the recommendation of the Bishop of Bloemfontein.

7. The Rev. E. W. Chapman was appointed Organizing Secretary for the Archdeaconry of Carlisle.

8. The Seal of the Society was ordered to be affixed to a power of attorney required in connection with the building of the English Church in Rome, and to two powers of attorney in connection with the transfer of the Parsonage and a piece of ground at Mentone to the Society.

9. Notice was given by the Rev. C. D. Goldie that at the next monthly meeting of the Society he would move :—

(1) "That the Board deprecates the promotion of any antagonism between the General Fund and the Special Funds, on the score that the Society rejoices in all offerings that are made for the support of the Church's Missions, and trusts that, whether as bankers or as far as consistent with the needs of the Society with office room or rooms for meetings all possible assistance will be given to Special Missions."

(2) "That an effort should at once be made with a view to the increase of funds to induce the Bishop of each Diocese to call together the Incorporated Members in the diocese to interest them personally in the work, and both annually as a body and by a permanent Diocesan Committee to exercise watchfulness over the increase of subscriptions and the general work of the Society."

10. All the Candidates proposed in April were elected into the Corporation.

11. The following gentlemen were proposed for incorporation at the meeting in October :—

The Rev. T. Izod, Cottered, Buntingford; Rev. A. C. Tarbutt, St. Peter's, Streatham, S.W.; Rev. W. H. Baynes, Worsley, Manchester; Rev. J. S. Sinclair, Lonsdale House, Fulham, S.W.; Rev. W. H. Davey, St. David's College, Lampeter; Rev. F. F. Kelly, Vicarage, Camberwell, S E.; Edward Braddell, Esq., Malone Park, Belfast; Rev. W. M. Puttock, 58, St. John's Road, Hoxton, N.; Rev. F. W. Mason, Steep, Petersfield; Rev. B. Gibbons, Lower Mitton, Stourport; Rev. H. T. Whittington, Foxton, Royston; Rev. C. F. Wyatt, Broughton, Banbury; and Rev. J. Bowman, South Creake, Norwich.

THE

MISSION FIELD.

The field is the world. The seed is the Word of God.

AUGUST 1, 1881.

MISSIONARY CONFERENCE AT BRIGHTON.

(*From the* "BRIGHTON GAZETTE," *July 7th.*)

ON Tuesday, July 5, a Missionary Conference in connection with the Society for the Propagation of the Gospel was opened at the Banqueting Room of the Royal Pavilion, to consider certain questions affecting the work and progress of the Society. An extensive programme of subjects was provided, and papers were read by several well-known clergymen. The Morning Session opened at half-past ten, under the presidency of the Ven. Archdeacon Hannah, Vicar of Brighton, and there were present a number of local and other clergy.

"The President said the first subject for that morning's consideration was the deputational system, which ought to be a subject of interest to them all. One great reason for their considering that subject was that the deputational system was found to have become exceedingly costly, and it was desirable to diminish the costliness with which the Society was worked, especially in the matter of deputations. But they must not diminish the cost if they lost efficiency, therefore the problem they had to deal with was how they were to diminish the cost without diminishing the efficiency. They cost at present a very large sum indeed, and much as the local clergy appreciated the kindness of the deputations in coming, he feared it was not always found to be the most efficient way of working

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the Society. One reason was the deficiency of local energy and effort. It was quite likely that diminishing the number of deputations at present employed in the work, might both increase the efficiency as well as diminish the cost, but the point he would insist upon was that they must try to cultivate a more complete spirit of local effort resting upon local energy. They must get the local clergy to do more of the work themselves, which was the correlative with making the organization more efficient. A great duty devolved on them of studying more carefully the history of Missionary exertion, and the way of improving their own spiritual position, and showing that they themselves thoroughly recognised that the Church which was not imbued by a Missionary spirit was not worth the name of a Church at all. (Hear, hear.) It was one of the solemn principles which our Blessed Lord laid down, that the life of the Church depended on Missionary organization. He would insist on that. In conclusion he would particularly insist on these two points to be specially kept in view :—first to increase the efficiency, and to cheapen the cost of organization ; and above all things to increase the labour of the local clergy, gathering around them the assistance of the young men of their flock and preparing themselves to take the lead in Missionary exertion as they did in their own parochial work." (Hear, hear.)

Papers on the Deputational System were read by the Rev. Canon Bullock, of Lincoln, the Rev. A. H. S. Barwell, of Clapham, and a discussion followed.

"The Rev. Secretary of the S.P.G. pointed out that the Society would be the gainer by the clergyman doing his own Missionary work, but that in such case he must make himself familiar with his subject, and not leave information on the subject to be imparted to his flock once a year by a strange voice.

"The Rev. C. T. Frampton (Chichester), as one who had had considerable experience of deputations in various parishes, was satisfied that if the deputational system was weakened they would find a diminution in the returns, and the interest in Mission work. If they once fell back, they would find themselves superseded. They must insist on keeping it before the clergy and the neighbours in a legitimate way. He believed in increasing the expense, for he felt certain it would pay. He believed in the Missionary deputation, rather than the mere deputation sent from the Society, for the latter did not create the same amount of interest as the Missionary, as they could not say they had seen these things, and knew them to be as they were represented. He felt that those who took an interest in, and subscribed to Missions, were entitled to hear from some one how the work was going on, without having to depend on what they read in reports and periodicals. (Hear, hear.) He also took exception to a remark made by one speaker to the effect that the deputations were often men who were wearied out by a long Missionary career, and had lost interest in the cause. He had never met a deputation of this kind, and could not believe there were any such." (Hear, hear.)

The Rev. J. H. Jowitt, Organizing Secretary of the Archdeaconry of Lincoln, said :—

"In our own parishes, if we deplore the existence of some evil, we often say we fear we cannot touch the present generation, but we will make every effort to reach a future generation through the medium of our schools, and a like argument, I feel, may be used by us with regard to interest in Missionary work, and the information, which we all feel the clergy ought to acquire, about such work. Many of the clergy of the present generation did not learn in early life, as some of us did, to interest themselves in details of Missionary life. Let us then, as wise men, turn our thoughts to the younger clergy. We have in our diocese of Lincoln, and I know, Sir, you have in this diocese, a Theological College. Why should not this be used as a focus for exciting Missionary zeal? Why should we not request our fathers—the Bishops of the Church—(I know that in our diocese the call would be responded to)—to give all the encouragement they can to the younger clergy of the diocese? Why should they not be gathered together under the presidency of the Bishop and chief clergy of our cathedral cities? And each should be encouraged to take some one field of Missionary work, and to strive to bring it forward in such a way as to interest an audience. This meeting being associated with our Theological Colleges, would excite, I feel, in the minds of our younger clergy, a desire, which we as young men never had excited in our own, to tell out what God has done by the Missionary agencies of our Church. I can only say how much we organizing secretaries should be aided in our work if we could say to some incumbent of a parish, 'May I ask the curate of your parish to go into some country parishes and try his hand as a deputation?'

"The Rev. J. H. Simpson brought this discussion to an end by a few remarks, in which he tendered his thanks to the clergy of the diocese for the many kindnesses shown him during the twenty-two years he had held the office of Organizing Secretary to the S.P.G. He asked those clergymen who received the services of a deputation to consider that they were indebted to the Society, and, on the principle of give and take, ought to preach a sermon at another church for some one else. (Hear, hear.) He also urged the necessity of clergymen having collections at each service during the day on which the Missionary sermon was preached. With regard to the subject of the deputation's address, he had often urged upon the Missionaries, when addressing meetings, to talk of the spiritual effects of their labours. But he found that their natural reticence and modesty prevented their talking of their own work. It was natural, but he would appeal to them to lay aside that modesty."

This concluded the discussion on the first subject.

The President then called on the Rev. Canon Sutton, Vicar of Pevensey, to read a paper on

INTEREST IN MISSION WORK, AND HOW TO SUSTAIN IT.

He said:—

"I desire to approach this subject from the standpoint of a country parish priest—to regard it in its bearings upon my own proper work, and in connection with the spiritual welfare of the souls committed to my charge. Confessedly my first duty as a parochial clergyman is to see to it—so far as I possibly can—that from baptism, through all their Christian course, my people should have this aim and object constantly before them, namely, all and each of them 'to grow up into Him in all things which is the Head, even Christ.' And one great scriptural way of encouraging them in this, is by impressing upon them frequently the fact of their Christian membership—how that they are, one and all of them, members together in One Body of Jesus Christ, which is His Church—reminding them that they are themselves component parts of Christ's Missionary Kingdom, and of the leaven that should be daily leavening the whole world. The religion of the individual parishioner will be lifted up out of its narrow groove, and the parish will be relieved of any exclusive, merely congregational, spirit that may pervade it—the more that a Christianity of pure unselfishness and comprehensive love for others is encouraged in the community and is provided with due and regular occasions for its exercise and growth. The narrow-mindedness referred to—whether in an individual or a congregation—must be a hopeless bar to spiritual edification; for how could the love of Christ reside in so uncongenial an atmosphere—or in a heart where it could make such slight impression and be so little understood? And therefore I look upon the calls that are made upon us annually for—(kindly note the objects mentioned)—our Diocesan Association—for Home Missions—for Jewish Missions—and last, not least, for Foreign Missions—as very valuable means of grace to myself and fellow-worshippers, not only reminding us of our privileges and corresponding duties in these several capacities, namely, as Sussex Churchmen, as members of the Church of England, as Gentile Christians, and as belonging to the Universal (Catholic) Church of Christ, but—taking us to the root of the whole matter—to see whether we have within us that love for others, that care for the souls of others, which is the very essence of Christianity. So that the point which I would chiefly press within the limits of this paper is—that the question of the help we give to foreign Missions and to other kindred efforts is not an accidental one, or one external to our parish life; but, on the contrary, is connected intimately with its welfare and with the growth of a quick and quickening Christianity in our midst. What is wanted can only be secured by the parish priest himself putting his heart, and being seen and known to put his heart, into the matter; asking from time to time, earnestly, and as if he meant it, his people's intercessions on behalf of Missions; obtaining from the various societies some of their most readable reports and leaflets, and not only distributing them in his parish, but acquainting himself with their contents. I grant that deputations, in the persons of Missionaries, are occasionally to be welcomed for the purpose of illustrating Mission-work from personal experience, and they serve also to confirm and stimulate the interest already existing; but no parish should, I think, be at all dependent on them."

The Rev. Canon Borrer followed with a few remarks on the importance of prayer.

"Did they, he asked, heartily pray for the Kingdom of Christ to come on earth, in the words of the Lord's Prayer? There could be no real work without prayer. He would suggest the importance of their having in their thoughts when they repeated the words of the Lord's Prayer, 'Thy Kingdom come,' these three points—first: What was the great purpose for which they used it? They begged for the Kingdom of Christ to come to their own bad hearts, and that they might do God's will; then they extended their thoughts to bad Christians; and then they took a great bound and embraced the Jews and the heathen. God had greatly blessed the Missionary work of England, but at the present time they were more in need of money and men than they had ever been. Therefore they should assist with their prayers, for God had promised that whatever was prayed for should be granted."

Canon Bailey spoke on the necessity of taking advantage of every opportunity for enforcing the principles of the Missionary spirit.

This brought to a close the Morning Session.

THE AFTERNOON SESSION.

The Conference re-assembled in the Banqueting Room at three o'clock, under the presidency of the Bishop of Chichester, who, in opening the meeting, remarked:—

"They were met together to carry on the subject of the morning's meeting, but before proceeding to it he would make a few remarks. If they were assembled for the purpose of founding a new Society, the matter would be different, but here they had a most ancient and venerable Society recommended to them by more than a century of real hard work. Its existence indicated that what was once said of the Church of England generally may with equal truth be said of that Society, namely, that the most sound part of the Reformation was in England, for the reason that there the love of liberty went with respect for antiquity. And that was what they ought to feel with regard to the S.P.G. They felt it was endeared to them, not only by its good principles, but by the long period of years during which it had served, and had been the faithful handmaid of, the Apostolic Church. Those principles were, that, first, we should extend our fostering care to those dominions and possessions of ours beyond the seas; that we should look first to the emigrants who had gone to people those countries. Next, we should look to the slaves used in the cultivation of the plantations, and next to the native tribes who owned our sway, or who inhabited the countries bordering our own dominions. With regard to the heathen, we felt it our duty to propagate our doctrines among them; but there were enormous millions of them, so that it was natural we should choose among them those nearest to us; then from them we should preach to the people of the remotest countries of the world. From the very beginning the S.P.G. had had in view the maintenance of the Church of England with a Bishop at its head, and capable of reproducing itself with the aid of native clergy. By looking at the earlier reports of the Society they would see a number of subscriptions given with the express understanding that they were to be devoted to the founding of bishoprics in the North American Colonies. But that object was continually frustrated by what one must consider the blind and un-Christian policy of the then rulers of this country. When Bishop Berkeley desired to go forth and found a bishopric in North America, Sir Robert Walpole said, Let it be known if Mr. Berkeley asks if he shall go forth, I must tell him he can go, for it is his duty to go; but if he asks me as to the opinion of the Government, I can tell him they will always look upon the establishment of a bishopric in those parts with great suspicion, and there is no chance of his obtaining what he desires. Last century there were only two colonial bishops; they now number nearly seventy—an increase most spontaneous and, in some degree, proportionate with the increase of the countries. They ought to be grateful to the Society that, under much opposition, has never ceased to regard the emigrants from our shores. George Herbert had written,

'Religion stands on tiptoe on our land,
Ready to pass to the American strand.'

We knew how emigration was extending, and the words of Selwyn had come to pass. The S.P.G. was ordained for the conservation of the Gospel, and not exclusively for the spread of the Gospel among the heathen, and therefore the Society deserved their sympathy and support." (Applause.)

The Lord Bishop of Ontario next addressed the assembly. He said:—

"It was thirty-two years this month since he left this country as a Missionary of the S.P.G. for North America, and twenty years out of that period had been spent in the trying lot of Colonial Bishop; he therefore came among them and claimed their attention on the score of his long experience. He was deeply thankful to hear the words with which the Bishop of Chichester prefaced the conference; for on no platform had he (the speaker) ever depreciated the work that Society was doing amongst the heathen; but he must confess that his sympathies were with that branch of the Society's work which followed the emigrants abroad. He had no experience of Missions to the heathen, but a great experience of our fellow-countrymen abroad, and the greatest gratitude was due to the Society for the work done in this respect. In North America there was never a time when the country called for greater zeal aud earnest prayer and sympathy. The middle of the present century will be referred to in history as the period of the emigration of Western Europe. The question might be asked, why do not emigrants support their own churches? The reason was obvious. Those who had perhaps spent their last dollar in purchasing land could hardly be expected to support a church; nor could they do so for ten or twelve years, but when they could do so they did it with energy and earnestness. It was the duty of those at home to see that the time was not too long that intervened between the going out of the settler and his having a church. The extent of the country was enormous, and very much of the valuable time of the Missionary that ought to be spent in preaching the Gospel was occupied in locomotion. Another reason why they should support the S.P.G. was its common-sense principle. When first he went out to Ontario as the first Bishop he found twenty Missionaries, but he had not one penny to pay their salaries when due. He made a rapid journey to England, placed his case before the S.P.G. and they made him a grant of 600*l.* a year for three years. This, with some handsome donations with which he returned, bridged him over the difficulty, and when in the course of years the grant was gradually withdrawn, he was in a position to support his own church. Only by the last mail he had received a touching letter from the Bishop of Rupertsland, saying how very far they were left behind in the race. It was their bounden duty to ask themselves what becomes of the vast host of emigrants leaving our shores—that is, what becomes of them spiritually? We knew what became of them temporally; some got on, and some did not. Was it wise of a Colonial Bishop to appeal to the richest Church in Christendom to take an interest in the spiritual welfare of their brethren abroad? The prestige of the Church depended a great deal upon Missionary enterprise. At the beginning of the present century it was sneeringly said of the Church of England by Lord Macaulay—'At the time of the founding of S.P.G., the Church of England was as local an institution as the Court of Common Pleas.' Had it not been for the S.P.G., the position of the Church in this respect would have been but little better now. Therefore he maintained that a Society that wiped away the reproach reflected in Lord Macaulay's sneer, and had changed the boast that 'the sun never sets on the English Dominion' to 'the sun never sets on the Church of England,' was worthy their heartiest support. It was in vain to convert the heathen, if the English-speaking people were not what they ought to be and did not reflect the spirit of the Gospel; and on the other hand, the spread of the Gospel among the heathen would be but the example of the English-speaking colonists. Such had been the case in North America. There was in the diocese of the speaker a tribe of Mohawk Indians, three thousand in number, who were all members of the Church of England, but had no special Missionary among them."

The Rev. Dr. Crosse, of Hastings, followed with a paper on the

CONSTITUTION, WORK, AND CLAIMS OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

He said:—

"Every society has a constitution, but the S.P.G. has a constitutional constitution. We do not pray, pay, and, if we disapprove, go away, but we have an actual voice and share in the government of the Society. I submit to you that it should be noticed, because, when we think it over, we may perhaps consider that joining a corporation which gives its members these privileges, it does imply that we will make some effort to acquaint ourselves with its work, and take our real part in its action. It is one of the useful peculiarities of Englishmen to go on quietly occupying positions which are thus in theory untenable, mollifying difficulties by their forbearance and practical good sense; but of course some day or other the crisis arrives, the water comes in through the roof, and with a sort of genial reluctance we set to work to put things to rights. Accordingly the S.P.G. has just had to reform its constitution, and it has done it, I think, with remarkable ingenuity and equity. The Committee is, henceforth, to have the power of transacting any business which is not specially reserved by the rules for the members at large; but then, on the other hand, not only are the dioceses to send up their representatives to the Committee as at present, but further, the whole body of the Committee as well is to be elected, through a system of voting papers, by the whole body of incorporated members. Thus the increased power of the Committee, necessary as it was for the carrying on of that business, is exactly balanced by their increased responsibility to the rest of us. Perhaps there may be some one here not acquainted with 19, Delahay Street. You pass through a doorway which has a sort of aroma of the Gothic about it. Before you, right and left, is an array of clerks busy inside glass cases. Beyond, is the room of the Lay Secretary, who is sitting in front of a Missionary library, arranging for deputations, with indefatigable bland courtesy of speech and pen, and with, I suspect, a keen insight into Missionary emergencies. You mount a staircase hung with Worthies of the Church. To your right is the Chief Secretary's room. On the shelves are every report for 180 years, all the correspondence to and from all the Missionary dioceses, systematically arranged, and a mass of material which grows in value as time goes on. Passing on, you find yourself in the large Committee-room, with a view of the park at one end, and a curious set of shutters at the other. Presently the hour of meeting arrives. The shutters slide back and disclose a chapel completely fitted. Prayers are read and the work of the day begins. The Sub-committees on the different Mission fields bring up their reports, communications from the Colonies are read and discussed, a Missionary who is going out is introduced to take his leave, a Colonial Bishop makes his statement, a deputation comes in with a project, and their *ex parte* statement goes quietly on, and the case is stated to the end. Presently some one asks a modest question, and some one else another ; a letter book is produced, and it turns out almost invariably that the river and the settlement, and the past and prospect, and all the ins-and-outs of the matter are thoroughly known, and that whatever is done will be done not only with a good spirit and a liberal hand, but also with good information and eyes wide open. It is only perhaps after one has left the meeting one begins to realise that this plain, unpretending handling of detail and principle is in reality a wonderfully complex and exact machine, communicating constant movements to the most remote Missionary outposts and stimulating and fostering the great evangelising effort over the whole globe. Thus the same general idea runs through the whole action of the S.P.G. both at home and abroad ; I mean the generous idea of liberality and the encouragement of individual activity and self-government. I pass now in conclusion to speak very briefly on the work of the S.P.G. One of its main characteristics, we are aware, is this, that while other societies engage in establishing Missions, this one aims chiefly at the foundation of churches. It not only takes care for the present, but it plants the essential machinery of the Church for the future. An extraordinary activity has prevailed in this. Commencing at the year 1815, we shall find an average of one new diocese founded every year up to the present time. The consequences of this system are now beginning to show an outline of the widest importance. As the colonies develop, these dioceses group themselves into metropolitan systems, each forming a complete sisterhood of churches with full powers of continuity and reproduction. This is already the case in Canada, South Africa, Australia, and New Zealand, and other parts are ripening towards the same completion. Whatever may be the immediate fortunes of the Mother Church at home, in times to come it will still remain and be acknowledged as the august parent of this vast and growing hierarchy. Whatever the political complications of civil states, there will, on all these growing lands, be this intercommunion and anxiety of Churchmen, which will help to keep our race united, and our Christianity secure. Over the whole world is already spreading this new patriarchate of the West with a common language more universal even than Latin, with common documents, credentials, and polity. A new and even wider Rome is thus rising, but with very different watchwords, not absolute subordination to a central Vatican, but complete local autonomy and a free allegiance or alliance of affection, interest, and gratitude. When I listen to the tone of modern society, and look at the steps by which its institutions are advancing, I am brought to the conclusion that however useful other agencies may be, and however venerable other communions, it is a question of expansion, prevalence, and success ;

then here, in this incessant transplanting of the Anglican episcopate, a Missionary system is to be found in the Church of the future, and I am bound to remember that the work of its husbandry has been very mainly the work of S.P.G."

The Rev. H. W. Tucker made a few remarks on the financial condition of the Society, pointing out that its present position was not only need of workers, but still more of the means to support them.

A vote of thanks to his Lordship for presiding brought the Conference to a close.

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THE SOCIETY'S ANNIVERSARY SERMONS.

THE LORD BISHOP OF CHICHESTER preached the Society's Annual Sermon in St. Paul's Cathedral on the 22nd of June. The text was St. John x. 16, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd;" and the theme was that the purpose and promise of Christ are the strength and hope of the Missions of His Church. The sermon is printed at length, and published at the Society's office; we will therefore content ourselves with quoting two passages from the conclusion, in which the Bishop speaks of the Society's history, and great present value, and commends it to the support of Churchmen.

"Friends and brethren, ought we not to be thankful that our Church possesses in the Society for the Propagation of the Gospel an organized body of Christian men ready to receive and to distribute our offerings so that they may most effectually serve the great end of evangelizing the world. None of us alone is sufficient for this work. How should we know whither to send our alms? Or how could we plant or support Missions scattered over the face of the earth? These various wants are far beyond the reach of any private enterprise.

"There needs for the Church a centre of direction and of action, a permanent body constituted on right and sound principles to turn the supplies of the faithful into the proper channels, to cherish and guide the Missionary energies of the Church of England. Such a body we have in the Society for the Propagation of the Gospel, and we have had for near 200 years. Do you ask what have been its services? Let the great sister-Church of America speak, for if she owns the Church of England as her mother, she confesses that but for the Society for the Propagation of the Gospel she would have been starved in the very cradle. Let our colonies in North America and Australia speak, for they will cheerfully acknowledge the same debt of gratitude. Let the Missions speak which the Society for the Propagation of the Gospel maintains, many signally blessed. These are witnesses beyond suspicion.

"It is also the peculiar merit of the Society for the Propagation of the

Gospel that it ever looked to the interests of our countrymen who went forth to seek new homes in distant and inhospitable lands. These emigrants might have lapsed into hopeless unbelief if Missionaries supported by the Society for the Propagation of the Gospel had not continued to them on foreign shores the ministrations dear and familiar to them in their native country. The greater part of the Dominion of Canada has now outgrown the need of help. Nay, the Church there is so vigorous that it is repaying to the Society for the Propagation of the Gospel the assistance it once received. But in some parts of that wide territory, as also in Australia, the Church still requires to be tended and sustained by the English parent. These emigrants are the overflow of our towns and villages—all of our own race and many of our own religion. God forbid that they should be left uncared for in the wilderness, yet I know not where they would find friends in their necessity if the Society for the Propagation of the Gospel did not hold out her hand and support them. It is almost incredible that this, which is the glory of the Society for the Propagation of the Gospel and its chief merit, if there can be merit in any work of man, should be turned into a ground of objection, but surely it is an objection which no right-judging nor patriotic men will entertain.

"Let me now earnestly commend to your systematic and principled support the Society for the Propagation of the Gospel. It is an old servant, a faithful servant to the Church of England. But though old in years it is not broken and enfeebled by age, nor is its strength abated; still it is young and lusty as an eagle, still endeavouring, with the Lord's help, to cope with the ever-increasing demands of Christian Missions.

"I do not ask for your gifts at this time only, but I entreat you to become members of the Society, and thus to give it supplies on which it can regularly depend. From causes into which I need not enter, the income of the past year has fallen sadly short.

"Now what does this mean? It means that urgent prayers for help must be refused—that no new Mission, even in the most promising fields, can be undertaken—that the salaries of the Missionaries and Catechists, already scanty, must be reduced. It means weakness, retrogression, decline, instead of strength, increase, and progress.

"This is a state of things which none who love their Lord and desire and pray for the enlargement of His blessed kingdom can contemplate without grief and alarm. Friends and brethren, so far as in you lies, let such a calamity be averted!"

On the evening of the next day, June 23rd, the Society held its Annual Missionary Festival in Westminster Abbey at 7.30 P.M., when an eloquent and learned sermon was preached by the Lord Bishop of Durham. The choice of the Bible version of Psalm lxv. 9, gave the Bishop a most striking text upon which to base the beautiful imagery which he elaborated—"Thou visitest the earth, and waterest it: Thou greatly enrichest it with the river of God, which is full of water: Thou preparest them corn, when Thou hast so provided for it."

The Choir of the London Diocesan Lay Helpers' Association led the musical portion of the service.

ST. ALBAN'S MISSION, TRANSKEI, SOUTH AFRICA.

BY THE REV. H. WATERS.

THIS Mission was begun by Mr. Dodd in 1868, but owing to the ill-health of Mr. Dodd he was obliged to leave for the colony in 1873.

On my arrival here in 1877, when I was appointed Resident Missionary, I found a good house and nice little church, but the native Christians were very unsettled, as they had been without a Resident Missionary for four years; many had left, and many were preparing to do so, owing to the dispute between the Red Kafirs and themselves about lands. The native catechist had kept up the Sunday services, daily morning and evening prayers, and school attended by fifty children. The little church was very much out of repair, and as school was held in it daily, it was almost an impossibility to keep it clean. A meeting of native Christians was called for the purpose of repairing the church, at which they gave over 10*l.*; this enabled me to put it in order, and also repair a large hut as schoolroom. I next visited an out-station of St. Alban's, about ten miles off; at this out-station there was a teacher who held school daily in his own hut, and a preacher from St. Alban's visited it every Sunday. As both the services and school were held in the teacher's hut, which caused him a great deal of inconvenience, I spoke to the chief and his people about building a church; this, they said, it was their intention to do when the country was more settled. In 1878, owing to the Gealeka war, the natives were unsettled, so I was unable to begin any out-stations; however, this enabled me to devote more time to building up the home work. In January, 1879, I held a meeting for the purpose of raising money to enlarge the present church, as the congregation on Sundays was much too large for the little building. The native Christians were very much pleased with the idea, and thought a larger church was much needed; they all gave very liberally. I held another meeting at my out-station, Amakwababa, for the purpose of building a new church. The native Christians and their chief said, as they had no money, they would try and build a church themselves; they set to work the following week, and began to build a church of sods, which was so damaged by the heavy rains that they could not go on with it. They then made a number of bricks, intending to build of brick; these were also damaged by the heavy rains; however, this did not dishearten them, as they were determined to proceed with their good work. They set to work and quarried stone, and have built a good stone church, which I hope to open next month.

I was very anxious to inculcate habits of industry amongst the natives, and as we had a good watercourse on the station, I proposed that they should enclose forty acres of land for the purpose of growing wheat, oats, and vegetables. They fell in with my suggestion, built a sod-wall enclosure, and sowed wheat and oats, which yielded a fair increase, one man reaping eight bags. This year I am glad to say that besides sowing wheat, vegetables, and oats, they have planted a number of trees. I began a Bible Class for men on Wednesdays and Fridays, which was regularly attended by eight men who could read their Bibles fluently; I was much surprised at the fair knowledge they had of the Bible. The men wished for a night-school, which the assistant-teacher willingly undertook, the men providing their own candles. A class for young women on Sunday afternoons was the beginning of a Sunday-school. A sewing-class for the women and girls was also begun by my wife.

1880.—The heavy rains in February destroyed the schoolroom, and school had again to be held in the church. A schoolroom 40 feet by 16 was begun in March and completed in July, when a meeting of the natives was held to pay off the debt of 46*l.*; about 30*l.* was promised, and later on I received upwards of 6*l.*, kindly collected by Mr. G. Leary from our English neighbours at Umjanyane; the balance has been paid from the proceeds of the boxes sent by the ladies of Scotland and England.

The present quarter of this year has been remarkable for the increased efforts of the native Christians to forward the Gospel, six men having offered themselves as preachers; through their help my classes for canditates for confirmation have been increased to double their former numbers. At the Sunday-school there is an attendance of about forty; the young women's class is taken by myself, whilst the little girls are being taught by my wife, and the boys by the assistant-teacher.

Two new out-stations have been begun by me this quarter, one at Ezazulwana, and the other at the Qumancu Flats. A large church is greatly needed on this station, the present building being far too small for the large congregations of Christians and heathen on

Sundays. Many of the latter not being able to find room, even in the porch, have ceased coming altogether, and it is proposed enlarging the church to 40 feet by 18, which may cost 300*l.*; towards this sum there is about 100*l.* in hand. As each location has to contribute its own expenses, I cannot expect to raise this sum in this country; if therefore, this, to me, most important work should meet with your approbation, I should feel deeply thankful for any assistance you can give, and I feel sure you will be doing a good work for "our Master" "in telling out among the heathen that the Lord is King." The foundation-stone of the new church was laid last Monday.

On Friday I visited the chief, who lives about ten miles off; he has one of the best kraals in Kafirland, consisting of twenty huts formed in a semicircle, and a large cattle kraal in the middle. The huts were round; what things they had were neatly ranged round, the floor of ant-hill earth, firm, smooth, and dry, with a circular railed place in the middle for a fireplace. On my arrival at the great place I found the chief's brother and eldest son sitting near the cattle kraal, where the court is held, with about thirty men formed in a semicircle, thirty yards off, talking a law case. I saluted the chief's brother and son, and asked them if the chief was at home, as I wished to see him. They answered "Yes, but he is not very well." I then asked if I could see him. A young man was immediately sent to tell him that the Missionary had come. The chief sent word to say he was glad to hear that I had come. I was then escorted to his great hut, where I found him lying on a large ox-hide, with a blanket thrown over him. I asked him how long he had been ill. ' Oh," he said, " I and my cattle cannot be well, as the white men will not allow me to 'Nuka' the people who are bewitching myself and cattle." I gave him some medicine, which I hope has done him good. We then had a long talk about the " Imishologu"—departed spirits and witchcraft.

During the illness of a Kafir, should he see any of his departed ancestors in his sleep, he immediately knows they are hungry; next morning a witch-doctor is sent for, who enters the cattle kraal and chooses a good fat cow, which he says must be killed to satisfy the hunger of the departed spirits. The cow is then caught, a place between the sick man's hut and the kraal is well swept; olive branches and herbs are laid down and the cow placed on them; the witch-doctor then stabs the cow; every drop of blood is preserved.

After this the cow is skinned, the entrails are filled with the blood, and two young men are sent with them to the river to see if the departed spirits will accept the offering; the young men utter a few words and throw the entrails into the river; if there is a great commotion in the water, and the entrails sink, the young men return to the kraal and tell the doctor that the offering has been accepted; the cow is eaten, and the sick man recovers.

The chief wished to know when I was going to send rain, as his people were starving. I told him to assemble his people on Sunday at the Mission Station, and prayers would be offered for rain. He immediately sent out men to the different petty chiefs to assemble their people the following Sunday.

On leaving the chief's kraal he asked me to come and see him again, and gave me a goat, saying, "Take this cup of coffee home with you."

At present we have the following Stations at work in the district:—

1. ST. ALBAN'S.—There is one native catechist and several unpaid agents, whose services as Evangelists are very valuable. Communicants—English, 7; native, 45. The day school is attended by 95 children, who are taught by the catechist and two assistant teachers.
2. AMAKWABABA.—One native preacher; communicants, 30. The day school is attended by 25 children, who are taught by a native teacher.
3. EZAZULWANA.—One native catechist, who also teaches in the school, consisting of 40 children; communicants, 8. Here the heathen chief has built a schoolroom of wattle and daub, a round hut for the teacher, and pays 12*l.* a year toward the teacher's salary.
4. QUMANCU FLATS.—One native teacher; communicants, 7. School attended by 30 children.

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A ROUGH MISSION IN CAPE BRETON, NOVA SCOTIA.

IN the northern end of the Island of Cape Breton, lies the country of Victoria, peopled principally by Presbyterians from the Highlands of Scotland. It extends for 106 miles along the rough and exposed coast of the Gulf of St. Lawrence. To this Mission field in 1877 a travelling Missionary, the Rev. S. Gibbons, was appointed. At Big Baddeck, in the southern end of the country, he found the walls of a church built by the descendants of Loyalists, who, after the War of Independence, gave up all their possessions to live under the British flag. Grants of land were made to some of these at Baddeck River.

Although distant from a clergyman forty-five miles (which could only be travelled *then* in canoes), they brought up their children to love the Church of their fathers. These descendants raised the walls of a house of God, but with no clergymen regularly visiting them, it was so left for over twenty years.

In 1876 some fifty families of Newfoundland fishermen came to reside in the north end of this country, and it became necessary to send them a Missionary.

Upon his arrival, by dint of hard work and self-denial, this church was so finished that the worship of God, and His sacraments, are now celebrated with decency and in order to a congregation of 150 people.

Five miles from this church is the shire town of Baddeck, where a congregation, sometimes of 250 people, can be collected, but the Church members are poor. Here a church is needed; but 150*l.* more than the people themselves can raise is needed.

Fifty-six miles north-east from Baddeck we find a scattered fishing settlement, Ingonish, divided into two bays, in each of which are several families of Newfoundland Churchmen. In the fishing season many fishing craft gather, and the Missionary holds service, sometimes in a log-hut, sometimes in a barn, sometimes in the open air when both log-hut and barn are too small to accommodate those who flock to hear the word of God.

In North Bay a fisherman's house, and sometimes the Bethel of the place, becomes the house of God. Here ends the road. For the fifty remaining miles of the Mission, the roadless woods or the rough sea become the Missionary's path. In winter on snow-shoes for sixteen miles of uninhabited country, in summer on foot or in fishing boat, the settlements of Neil's Harbour and Hungry Cove are reached. Here is the Newfoundland colony. Compelled to leave their own country by poverty, they find it hard work to make both ends meet. When the Bishop first visited this settlement in 1877 Confirmation and Holy Communion were celebrated in the upper room of a fish-store, where the devout fishermen sat on piles of dry cod.

At first the Missionary had to hold four services on the Sunday, so that each individual could have one opportunity of attending the services.

After a while a school was built, but that becoming too small for the increasing population, it was determined to build a church. From the woods a frame was dragged with ropes over the shoulder. Every board, shingle, and nail used in its construction was carried upon the strong and willing backs of the Missionary and his people for three-quarters of a mile, through the bush to the site of the church, midway between the two fishing stations.

By aid of kind friends in Nova Scotia, a grant from S.P.G., and by much self-denial on the part of both Missionary and people—some giving cod-fish, some mackerel, some a little money—the church was built and consecrated to God's service last summer. What a joyful day that was! The Bishop spoke loving words, exhorting them to remain firm to the true teachings of their former Bishop, the great and good Bishop Feild, at whose feet their Missionary was brought up. And when these God-fearing people contrasted the first service in their new church with the first service held in the settlement, was it any wonder that many tears were shed?

Then a fish-store, with piles of dry cod, was the scene when the Bishop administered Confirmation and Holy Communion; now they worship God in a neat church, erected mostly by their own efforts, under God.

But although most of the work was done by themselves, yet a debt of 45*l.* remains on the church: a wall, for which all the stone has been gathered, must be built under the church.

They have given all they can, and the Missionary now confidently appeals to the sympathy of England for money to carry on the good work so auspiciously begun in this large and promising Mission.

There is no Mission-house for the Missionary; the people of this settlement have given a frame, and 200*l.* will give the Mission a home for their pastor. Who will give something towards it?

The Rural Dean, who exchanged work for one trip last winter, says:—

"Our present travelling Missionary has now been for four years in that desolate part of the diocese—not even the comforts of a *central* home are his—sometimes toiling on snow-shoes, till, faint and weary, he is ready to sit down and give up; at other times exposed to the dangers of the sea. Footsore and hungry, cold and weary, his indomitable will and love of his Master's service urges him on. . . . My trip north has been something I would not have missed. Its dangers and difficulties, when safely surmounted, have their attractions; but to plod on, year after year, is another thing. That twenty-five miles of barren forest is no pleasant or safe journey; an accident, a fall, a faint turn would, in all probability, cost a man his life. God alone would hear the cry for help; His eye alone would behold the misery following an accident on that lonely path—and on it more than one poor soul's expiring cry has been heard by God alone."

Of themselves, these poor people are willing, but unable to give more than a few dollars a year towards their Missionary's stipend. The grant made to the Missionary must soon cease. Will not some few Church people give enough to endow this Mission with 100*l.* a year?

The Missionary earnestly solicits pulpits in which to make known the Mission's wants. Who will grant them with offertories? Who will give two fonts? Who will give thrice-used books for his Sunday-schools? Your Saviour says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto ME."

Subscriptions, donations, received by the venerable Society for the Propagation of the Gospel, 19, Delahay Street, who have kindly consented to open an account and receive contributions, &c., on behalf of the Mission.

SIMON GIBBONS,
Travelling Missionary,
Cape Breton.

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KURDISTAN.

IN the *Mission Field* for May of the current year (p. 206) appeared a letter from the Rev. R. Wahl, the clergyman whom the Archbishops of Canterbury and York have sent to Kurdistan. We have now the pleasure of printing another and more recent letter, which is of much interest. It may be well to repeat the remark made previously, that English is not Mr. Wahl's native tongue.

"*To their Graces the Archbishop of Canterbury and the Archbishop of York.*

"COCHANES, KURDISTAN,
"*April* 18*th*, 1881.

"MY DEAR FATHERS IN GOD,

"I beg to be grateful for the paternal letter (dated January 26th, received April 12th) of His Grace the Archbishop of Canterbury, and for the favour conferred on me therein, to report as fully and as frequently as possible.

"The 30th of January I have sent a report, which may possibly throw some light upon the work of your Grace's Mission to the Nestorians. For the sake of the Church, the Nestorian people, and the good which, by the grace of God, I may do here, I am glad that when in London I have been ignorant of the magnitude and the difficulties of the work, or I might not have taken such a great responsibility upon me.

"If I have not been able to organise schools in the first few months, I have still been full of work day and night. In two of the written regulations handed to me at Lambeth Palace for my guidance, I was directed to assist the Patriarch, Bishops, and clergy in religious and educational reforms. In order to acquaint myself with the present system of working, with a view to reforms, I have held numerous conferences with the Patriarch, Bishops, and clergy, and with deputations which at different times came from nearly all the Nestorian districts far and near (Mosul and Persia). With the object in view, I have visited several Nestorian districts, and the experience thus gained will form the basis of my work. I had to learn and to diffuse grammar principles of the modern Syriac, which have been unknown to the people in the mountain districts. Modern Syriac may be said to be nearly in every respect not less distant and different from the ancient than, *e.g.* Italian from Classical Latin. Again, I had, and have still, to carry on extensive correspondence with the British Consuls, Ambassador at Constantinople, and the Turkish authorities, in order to secure to the Nestorians some sort of existence; as it was unreasonable to expect that people could listen to proposals of reform as long as they are persecuted, oppressed, ill-treated, &c., &c., and starving. I am therefore glad to report that by practical common-sense and past experience in these countries, I was able to find work for some fifty starving families in the neighbouring districts, and to furnish support in food and money to several hundred starving families in nearly all the Nestorian districts of Central Kurdistan. The sick and the dying in the neighbourhood also claimed considerable of my time. The Patriarch's household, a family of fourteen, and children and servants, was literally in want, and it was my duty to look after it. All this required time.

"Of the means expended for these various purposes only one-third has come from British sources; but the people here, who have so much confidence in the promises made by the Rev. Dr. Cutts, *as they say*, that the Church of England will attend to all their wants, would not believe that, though I have stated the truth distinctly. In addition to the good the enumerated labours have done, they naturally tended to increase the confidence of the people in the Mission sent by your Grace. The famine is by no means over; having, however, learnt from London papers of the disturbances in Ireland, &c., &c., and of the severe winter, I consider the moment ill-timed for a special appeal. It is my constant prayer that Great Britain and the Church may soon be relieved of the said disturbances and difficulties ; and also the poor Nestorians, by means of a good harvest.

"The 28th of March, the day your Grace's Mission has opened two schools here (a training school for teachers and one for children), was a day not so soon to be forgotten by the Nestorian nation. I myself felt that the Church of England, the most Catholic Church, has by this step actually begun to do something in the way of education and reform for the remnant of a Church which, by her Missionary zeal, has been diffused under the reign of the Caliphs from China to Jerusalem and Cyprus, marked for activity, learning, culture, and science—thus contrasting not only with the deepest decay of the Papacy at the time, but also with the darkness and ignorance of the *seculum obscurum*, the tenth century, of the Latin Church.

"As to the system of instruction, I beg to consider it a success that in consequence of a fair explanation the Patriarch has yielded his resolution that Old Syriac, and not the language of the nation, should be used as the vehicle of the educational scheme. In a future report I may give particulars in detail ; at present the following remarks may suffice. The pupils of the two schools consist of the children of the village (a village of thirty-five houses) exclusively ; in consequence of the famine some children have not been sent to school ; under common circumstances, however, they will all be sent. We have here a snow-fall some five feet or six deep, without a thaw during six months of winter ; this prevented the people of the neighbouring villages from sending their children here at present. Again, by the custom of the country, the girls are excluded ; thirty-six pupils must therefore not be considered a small number in both schools. There is reason to expect that the numbers will be, if not trebled, doubled. The said schools are conducted almost entirely on a European method ; the attendance is more regular, and the behaviour better than in the schools I have seen in Europe or America. I must, however, not withhold from your Grace that these schools are entirely at my own expense (over three pounds per month), and that I had to sacrifice my only room (26 by 15 feet), dividing it by a screen, and using two-thirds for school purposes, and one-third for my family. Your Grace may think that I was in this way too severe on my family and myself ; and this may be true to some degree. My only apology is that I had no alternative—circumstances required it. I knew that I have been sent here for work, and I wished to do my duty ; having had, however, no allowance for teachers' salaries from your Grace, and having found that there was no room in the village fit for school purposes, what was my duty to do ? To have remained inactive, waiting five months or more for new instruction, would surely not have met with the approval of your Grace. I was thus compelled by circumstances to act to the best of my knowledge on my own responsibility, to the time when your Grace's pleasure and instruction shall have reached me.

"Knowing that the Church of England has been interested in the Nestorian Church and people for nearly half a century, if not more, I find it my duty to make the following remarks. In the past, the question was whether or not the Nestorian Church and people should be helped to religious and educational reforms ; at present, the question is whether or not the Nestorian Church and people should be helped to exist, that is, if we leave them to themselves for another five years, there may be no Nestorian people and no Nestorian Church, as such, that would stand in need of reform. Both are now in a state of dispersion and dissolution, and it is one of the greatest efforts of your Grace's Mission here to try to keep this frail body of antique Church and people together for reforms. It cannot be doubted that the Nestorian people, in their great reverence for the Word of God, in their respect for antiquity, in the undoubted apostilicity of their orders, in their agreement with us in almost all the essential articles of faith, as well as in their ecclesiastical rule and discipline, and in their expressed goodwill towards us, and their disposition to be admitted to closer communion—it cannot be doubted that with these qualifications the Nestorians form a desirable and promising field for the exercise of our zealous labour and support. And, on the other hand, if we regard the state of spiritual destitution into which they have fallen, the ignorance of their clergy and laity, their lack of energy, as well as of the means to bring about a reformation of their community, their want of the Holy Scriptures, and other useful books (the printing-press has not arrived until the 12th inst., and for the lack of means and room it will not be in operation for some time), the *entire* extinction of schools and other useful nurseries of knowledge among them, their several years' famine, their continued oppression by the infidels, who rule over them with a rod of iron, and the efforts which are being made, on the one hand, by the independent Missionaries, to induce them to embrace latitudinarianism or a negative creed, and, on the other, by agents from Rome, to bring them into subjection to the Papal See—if we look upon this side of the picture, surely the Nestorians have a double claim upon our help, something more than the stipend of a Missionary.

"On the 30th of January I have applied to H.B.M.'s Ambassador at Constantinople for an imperial firman of the Sultan, acknowledging your Grace's Mission, and I beg to implore your Grace's intercession. School materials—such as wall-maps, globes, slates, &c., &c., and medicines, with full directions, would be of the highest value to your Grace's Mission.

"As to my family and myself, I beg to say that we have cheerfully submitted to all kinds of privations, sufferings, and self-denials, for the sake of our common Lord and Saviour, for that of the Church and for the good of the poor Nestorians—but the last two months were rather too hard on us. Hanson's Bank at Constantinople—where, through the Rev. Canon Curtis, the Rev. H. W. Tucker has made arrangements for me to draw on the cheques of the S.P.G.—failed months ago. I was therefore unable to draw any money on my stipend or otherwise for the last two months, and was, and am still, penniless; unless your Grace would instruct the Rev. H. W. Tucker, the Secretary of the S.P.G., to make other arrangements for me at Constantinople, either at some bank, or by a deposit at the so-called American Bible House (in consequence of which the said Bible House would allow me to draw on their credit at Van), I could not see what I should do.

"Your most obedient and faithful servant,

"R. WAHL."

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SASKATCHEWAN.

THE following letter, dated March 16th, from the Rev. Edward Matheson, a newly-ordained clergyman in this diocese, gives an admirable view of the immense need for increased efforts on the part of the Church to keep pace with the rapid settling in this vast district, and also to evangelise the thousands of Indians who are at present its chief inhabitants. What the Church has done already only brings more clearly to light the vast field before her:—

"I beg to hand you the following report. The Bishop having gone east shortly after I was ordained (in May, 1880), and there being no S.P.G. clergyman in this settlement besides myself, I had to do all the pastoral visiting, &c., of the two parishes, St. Mary's and St. Catherine's, besides the back settlements, during the summer. I may here state that the two parishes just mentioned extend over a distance of about twenty-five miles in length along the east bank of the North Branch of the Saskatchewan River. The country extending back is as yet sparsely settled until we come to the South Branch of the Saskatchewan (about fifteen miles from here), and there there is a nice settlement, known as the 'Halcrow Settlement.'

"The country is filling up very rapidly between these two rivers, and, ere long, some more churches will have to be erected to meet the requirements of the place.

"During the Bishop's absence in the summer I was busily engaged in pastoral visiting, &c., and during my visits I took occasion to look up those who were not yet confirmed. I found that there were several old persons, as well as young, who had never had an opportunity of being confirmed.

"I at length commenced holding meetings twice a week, for the purpose of preparing them for confirmation, and on the Bishop returning home in October he held a confirmation, at which there were fifty-seven confirmed. It was truly a very impressive sight to see so many, both old and young, making an open confession of their faith in the Saviour. I felt that my efforts so far were not in vain, but that God was pleased to bless them for good, and I humbly trust that by His grace I may be enabled to devote myself more and more to His service, and be made the humble instrument in His hands of advancing His cause and kingdom in this place.

"When the College opened on the 1st of November, the Bishop—as I had to take daily lessons with him—set apart one day of each week on which I should go and visit my parishioners pastorally; this arrangement has worked very satisfactorily. The pastoral work of the two parishes was divided between Mr. Flett and myself, he taking St. Mary's, and I St. Catherine's.

"On one occasion this winter I had to go a distance of twenty miles in rough weather to visit some Church people who were sick, besides several journeys of lesser distance. The Sunday work was also divided between us; we had to preach on alternate Sundays in each church. This arrangement was made by the Bishop for the purpose of giving me an opportunity to carry on my studies. It worked satisfactorily, and met the requirements of the case until a new field for work was opened, viz. the Sioux.

"The Bishop then withdrew Mr. Pritchard from the Halcrow Mission, for the purpose of opening a service on Sundays with the Sioux, as he is devoting much of his time to the study of that language. It was then arranged that Mr. Flett and I should go on alternate Sundays to the Halcrow Mission. This arrangement is still going on, and working very well—the Bishop taking upon himself the extra work required by it. By this means we have been enabled to supply *a very great want*, viz. that of opening a service with the poor heathen Sioux of this settlement, and 'preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ' to them.

"A short time ago I held a meeting at the Halcrow Settlement, for the purpose of making arrangements to have a church erected there during the coming summer. The people are all farmers, and have to struggle hard for a living; but they all unanimously agreed to give what they could towards building the church. With the assistance of a grant of 40*l.*, promised by the Bishop for the purpose of buying sawn lumber, shingles, nails, &c., they agreed to finish the church *free of debt.*

"They are busy at present getting out logs and other things necessary for it, and will commence building it as soon as the snow is gone. This Mission is in a thriving condition, and they all very heartily appreciate the efforts made by the Bishop to have the ministrations of the Church provided for them.

"They are all, with *one* exception, members of the Church of England, and this one is also helping to build the church.

"With the population being scattered over such an extent of country, it requires great tact, careful and wise management on the part of the Bishop, to supply the wants of the settlements in our immediate vicinity; so far it has been managed to the entire satisfaction of all parties.

"The immense tract of land over which this diocese stretches is chiefly inhabited, at present, by Indians. There are, however, several good settlements of whites. The Sioux, Blackfeet, and Crees are the most numerous tribes. There are many other tribes of less importance, but these three comprise the bulk of the Indian population of this diocese. It is difficult to tell how many thousands—or, rather, I should say, 'tens of thousands' of Indians there are in this diocese without any knowledge of the Gospel. There is a crying necessity that some vigorous efforts be made by those who have the means and opportunity of doing so, to have the saving Gospel of Christ preached to these poor perishing souls who are 'scattered abroad as sheep having no shepherd,' so that we may well use our Saviour's words and say, 'The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.'

"There are, and have been for many years past, several very thriving Missions amongst the Crees, but until lately there has been nothing done towards evangelising the Sioux and Blackfeet.

"There are at present two Missionaries working very successfully amongst the Blackfeet in the western district of this diocese.

"The first efforts that have been made with any success towards teaching the Sioux have been made this winter, and have succeeded so far, that there has been a service held on Sundays for some time past with those in this settlement.

"The Bishop has two of the English-speaking students in the College studying the Sioux language, besides a native Sioux Indian—son-in-law of the Sioux chief—and everything points towards success in that direction, and we trust that ere long his efforts may, by God's blessing, be crowned with success, so that the Sioux—at least those in this settlement—may have the Gospel preached to them without the aid of an interpreter, which has always been proved to be the most effective way.

"It is a sad thing to see so many of those poor souls for whom Christ has died living in the midst of a civilized settlement, in total ignorance of the Saviour, and we comparatively powerless to point out to them the way of Salvation. Oftentimes on the Sunday, while the people have been assembling for worship in the church, and during the hour of service, have I heard the sound of their gambling songs and their drum—a sad contrast to the hymns of praise which arose within the sacred walls of the sanctuary.

"They are in *great need* of the teaching of the Gospel, and the Bishop is making vigorous efforts to accomplish that end, and he richly merits the liberal, hearty support of Christian people to help him to accomplish what he undertakes.

"No one can begin to form anything like a correct idea of the wants of these poor souls unless he has seen them, or other heathens who are in an equally wretched state, temporally and spiritually. If it were not for the kindness of the inhabitants of this settlement, they would often have starved to death, as the buffalo, upon which all the Indians formerly depended for their means of sustenance, and upon which they feasted so royally, have all, or nearly all, disappeared, and thus they are brought suddenly face to face with starvation. What remains to be done now is to get the Indians to settle down on reserves, and induce them to adopt the ways of the white man. This, I am happy to say, the Dominion Government is making every effort to accomplish. They now require persons to reside amongst them and teach them, both by example and precept, how to work; and no one can do this more effectively than a Missionary, who is, at the same time, looking after their spiritual welfare.

"And now a word about this country and its future. Although it has always been called 'The Great Lone Land,' and has perhaps well deserved the name, I think its 'lone' days are about coming to an end; for, in many parts of this vast territory, where once nothing living could be seen excepting vast herds of buffalo and other animals, and their savage pursuers, the Indians, there is now the neat cottage of the industrious tiller of the soil. The very spot upon which this College is now standing was a few years ago a famous hunting-ground for the wild savage, and some of the Indians have told me that they themselves have shot many buffalo, moose, &c., in this place not many years ago.

"However, those days have gone, never to return. A great change has come over this country within the last few years, and a still greater change will be seen within the next few years. It will be such a change as will require the most vigorous efforts on the part of the Church to meet the requirements of the country. The railroad is coming west very rapidly, and it is expected that in about two years' time it will reach this place. In consequence of this, there is a very large emigration to this country; each year shows a large increase in the population; villages and settlements are springing up in different directions, and when once the railroad has reached us, the population will increase so rapidly, and settlements will be established in so many different parts, that the question will naturally arise in the minds of Churchmen, 'How are all these places to be supplied with the Gospel?' It certainly is a question of the gravest importance, and requires to be taken into consideration at once.

"As a first step towards meeting this great want, the Bishop has established this College for the purpose of training students for Missionary work in the diocese. So far it has proved successful, and we have every reason to hope for still greater success in the future. It meets the requirements of the place *now*, but as time rolls on and the country gets more settled up, it will be necessary to extend its sphere of action. A regular grammar school will have to be started in connection with it, so that the youths of the country may receive as good an education near their own homes as they can by going to some of the older provinces;

and that also from among the number of students in the Collegiate School those best qualified for the work may be chosen 'to serve in the sacred ministry of the Church.'

"The time is *not* far distant when this will be required, and it is to be hoped that when that time does arrive, funds will also be found wherewith to carry on the work of the Church throughout the length and breadth of this diocese in proportion as the population increases.

"If the Church takes the lead *now* she will be most likely to keep it. There is a great field opening up here for Missionary work. May God guide and bless our beloved Church in her efforts to occupy it.

"Earnestly praying that God's richest blessing may rest upon the S.P.G., and that He may be pleased to crown the efforts of its agents for the advancement of His kingdom with success, so 'that the Word of the Lord may have free course and be glorified'; and that He may be pleased to hasten the glorious day when all shall 'know the Lord . . . . from the least to the greatest,' and when 'The kingdoms of this world shall become the kingdoms of our Lord, and of His Christ.'

FROM MADRAS TO LIVERPOOL, VIA BURMAH, CHINA, JAPAN, AND NORTH AMERICA.

BY THE REV. J. M. STRACHAN, M.D., SECRETARY TO THE MADRAS DIOCESAN COMMITTEE OF THE SOCIETY.

(Continued from page 283.)

CLOSE by we saw a large temple in course of erection on the site of an ancient and famous temple which had been destroyed by the act of an incendiary in 1874. Buddhism had been patronized and encouraged for centuries by successive Shoguns, and thus a political connection had been formed between them. When, however, the Mikado assumed his own rights during the revolution of 1868, Buddhism was disestablished and many of its temples with their revenues were made over to the Shintrists as being the more loyal of the two. The connection of Church and State has not been severed; Shintoism has become the state religion, but Buddhism reigns supreme in the hearts of the masses. It always makes one's heart grow sad to see new heathen temples in course of erection in the very places where Christianity shows it benign presence. It seems such a challenge to divine forbearance. It seems such a defiance of the living God. What an insult to the Majesty of the Most High. What an indignity, the usurper treading on the very threshold of the palace of the King of kings. God, however, does not strike but waits; and it is for those who are jealous for the honour of God their Saviour to resort to more earnest prayer and work, so that they who have received light may communicate light. Here is a paradox. He Who said, "I am the light of the world," said also, "Ye are the light of the world." Passing along the Tori, or main street, over the Nihon Bashi, the London Bridge of Japan, and leaving the towers and moats of the castle to our left, after a drive of three miles we alight and enter an avenue which is flanked on either side by shops and stalls, and which leads up to the celebrated temple of Kuanou at Asakusa. It is a perpetual Bartholomew's fair. The crowds are determined to be pleased, and it takes very little to please them. The extensive temple grounds are occupied with refreshment, photographic and drinking booths, shooting galleries, artists' studios, &c. The people are trying to make the best of both worlds, not forgetful of their duty to Kuanou, but not overlooking the pleasures of this life. Entering the temple we find it large and dirty, with an uncared-for look about it. The central shrine is screened off from a noisy rabble. I stood aside for a time and sorrowfully watched the people as they came and went. Every one threw money into the box; some clapped their hands, some counted their beads, some made signs, and others uttered a few hurried prayers; but there was a striking levity and irreverence about them all. I did not see one of them in earnest. Their worship was a perfunctory one, without heart or reflection. On a screen hard by are suspended slips of paper with prayers written on them, a large number of the top-knots of men, of women's tresses, and of slippers as votive offerings. Here, as at all large temples, are wooden tablets on which are inscribed the names of the donors and the amount they have given to the temple. In a building near is a prayer-wheel or cylinder, which a man in charge will put in motion on an offering being made. I was not sorry to escape from the noise, and dust, and smells, and impiety of Asakusa.

Having made up a small party, we went to spend a few quiet days at Enoshima. Leaving the train about half way to Yokohama, we engaged jinrickshas and were soon scampering along through lanes and fields and villages; our admiration being divided between the surrounding scenery, and the fantastic tracery tattooed on the legs and backs of our jinricksha men. Men, women, and children shouted "O-hi-o" (good morning), and we soon learnt to reply in cheery tones, "O-hi-o." For some little distance we ran along the Tokaido—the great trunk-road which runs from Tokio to Kioto. The half-way tea-house (hobil) looms in sight, and with a whoop and a spurt the men soon land us in the court-yard. The landlady, with her daughters, and aunts, and nieces, greet us with welcome smiles, and having taken off our shoes we mount polished stairs without a scratch on them, and enter a small and scrupulously clean room; the mats are padded; there is no furniture. Three sides of the room are made up of sliding frames covered with a clean, tough, tissue paper, whilst the fourth side displays an artist's skill which represents cherry blossoms, flying storks, and an impossible horse prancing. Without a summons, a fair damsel glides noiselessly in and deposits in the centre a hibachi made of bronze and containing three or four pieces of burning charcoal, which is supposed to answer two purposes —fire for pipes, and fire for warmth. She falls down on her knees and makes a graceful salaam. The Japanese never sit, they kneel and rest the body on the back part of the legs and feet. It may be very comfortable, but I know scarcely any torture more cruel for the European than to be shut up in a room for hours with nothing to sit on except the floor. At first the novelty of the situation is pleasant, but very soon the circulation is impeded, cramps and "pins and needles" manifest themselves, and ease can only be recovered by a perpetual change of position—a restless rest which usually terminates in a prostrated frame lying at full length on the ground. We had taken some refreshments with us, which were supplemented by sundry additions from the hotel. First of all they brought in the inevitable tea. If you go shopping tea is presented, if you visit a temple oftentimes a tray with cups that hold about three-quarters of an ounce is produced —at one temple the priest offered saki (a spirit distilled from rice); and at every tea-house a tray comes in with tea-things that remind one of the sets sold for children to play at keeping house with. The tea is of a light green colour, unsweetened, and in taste betrays not the slightest presence of what we know as tea. Milk is never used. In fact, when away from the abodes of Europeans it is impossible to get milk, as the natives rear cattle only as beasts of burden. Occasionally, however, milk is used as a medicine. In certain critical cases, some local Sir William Gull may prescribe, "Twenty drops of cow's milk to be taken three times a day in a little cold water." After the tea the maid brought in some vegetable soup, with some kind of oil floating on it. We partook of it only with our eyes; then we had a tub of rice, ladled out in small lacquered basins; and with this was served up as a sort of *bonne-bouche* a very favourite pickle, made of rotten turnips and vinegar. The stench was intolerable. Mr. Wright actually ate some, and seemed to enjoy it. I felt there was hope for a Missionary who could, when necessary, fall back upon the food of his adopted country. I have sometimes been in trying positions, but seldom in one more trying than on this occasion. I wished to emulate my brother's heroism. In a fit of desperation I seized a piece with my chop-sticks; but as it approached the effect was sickening, and the chop-sticks relaxed their feeble hold. At last, remembering that oftentimes the pleasure or disgust arising from the sense of taste is really to be attributed to the odour of the substance, I held my nostrils, and boldly took a bite. I am aware that this was a sort of compromise—that there was nothing very heroic in it; but I have no wish to repeat the experiment. The repast finished up with boiled eggs. I will only say that Messrs. Maskelyne and Cook would add to their attractions if they could exhibit the feat of holding a half-boiled egg, and eating it with a pair of chop-sticks. Having settled our very modest bills, we left the courtyard amidst the friendly exclamations of the landlady and her fair attendants—"Sayonara, sayonara" (good-bye, good-bye). After a very enjoyable ride we came to the picturesque island, crowned with verdure. From our room, right across the sea, beyond waving fields of corn, over ranges of hills, Fujeyama stood alone, snow-capped, towering far above everything earthly. I have noticed that generally the first sight of grand, as distinguished from beautiful, scenes, is disappointing. The puny mind has to grow before it can embrace the sublime. So it was with this grand monarch of the land. Its majesty gradually impressed, until at last one wondered not at the passionate adoration of the people for that which, amidst all the changes, all the turmoil, all the catastrophes of human life, remains so changeless and secure.

We spent a very pleasant time in visiting the caves, and in making short excursions. One of these I shall not forget. After climbing for some time the steep steps which lead to the top of Oyama, we turned aside to a little Buddhist temple almost buried in trees, and saw the graves of the priests of the temple, who for generations had been buried here. The last and newest grave was that of the priest who a few years ago had been baptised on his death-bed by Mr. Wright. He died a Christian; he was buried as a Buddhist. A blight had fallen on the temple; no Buddhist rites had been performed in it since the death of the Christian priest; the building was on its way to ruins. Here was a poem without words. We passed through Kamakura, which for three centuries had been the great city of the reigning Shogun; and as we passed through groves of trees and crossed babbling brooks, it was difficult to realise that we were walking over a buried city. No impressive ruins to tell of the vanished glory; no stately remains that, though shattered, might give a kind of permanence to those who have passed away. Close by, in a lovely dell, stands the gigantic bronze Diobutza, which was erected A.D. 1252. The seated form is forty-four feet high; the thickness round the thumb is three and a half feet, and the circumference of the knee is thirty-four feet. After visiting a noble temple, which contains relics of the Shogun Yoretomo, who is the ideal of chivalry, and of whose prowess and deeds the youth of the country are never tired of hearing, we passed through silent defiles, which had many a time echoed with the cry of battle, and came to Kanasâwa. Here, in "the plains of heaven," is one of the seven which are considered the most beautiful landscape views in Japan. The prospect was varied, and consisted of hill and valley, trees and fields, rocks and flowing water, all blending in sweet confusion, and forming a picture which was canopied over by a clear blue sky, with only one snow-white cloud; this concealed the brightness of the sun, and its ever-moving shadows played upon the face of the picture. Unfortunately the farmers had been using liquid manure; and we did not care to linger long in the plains of heaven. Passing along, we came upon a tea-plantation, where from forty to fifty women were gathering the tender leaves. We stayed for the night at a tea-house. My adjectives, synonyms of "charming," "beautiful," &c., are exhausted. Suffice it to say that art, taste, and nature combined to make this wayside inn a thing to be remembered. Our first want was a bath, which was enjoyed after overcoming two difficulties, namely, the securing a certain amount of privacy, and the getting the water some few degrees below boiling point. The fire for heating the water is not under or over, but is in the bathing-tub. After a comfortable night, with only an occasional visit from that constant tenant of a tea-house, the *pulex irritans*, we rose early and enjoyed our morning walk. We came upon a house of mourning, though we saw nothing to warn us that we were in the solemn presence of death. In an open shop, a priest was reading the funeral service. The body of the deceased was in a plain unadorned tub; a few people, friends and relations, were standing about chatting; some were laughing, and none seemed attentive to the service going on. Then we came upon a silk-worm house, and were much interested in the details of rearing, propagating, feeding the silk-worms, and the unwinding and reeling of the cocoons. Silk is an important item in the exports of Japan; as much as two million pounds are shipped annually from Yokohama. In passing through the villages the stranger cannot but be struck with the dirt and squalor as exhibited in the persons and the huts of the peasantry. Japan is emphatically an agricultural country, and here, as in other countries, daily labour in the fields does not tend to brighten intelligence or refine manners.

(*To be continued.*)

Notes of the Month.

THE REV. C. W. E. BODY, Fellow of St. John's College, Cambridge, has accepted the Provostship of Trinity College, Toronto. Mr. Body's university career has been one of unusual distinction: he was Bell's University Scholar in 1872, Sixth Wrangler, 1875, 2nd Class in the Theological Tripos, 1876, and Tyrwhitt Hebrew Scholar, 1878. The Church in Canada is to be congratulated on having found a worthy successor to Provost Whitaker, who for so many years has been engaged in the arduous work of educating the clergy of Toronto, and the four other dioceses, for whose benefit Trinity College was founded by the late Bishop Strachan.

THE REV. F. P. L. JOSA left England on St. Peter's Day for his work in Guiana. During his sojourn in England he has visited nearly all parts of the country, and has everywhere been an acceptable and efficient Deputationer. The many friends whom he has made while thus working for the Society, will think of him in his interesting field of work, and will pray for a blessing on his labours and on himself.

THE Bishop of North China left England on July 9th for his diocese. He will be followed in the autumn by the Rev. C. J. Corfe, late Chaplain R.N., accompanied by several young laymen, who will live with him at Chefoo, and devote themselves to the study of Theology and of Chinese, in the hope that after a period of three years they may be found qualified for Holy Orders.

AT St. John's Church, Chester, of which the Rev. S. Cooper Scott, the Bishop's brother, is Rector, there was an interesting farewell service on the morning of his departure. The Bishop and his five brothers—Rev. Canon Scott (Hull), Rev. S. Cooper Scott, Rev. T. Errington Scott (Chester), and two laymen, received the Holy Communion at the hands of the Venerable Bishop of Chester. The brothers were accompanied by their uncle, the Ven. Archdeacon Cooper, of Kendal, and a few other relatives. The party afterwards proceeded to Liverpool, to see the Bishop's departure in the s.s. *Algeria*. The Bishop was in excellent spirits.

A VERY important Conference was held at Brighton on July 5th, which is reported at length in our pages for this month.

THE Secretary attended a Conference at Stoke on-Trent on July 8th, over which the Archdeacon presided. Suggestions for improving the position and working of the Society were freely offered and criticized, and the Secretary, having invited questions and criticisms, entered at some length into various matters. A similar gathering was held at Carlisle on Monday, July 18th, under the presidency of the Bishop, and was well attended. Here, as at all similar gatherings which have recently been held, much sympathy with the Society was shown, and the paramount claims of its work, and the necessity of supporting and extending it, were cordially acknowledged.

REPORTS RECEIVED.

Reports have been received from the Rev. F. Bohn, W. Drew, and F. H. T. Hoppner of the Diocese of *Calcutta;* T. Button of *St. John's;* J. Widdicombe of *Bloemfontein;* A. D. Lockhart of *Montreal;* J. B. Good of *New Westminster*, and E. C. Hopper, Missionary in *Japan*.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held on Friday, July the 15th, at 2 P.M., Lord Nelson in the chair. There were also present the Bishop of Ontario, F. Calvert, Esq., Q.C., Canon Gregory, Canon Harvey, *Vice-Presidents;* Archdeacon Blomfield, Rev. B. Belcher, Rev. W. C. Bromehead, Major-General Davies, Rev. J. W. Festing, J. Floyer, Esq., M.P., Rev. Dr. Forrest, Colonel Gillilan, Rev. H. Lomas, General Lowry, C.B., Rev. J. Frewen Moor, General Nicolls, *Members of the Standing Committee;* J. A. Anderson, Esq., Rev. S. Arnott, Ven. Archdeacon Bathurst, Rev. J. H. Calley, Rev. Prebendary Coleman, Rev. G. T. Cull-Bennett, R. N. Cust, Esq., Rev. T. Darling, Rev. R. J. Dundas, Rev. J. J. Elkington, S. Ferard, Esq., Major-General Ffoulkes, Rev. C. D. Goldie, Rev O. Gordon, Rev. R. M. Heanley, W. H. Heaton, Esq., Rev. J. W. Irving, Admiral D. Robertson Macdonald, Rev. S. Maude, Rev. W. F. Norris, Rev. W. Panckridge, C. R. C. Petley, Esq., Rev. W. F. Satchell, Rev. Canon Sidebotham, Rev. W. M. Sinclair, Major Smalley, Rev. C. Wyatt-Smith, Rev. C. A. Solbe, Rev. J. Sorrell, Rev. H. Swann, H. Wagner, Esq., J. F. Ward, Esq., Rev. R. R. Watts, Rev. W. T. T. Webber, Rev. R. T. West, Rev. G. C. White, and Rev. J. H. Worsley, *Members of the Society*.

1. Read Minutes of last Meeting.

2. On the motion of F. Calvert, Esq., the following resolution was unanimously agreed to :—

"The Society desires to record its sense of the loss which, in common with the whole Church of England, it has sustained by the death of its Vice-President, Lord Hatherley, some time Lord High Chancellor of England. His support of the Society was not confined to many liberal gifts to its funds, but he was ever ready to aid it by his legal advice, as well as by advocating its claims whenever occasion offered, even when holding high office under the Crown, and after his elevation to the Judicial Bench. The testimony of such a man was especially valuable, and the Society feels it due to his memory to record its gratitude for the many services rendered to it by Lord Hatherley during a long and exemplary life."

3. The Treasurers presented the following Statement of the Society's Income up to June 30th :—

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—June, 1881.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	15.471	3,012	1,738	20,221	45,434
II.—APPROPRIATED . .	1,639	—	1,891	3.530	10.094
III.—SPECIAL	15.199	—	986	16,185	16.593
TOTALS . .	32,309	3.012	4,615	39.936	72,121

B.—*Comparative Amount of Receipts at the end of June in five consecutive years.*

	1877.	1878.	1879.	1880.	1881.
I.—GENERAL:					
1. Subscriptions, &c. . . .	£13,717	£14,150	£13,997	£14.956	£15,471
2. Legacies	7,184	3,589	3,761	5,200	3,012
3. Dividends	2,040	2,067	2.093	1.858	1.738
	22,941	19,806	19,851	22,014	20,221
II.—APPROPRIATED	3,424	10,868	3,911	3,478	3.530
III.—SPECIAL	12,678	9.014	14.973	18.447	16.185
TOTALS	£39.043	£39,688	£38.735	£43,939	£39.936

4. On the recommendation of the Bishop of Algoma and the Standing Committee, the following were placed upon the Society's list for Missionary work in the diocese of Algoma :—the Rev. J. S. Cole, B.A., the Rev. T. H. Appleby, M.A., the Rev. A. W. Chirone, Rev. C. R. Clerk ; and on the recommendation of the Board of Examiners, the following students of St. Augustine's College, Canterbury, were accepted for Missionary work abroad, viz. Mr. W. Alexander Swann to Melanesia, Mr. G. W. Matthews to Guiana, Mr. A. Brotherton Vicars to Madras, Mr. W. West Malachi to British Columbia, and Mr. W. Hancock to Nova Scotia.

5. The Rev. Hudleston Stokes, Vicar of Wall, was appointed Organizing Secretary for the Archdeaconry of Stafford, *vice* the Rev. W. Hutchinson, resigned, and the Rev. F. Calder, Rector of Wingerworth, for the Archdeaconry of Derby, *vice* the Rev. A. E. Evans, resigned.

6. On behalf of the Standing Committee, the Secretary proposed the Rev. D. Long, Incumbent of Hanover Church, as a member of the Standing Committee, in the place of the Rev. C. H. Rice, resigned.

7. On the recommendation of the Standing Committee, it was agreed to grant a title to Deacon's Orders to Catechist Vishnu David, in the diocese of Madras.

8. The Rev. C. D. Goldie moved the following resolution, of which he had given notice :—

(1) "That the Board deprecates the promotion of any antagonism between the General Fund and the Special Funds, on the score that the Society rejoices in all offerings that are made for the support of the Church's Missions, and trusts that, whether as bankers or as far as consistent with the needs of the Society with office room or rooms for meetings all possible assistance will be given to Special Missions."

The following was moved on behalf of the Standing Committee as an amendment :—

"The Society desires to place upon record that its relations to Special Funds are unchanged, and that the Treasurers will continue to act as heretofore as Honorary Bankers for any moneys entrusted to them for transmission abroad on account of any Special Fund opened under the authority of the Standing Committee. At the same time it desires to impress upon its friends and supporters the paramount claims of the General Fund if the Society is hereafter to carry on the work in which it has been so long engaged in planting and developing the Colonial and Missionary Churches."

After discussion Mr. Goldie withdrew his motion ; the amendment was then put as a substantive motion, and was unanimously adopted, with the addition of certain words, as follows :—

"The Society desires to place upon record that its relations to Special Funds are unchanged, and that the Treasurers will continue to act as heretofore as Honorary Bankers for any moneys entrusted to them for transmission abroad on account of any Special Fund opened under the authority of the Standing Committee. It recognises that in many cases such Special Funds are necessary, and it thankfully acknowledges that they have done excellent work in furthering Missionary effort. At the same time it desires to impress upon its friends and supporters the paramount claims of the General Fund if the Society is hereafter to carry on the work in which it has been so long engaged in planting and developing the Colonial and Missionary Churches."

Mr. Goldie agreed to the consideration of the second resolution, of which he had given notice, being postponed.

9. The Seal of the Society was ordered to be affixed to Powers of Attorney, required in connection with the transfer to the Society of the church at Engelberg, the building of the new English church in Rome, and the sale of stock.

10. Power was given to the Standing Committee to transact business during the recess.

11. All the Candidates proposed in May were elected into the Corporation.

12. The following gentlemen were proposed for incorporation at the meeting in November :—

Rev. W. Vincent, Postwic, Norwich : Rev. G. D. Dewe, Felthorpe, Norwich ; Rev. R. B. Slipper, Coston, Wymondham ; T. W. Hansell, Esq., The Close, Norwich ; Rev. O. E. Slocock, Greenham, Newbury ; Rev. W. Marsden, 29, Upper Brook Street, Manchester ; Rev. H. Sockett, Sutton, Petworth ; General Maclagan, 39, Lexham Gardens, Kensington, W. ; Rev. H. P. Kane (late of the diocese of Melbourne) ; Rev. E. Luce, St. Mary's, Jersey ; and Rev. W. Upton Wooler, Thurgoland, Sheffield.

THE
MISSION FIELD.

𝔗𝔥𝔢 𝔣𝔦𝔢𝔩𝔡 𝔦𝔰 𝔱𝔥𝔢 𝔴𝔬𝔯𝔩𝔡. 𝔗𝔥𝔢 𝔰𝔢𝔢𝔡 𝔦𝔰 𝔱𝔥𝔢 𝔚𝔬𝔯𝔡 𝔬𝔣 𝔊𝔬𝔡.

SEPTEMBER 1, 1881.

MELANESIA.

THE ISLAND VOYAGE.

THE work which cost Bishop Patteson his life has still the same character of adventure, danger, and hope, which with the deep feelings aroused by his death have combined to secure eager readers of all news from his diocese. The journals of Bishop Selwyn and his clergy are as full as ever of interest, and, we had almost said, romance: for while they write a simple, modest statement of their doings in unaffected language, the facts themselves are as moving as any in tales told but for the telling's sake.

The interest of these latest records could hardly be exceeded, for they include both the gaining of a firm hold in the very island where Bishop Patteson and Commodore Goodenough were killed, and also the consecration of the church on Norfolk Island as the memorial of their deaths.

The Bishop begins with the account of his visit to Fiji, which is under his episcopal care, though he declines to consider it part of his diocese, as well he may, considering the enormous distance from his head-quarters at Norfolk Island. He is most anxious for the formation of a distinct see for the Fiji Islands. He found more than one employer of labour ready to offer to give a house and garden for any teacher he could send. He says:—

"But indeed I doubt whether it is possible to send any. Except in the case of the towns, the men are so scattered and their leisure time so scanty, that it would be almost impossible to get them together to do any good. And again, they are usually such a polyglot multitude that any of our young men, speaking even one or two languages besides his own, would be able to teach but a very few of them. The teaching, if done at all, must be done in Fiji, and this any teacher we could send would have to learn.

"And lastly, I do not think we can, or ought to, spare the men. Our school will now barely supply all the men we want for the new places which are constantly opening out, and it is far better that they should be settled at one permanent post where they can speak to people of one tongue, than scattered here and there endeavouring to reach a very fleeting population talking a dozen different dialects.

"But my stay was not without some good being done in this matter. I met the leading Church-people one evening at Levuka, and we fully discussed the question on which I have just touched.

"They agreed with what I said, and then to my great joy many of them came forward and offered to teach in a Sunday-school all the labourers who could be got together. Accordingly, the Sunday before I sailed, nearly two hundred islanders assembled in the church, where a large body of volunteers, headed by the Chief Justice, came to teach them. If this works as I hope, it will, I trust, be the forerunner of many such Sunday-schools in other parts of the group.

"I also ordained on the same Sunday the Rev. Alfred Poole, to work for the Society for the Propagation of the Gospel in the Rewa and Suva district, where he will also endeavour to reach the labourers from our Islands, so that, at least, we may have a bond of union between them and us on their going to Fiji, and a notice of them when they return."

We must give at more length the account of the visit to

"The different Islands of the New Hebrides and Banks group. At Opa, we found that it would be quite safe for Mr. Bice to stay, though the people were still very much disturbed after the murder of Mr. Johnson. Mr. Bice, however, wanted to stay at Maewo first, and afterwards to come in his boat to Opa, so we dropped him at the former place on July 12th. On the 17th we put Mr. Palmer ashore at Gaua, and on the 19th were off the Island of Tapoua, the southernmost of the Santa Cruz group.

"Here there is a good harbour, and the people are reported by traders to be very friendly, so, as we had the day to spare, we tried to open communication, but we had no chart of the harbour on board, and could not find our way in, and nobody seemed inclined to come out, so we had to go on our way at nightfall, without having done anything. The next morning we were off the Reef Islands, and were soon boarded by our friends from Nufiloli and Pileni. They were all delighted to see Wadrokal again, looking so well. I went in with our visitor, Mr. Coote, to Nufiloli, and showed him what sort of a place man can live in if he chooses, though why these people live on in their small sandy islets when there is plenty of room for them at Santa Cruz is more than I can say. Previously to this we had a long consultation about going to Santa Cruz with the vessel. Would they take us over and introduce us? They all jumped at the idea, and thought it was a most delightful thing to be carried over in safety in our big ship. But they were very anxious to know how long we should be away, and I had to be most explicit in my promises; so in the evening we started with three men from each island, including the two chiefs. It was interesting to notice how pleased they were with the ship and its instruments of navigation. They are keen navigators themselves, and are never at a loss to tell you the position of the land they wish to reach; but they guide themselves, of course, by the sun and stars, and their sails, though they drive their large canoes at a good pace, are sufficiently clumsy; so they were lost in admiration at the way the yards worked, and the sails were set, and at the steadiness and comfort of the ship.

"In the evening I had to break the news to them that I wanted to go to Santa Cruz, that Wadrokal might be stationed there. This was, as I expected, a great blow to them, and they said at first it could not be. Like all these people, they look upon a white man or anybody connected with him as a link between them and the outer world, and they thought that if they let Wadrokal go, all the advantages of the ships coming would be lost to them and transferred to Santa Cruz. It was a very natural feeling, poor people, and I only wonder that they were half as reasonable as they were, for when I pointed out that Wadrokal could not possibly live at Nufiloli (which indeed they answered by suggesting that he might go for change of air to Pileni, about three miles off)—that there were very few people at Pileni and Nufiloli, while there were many at Santa Cruz—and when I promised that the vessel, when it came to Santa Cruz, should always come and see them, adding (somewhat craftily) that they could always ensure this by letting us have some boys from their islands, they assented cordially and worked most heartily with us.

"We found that the place they were going to take us to was Leluovu, about the middle of the northern face of the island. It was well adapted for our purpose, as it is separated by about five miles from the bay where Commodore Goodenough was killed, and by about the same distance from Graciosa Bay, where the attack was made on Bishop Patteson in the year 1864.

"We kept a good way off till we could stand in at right angles to the shore, avoiding thereby running along the coast, and being followed by a fleet of canoes from every village we passed. This is often a cause of disturbance and sometimes of disaster, as jealousy springs up, and then they are inclined to take it out of the stranger rather than each other.

"About two miles off the shore a whole fleet of canoes came out to us, but at first were very shy and would not come near; but directly they saw our Reef Islanders and heard their story, the whole scene changed. With one accord they made a rush at us, and climbed up the side unarmed, in the most perfect confidence. I asked for their chiefs by name, and they were promptly sent for and as promptly came. These people have much more respect for their chiefs than most of the people we come across, so it was quite proper that I should receive them at the gangway and conduct them down below, where I made them presents in due form, and received theirs in return. A Missionary friend of mine considers that all our Melanesians are descended from the lost tribes, and the Santa Cruzians certainly display one trait in common with those of that race whom we are acquainted with. Each and every man is possessed with a most fervent desire to 'trade,' and for that purpose carries an enormous sack, out of which come all the things which are likely to tempt you, and into which goes everything which he can extract from you, so there was a great searching into and storing of sacks on board the *Southern Cross* that day. Wadrokal acted as interpreter, and the twenty-five words which I knew of one of their dialects were employed with great vigour, and gave the appearance, if not the reality, of conversation.

"Then they became clamorous for us to go ashore. Wadrokal and I went in as pioneers, and a boy from San Cristoval got in to manage the boat. All the rest of the crew were Reef Islanders and the various chiefs from the neighbouring villages. I had been a little anxious about the people of the next village, Taive, as I could not make out whether they had come off or not, and I was very glad when I found that a merry, peaceable-looking individual sitting next me, was chief of that ilk. I was of course a little nervous as to what might happen, as there had been so many mishaps on shore on this island; but everything, thank God, went perfectly smooth, and all the chiefs showed the most entire confidence in us.

"When we got on shore we had to go through the usual ceremony of sitting in the club-house and having presents, and we then talked about Wadrokal's staying. They were all delighted, and Meti, the second chief, promised him a new house at once, and forthwith carried him off to see it. Mesa, the head chief, meanwhile carried me off to his own abode, a little collection of huts surrounded by a stone wall, where I was introduced to his wives, and fed by them. Then we went on board again to pack up Wadrokal and Carry, and at 3 o'clock took them in, Mr. Coote and Mr. Comins accompanying us. We landed in rather a nasty surf, out of which we were dragged by a hundred hands, but there the men's work stopped.

"We waited for them to take the things out of the boat, but nobody stirred, and they told us that we must wait for the women. The fair creatures appeared on the other side of the little stream, but would not cross; so at last we got desperate, and began to carry the things ourselves, when the men took heart and *did* condescend to carry them across the beach and load a canoe to ferry them across. And then we bid good-bye to Wadrokal and Carry, with a very fervent prayer for their safety and usefulness. I was very proud of them as I left them standing alone on the beach in the midst of so great a number of strangers. Freely and willingly they offered themselves for this post, nay, asked for it; and if there had been more dangers than there were, they would still have offered, and Wadrokal, though in many ways he is a difficult man to manage, and by his temper and suspiciousness of those who work with him gets us into trouble, is yet the very man for these Santa Cruz folk, as the Nengone mind is apparently very like the Santa Cruz mind, and he knows how to bear himself with the chiefs. And so we went on board, accompanied to the last by Mesa, the chief, who came off in my boat totally unarmed.

"It was a day to be thankful for, as we have tried so long to get a footing there. Bishop Patteson went to Nukapu that he might use it as a stepping-stone, and was killed there. Commodore Goodenough fell in also trying to open up the way—and now the way has been opened to us by the bringing back the castaway Islanders to their home, and they in their turn have introduced us to their friends. May God give us grace to use this opening to His honour and glory.

"The next morning we put down our Nufiloli and Pileni friends, and Mr. Comins brought off three youths from Nufiloli to go with us to Norfolk Island. Among these is our old friend Aqua, the last rescued of the couple I brought from Malanta last year. These are the first-fruits of the Santa Cruz group. *Sit Deo Laus.*"

A second visit was paid there on October 6th, as to which the Bishop says:—

"As we were very much pressed for time, we could not stay more than the day, but I think we have now got a firm hold of the place. Wadrokal and Carry were most comfortable and contented, and said that nothing could be better than the attention and willingness of the people. I went to dinner with the old chief, to the benefit of our friendly relations, but to the great detriment of my digestion, as the manufacture of the repast was sago and cocoa-nut oil. Luckily my Mota boat's crew were invited also, so we managed to get through a sufficient quantity. In the evening we got away with great thankfulness for two visits without the shadow of a cloud, and with a fervent prayer that we may win these people, who will be, I think, the most useful, not only among each other, but also to supply teachers for other islands; but this is looking ahead perhaps too far."

The great event of the year was of course the consecration of the Cathedral on Norfolk Island, of which we gave an account in our April number, page 173. There are two parts, however, of the full report before us which we must transfer to our pages, viz. the touching prayer of commemoration said by the Bishop after the offertory in the consecration service, and the description of the building with the memorial inscription given at length. The prayer was the following:—

"Most Merciful God, Who dost grant unto Thy chosen servants grace, by the innocency of their lives and constancy of their faith even unto death, to glorify Thee; we give Thee hearty thanks for the life and death of Thy servant, John Coleridge Patteson, first Bishop of this Mission, in whose memory we now dedicate this Church to Thee; and for the example of those who died with him; Joseph Atkin, priest, and Stephen Taroaniara, catechist of this Mission, with whom through Thine almighty comfort 'It was well' at the hour of death; we bless Thee also for the children of this island, Edwin Nobbs and Fisher Young, who, wounded at Santa Cruz, were content 'doing their duty' to die in Thy service. And we also glorify Thy Holy Name for those who having served Thee in this Mission have departed in Thy faith and fear; for George Augustus, Bishop of New Zealand, and Bishop of Lichfield, our founder; for William Nihill, priest, who died at Nengone; for Robert Simeon Jackson, priest; for Sarah Palmer, and Clara Selwyn, whose memories are dear and precious to us; and for all those who coming from heathenism, and being made Thine by Baptism, have joyfully passed through the grave and gate of death. And while we remember these, who working with us have left us the brightness of their example, we also praise Thy Glorious Name for the example of James Graham Goodenough, Commodore in the Royal Navy, who, seeking to win the friendship of the people of Santa Cruz, was, with two of his men, wounded unto death, yet suffered not vengeance to be taken, and witnessing a good confession, calmly yielded up his soul to Thee. For all these, O Lord, we render unto Thee most hearty thanks, we praise and glorify Thee. Humbly beseeching Thee to give us grace so to follow their good examples, that with them we may be received into Thy Eternal and Glorious Kingdom, through Jesus Christ our Lord. Amen."

"St. Barnabas Church.—The style of architecture is Gothic, and the material employed a yellowish brown sandstone, obtained on the island. The nave, which measures fifty-four by twenty-seven feet, is divided externally into three bays by heavy buttresses, which project to a distance of five feet, and similar buttresses are placed between the five windows of the apse. The height of the wall from floor to wall-plate is seventeen feet, and in the chancel nineteen feet. The whole of the interior walls are dressed. The apex of the apse is surmounted by an ornamental wrought-iron cross seven feet high. The chancel is formed in a semicircular apse, the cord of which is twenty-four by twelve feet, and the five chancel windows bear paintings representing the four evangelists, with the figure of our Saviour wearing a crown in the centre. The shafts of the windows are of Devonshire marble, and the capitals are beautifully carved by the Rev. R. H. Codrington, who has ably supervised the whole work. These windows are the gift of the Dowager Viscountess Downe. The west rose window over the door, and two small foliated windows, are the gift of the late and present members of the Mission, as a memorial to those who have been killed, viz. Fisher Young and Edwin Nobbs, at Santa Cruz, in 1864; Rev. Joseph Atkin and Stephen Taroaniara, at Nukapu, in 1871. The font is of Devonshire marble, red and black, and this with the pavement of the nave, which is of the same material, were given by the Misses Patteson, and many personal friends of the late Bishop in England. The school and college friends of the late Hon. and Rev. Stephen John Fremantle (among them Bishop Selwyn) presented a beautiful Devonshire marble pavement for the steps to the altar and apse as a memorial. The reredos, of richly-carved dark walnut wood in Gothic design, with three panels inlaid with mosaic work, gold ground, with blue and red, and the cross in the centre compartment, was the gift of Mrs. W. Gibbs and her son, Mr. H. M. Gibbs, of Tyntesfield. The tapestry hangings on each side, of blue velvet, with lilies on ground, was the work and gift of Mrs. Goodenough, widow of Commodore Goodenough, of H.M.S. *Pearl*, who lost his life in the islands. The cost of the altar was raised by collections made by Madame Barbe Patteson, of Cannes. The altar-cloth and stools were presented by Mrs. and Miss Martyn. Bishop Selwyn gave the lamps. The choir organ, built by Henry Wilson, London, containing five hundred pipes—a sweet-toned instrument—is the gift of Miss Yonge, a worthy and generous friend of the Mission. Miss Yonge is well known as the authoress of the *Daisy Chain* (written for the benefit of the Mission), and other excellent works. She has largely contributed towards the fabric. To the right of the west door, against the wall, is a brass bearing the following inscription:—'In memory of John Coleridge Patteson, D.D., eldest son of Sir John Patteson, Knight, Judge of the Queen's Bench, born April 1st, A.D. 1827, consecrated the first Bishop of Melanesia February 24th, A.D. 1861; murdered by natives of Nukapu, in the South Pacific Ocean, on the eve of the Feast of St. Matthew, September 20th, A.D. 1871. In childhood and in youth he was chiefly distinguished among his fellows by a rare purity, integrity, and simplicity of character. His natural powers of mind and body had been slowly matured by culture, and not without patient self-discipline, when in the early prime of manhood he dedicated himself to life-long Missionary labour, leaving his Devonshire home without thought of return. At first he served under the Bishop of New Zealand, carrying the Gospel to shores heretofore untrodden by Europeans, and educating native youths entrusted to his charge, under a collegiate system conducted by himself in the faith of Christ, and in the industrial arts of civilisation. When he afterwards undertook the vast diocese of Melanesia he seemed to be endowed with new gifts and energies, watching over his infant Church with pastoral care, acquiring a matchless knowledge of native tongues, and yearly navigating his Mission-ship through perilous seas to seek converts among the wild races softened by his influence, and bear home fresh scholars to his native college on Norfolk Island, where he renewed the studies and interests of his English life. These apostolic voyages and ministrations he carried on with unflagging zeal for more than sixteen years. Without rest, without regret, without earthly reward, he displayed a calm resolution in presence of danger, an instinctive judgment in overcoming difficulty, a tender compassion for the sick and suffering, and a liberal catholicity of spirit and sympathies which not only won for him the deep reverence and affection of his spiritual brethren and children, but made his name beloved through all the isles of the South Pacific, until he fell by the hand of one who knew not what he did, in the midst of his career at the post of duty, continuing the faithful soldier and servant of Christ unto his life's end.' The cost of the church is about 5,000*l.* Of this sum 2,000*l.* was given by the Society from the fund which it was enabled to raise as a Memorial of the Martyred Bishop."

* * *

ST. JOHN'S, KAFFRARIA.

THE MURDER OF THE NATIVE CHRISTIANS, NOVEMBER 1ST, 1880.

FRIENDS of the Kaffrarian Mission in England and Scotland will doubtless be interested to hear of the burial of the Christians killed at Mbogotwana on All Saints' Day, 1880, and also what particulars have been gathered regarding their deaths.

The Christians were five in number, namely, Klas Lutseka, the catechist or evangelist at Mbogotwana; Joshua Mabengwane, the school teacher there; Daniel Sokombela, the school teacher at Umjika; James, formerly one of the magistrate's policemen, son of Antonis Sokombela, the headman at Mbogotwana, and Jose (or Bas) Potwane.

Two heathens were also killed at the same time—one, George Mkuzangwe, belonging to the village, the other connected with the police.

The Mbogotwana people are a small colony of Fingoes, who came to Pondomisiland four or five years ago, migrating, as Kafirs do, in search of land to plough, and in the interests of their flocks and herds. The Pondomisi chief, Umditshwa, allotted them a piece of land to inhabit; but being Fingoes, and most of them Christians, they never mixed much with the Pondomisis, and were inclined to pass by the chief and recognise the rule of the magistrate only. Their evangelist, Klas, used to tell them that, having received their land from Umditshwa, they had no right to ignore his chieftainship; and he, for his part, always recognised his duty to preach to the heathen Pondomisis around, as well as to the Fingoes with whom he had come. His injunctions and example, however, seem to have been at most only partially successful; for the Mbogotwana corn-land was always looked upon with jealous eyes by the Pondomisis. Hence, when the rebellion broke out last year, not unnaturally the first act of the Pondomisis, after the magistrate, acting under orders from his superiors, had left the country, was to sweep down upon the people of Mbogotwana, who were Fingoes, loyal to the English Government, and Christians, and to massacre as many of the men as they could. They were led by Ketene, one of Umditshwa's sons. About half of those murdered were killed at Mbogotwana itself, in sight of the terrified women, who, however, as is usual in Kafir warfare, were allowed to escape. Two of the men, it appeared, fled, but were discovered at some distance, and killed there. Klas was sitting at a kraal about a mile off, talking quietly to the people who lived there, when a wild young firebrand, belonging to the chief's "great place," came galloping up, and in hot haste shot or assegaied him from behind. The body was afterwards removed from the kraal, and thrown into a cleft between two rocks on a hillside not far off. There is reason to believe that Klas's murder was regretted by many of the rebels; Umditshwa himself, when he heard it, is reported to have said, "Well, if you killed Klas, you would have killed Key."

As soon as the survivors were able to return to their homes, which was about the middle of April, they collected the bones of those who had been killed, and Friday, the 29th of April, was fixed for their interment on the site of the burnt church at Mbogotwana. When the church is rebuilt, the grave will be under the altar. The Government provided two coffins, which were sent up from Umtata a few days before; and two of the ladies of the Umtata Mission spent the best part of a night in making two palls for the occasion. They were of white serge, with a broad black stripe running all round near the edge, and crossing at the corners, a red cross showing over the upper part of the coffins. On reaching Mbogotwana on the morning of the day appointed, it was found that the relatives had shrunk from moving Klas's remains from the cleft where they lay. Accordingly one of the coffins was taken to the spot; and, the remains having been placed inside, it was borne back, across valley and stream, under its white pall, to the place of burial. The funeral service was read by the Rev. B. L. Key (who has now returned from England, to find a sadly desolated home), assisted by the Rev. W. M. Cameron, from Umtata. Mr. Welsh, magistrate of the district, and his clerk, Mr. Cumming, were also present; also Lieutenant Berry, who is in command of the native levy encamped in the neighbourhood; and Mr. Stewart, of the Umtata Mission, who took charge of Mr. Key's stations during his absence. Among the natives present was a brother of Umditshwa.

After the funeral service Mr. Key gave a short address, and then the grave was closed in, after all present had filed past, each throwing in a stone or handful of soil to show his respect for the dead. It was intended, as soon as the mound over the grave was raised, to celebrate the Holy Communion on the tomb-altar; but the weather, which had been beautiful during the actual burial, changed, and the signs of wind and rain became so ominous, that the plan had to be given up. The service intended to be used was:—

Collect for All Saints' Day, the day of the massacre.

Epistle: 1 Thess. iv. 13—end.

Gospel: St. John xii. 24—26 inclusive.

Proper Preface for Easter Day.

Mr. Key, however, celebrated Holy Communion on the following Friday at Mbogotwana, and the day after in the church at St. Augustine's. In fact all the four churches in the district, or their sites, have been used again for the services of the Church.

Klas Lutseka has left a widow and several children—the eldest daughter married last September in the then unfinished church, on whose site her father is buried; the eldest son, a spirited, but rather delicate boy of fifteen; also a very promising nephew, a year or two older. These two, named Thomas and Jephthah respectively, are at the St. John's Mission School at Umtata; the latter gained a pupil-teachership by examination in April. All the others who were killed have left widows; some of Jose's and George's children are grown up, but the other families, at least those which belong to Mbogotwana, are quite young.

Mr. Key is anxious to build a church in memory of these five men. It will be called All Saints', Mbogotwana (not to be confused with All Saints, Kalinyanga, the Rev. T. Green's Mission, formerly the Rev. J. Gordon's), and will be built, if possible, on the site of the old church in which they are buried, where being dead, they may yet speak, to bear the message of forgiveness and salvation to their murderers. Their own relatives are very poor at present, having lost all their cattle, which means all their capital, through the war.

Some church furniture for Mr. Key's Mission has been already promised as soon as the churches are ready to receive it.

PRETORIA.

ONE of the last dioceses from which such a peaceful, happy letter as the following would be expected is that of Pretoria. It is from the Bishop himself. To him such an occasion as this ordination must be a great refreshment in the midst of his many trials. It is to be earnestly hoped that the provisions made by the Commission for settling the political situation in the Transvaal may prove to have secured free entrance for the Church, with some immunity from molestation in the future.

"Sunday, September 19th, was a day which, we cannot but hope, will long be remembered here, and we are well assured will be long remembered *there*, where in the 'midst of the candlesticks' sits the Son of Man, and where the countless holy ones surround His priestly throne.

"There is nothing very beautiful about the little church; it is a humble building, thatched—a fair attempt, and successful fairly, to make the little house of God look as like as might be to the churches 'at home.' The doors, windows, and arches are pointed; the seats are what an untrained architectural friend of ours would call 'Gothic.' In more points than one it contrasts favourably with its nearest neighbour, one hundred miles away—the store-like 'Cathedral' of Pretoria, which looks at least as much like an engine-shed outside as it does a church. And near the little church at Potchefstroom stands what men call St. Mary's Parsonage, a pretty looking little cottage—a 'preacher's modest mansion' indeed, but, alas! however pretty-looking outside, very much of a cellar within—so damp, it is not fit for man to live in.

"Our ordination service could not boast accompaniments such as we have often known; no pealing organ, no vaulted roof, no long-drawn aisle, and song processional, that swells and falls, and falls and swells again; no surpliced choir, and priestly throng, no far-famed Bishop at their head. Our Bishop is not, and never will be, 'hero of great fame'; and our scattered presbytery has but one representative even for the ordination of a brother. But still our ordination service had an interest of its own.

"We have no Archdeacon yet, and the non-existent have no deputies; and so our two candidates were presented by our aged curate, the Rev. W. Richardson; and as he stands between them both, the one who has been helping his infirmities for the last twelve months, the other his own son, who has done good service in his sphere at Rustenberg, more than one heart felt the throb of sympathy and interest within.

"For it is a goodly sight to see a father offering his son for the holy work of living sacrifice in which his own days have passed; and it is a goodly sight, when the world's attractions are so great, and telling so upon the Church's sons, to see a son who has known his father's trials, gladly choose the life of trial, and follow his father's steps, rather than the life of earthly profit, which would be so much the easier, while not less sure.

"And our interest in such a sight is heightened by the couple as they stand; the father has many signs of age and feebleness, but still, in voice especially, much remaining strength, and he has been through many a year a Church pioneer in this land. Some time a schoolmaster in the older diocese of Cape Town, under Bishop Gray, and now for fifteen years in charge of Potchefstroom as deacon and priest, he has ministered in many places of South Africa, was at one time the only man in Holy Orders in the Transvaal, and has been the founder of the spiritual, and builder of the material, Church in Potchefstroom. And now in advancing years he is allowed to present his son to God, and for ordination, and to join in the laying on of hands; and next we hope to chronicle that he has taken part in the consecration of the church which he has built and served so long."

TRISTAN D'ACUNHA.

WE are glad to be able to bring another letter from Mr. Dodgson before our readers. It will be remembered that we had heard that the schooner, with his property on board, had been wrecked after he had been put ashore, and after he had written his previous letter. This second letter from Mr. Dodgson in his remote Mission is dated 23rd April, 1881:—

"As I have now been here about eight weeks, I think I had better write to you some little account of this place, as far as my present experience goes, and send it off by the first passing ship that we can communicate with. I left St. Helena on the 16th of February in a small schooner which had just brought a cargo from the Cape, and agreed to bring me to Tristan for the sum of 35*l.*, which was thought to be quite reasonable. We had a rough passage of thirteen days, and I was very glad when at last we sighted Tristan, and some of the men came off to us in a boat and took me on shore. I took a little personal luggage with me, but before the rest was landed the schooner ran upon the rocks and became a complete wreck. A good many of my clothes have been washed on shore, and except that they have been a little torn by the rocks, they are none the worse; and a few other cases, more or less broken, have also been washed up, but most of the contents were utterly spoilt. I am thankful to say that the case of Church materials has been saved, including all the requisites for Holy Communion, and a case of Communion wine was luckily landed before the wreck. I had an immense quantity of books with me, both for my own reading and for the people—with a few exceptions, they are all destroyed. No lives were lost, and as to my property, as it was clearly God's will that I should lose it, I do not feel to care much about it, as the loss was not caused by any fault of mine. I received the warmest possible welcome from the Islanders, who vied with each other in showing me kindness and hospitality. I am lodging and boarding with an old widow, Mrs. Cotton, whose husband was one of the first settlers here, and I am very comfortable. The houses are all built of stone, low on account of the gales, but very substantial and divided up into rooms by wooden partitions. As most of the men are very fair carpenters, and as there is no lack of wood, &c., from wrecked ships, there is abundance of strong house-furniture. There are now 107 persons on the Island, including myself, in sixteen different families. I landed here on the Monday, and during the week the owner of the best house on the Island agreed to move himself and family elsewhere, and allow it to be used as a church and school. We soon had all the partitions taken down, and by scraping together all available benches and filling up with chairs, we were able to have very crowded, hearty services on the Sunday. There are a fair number of Bibles and Prayer-books here, and I happened to have on shore a parcel containing a hundred copies of the *Mission Hymn Book*, so we managed very well for books. A fresh supply of Bibles and Prayer-books with *good* print would be very acceptable, and a few with *very* large print for the old people. The Bishop gave me a supply in St. Helena, but of course they are lost in the sea. As it was so long since there had been any celebration of Holy Communion on the Island, I thought it would be best to have some weeks of preparation; so during Lent I gave special instructions both on the Sundays and on Tuesday and Friday evenings on this subject, and on Easter Sunday morning we had our first celebration at 8 A.M. Only those who had been confirmed by Bishop Gray communicated, to the number of twelve, but there were, I hope, many others who are earnestly preparing themselves to 'draw near.' I have decided at present only to have a celebration once a fortnight, until the people have learnt really to value it. I have had a very good altar fitted up, and during the week I have had the east end of the house curtained off, and so I am able to use the rest of the building for a school. I have forty-five day scholars (twenty-two boys and girls, varying from nine to fifteen, and twenty-five infants), and about twenty night scholars—lads and young men who work all day, from thirteen to twenty-three years of age. My school hours are from 9.30 to 12.15 in the morning, and from 2.30 to 4.15 in the afternoon, besides an extra hour which I give alone to three of the elder girls, who are very fair scholars, and act as infant-mistresses and pupil-teachers; and every night except Saturday, which is a whole holiday, I have night school from 7 to 8.30. The children are of course very backward as compared with those in English schools, but they are naturally bright and intelligent, and seem really anxious to learn. I have got them all in capital order now by the use of a little strictness and care, and they are improving steadily both in the day and night schools. I have Sunday-school every Sunday morning for half an hour, and a Children's Service in the afternoon, so they get plenty of teaching. I enjoy my school-work very much. We are, as you may suppose, rather short of 'materials,' but I hope when the next man-of-war comes to be able to supply deficiencies; meanwhile we manage to get along somehow.

"There are a few white families, but most of the people are a sort of mulatto, with clear brown skins and beautiful eyes and teeth, and woolly hair. They all speak English—slightly Yankeefied—as they do a good deal of trade with Yankee whalers. I like them very much; they *very* rarely quarrel or use any bad language. Drunkenness, I am sorry to say, has a hold on a few of the men when they get the chance, but immorality appears to be unknown, and they are decidedly a *religious* people in their simple way, and I have not the least difficulty in getting them to Church either on Sunday or week day. Besides fishing, whenever the weather is calm enough, their chief occupations are looking after their cattle, sheep, pigs, &c., and attending to the apple and peach orchards, which are about three miles from the settlement, and their potato patches, which are only about two miles off. They get plenty of flour from passing ships in exchange for Island produce, as well as coffee, tea, and sugar; and as there is abundance of milk, butter, bread, meat, potatoes and fruit, I do not think there is much fear of my being starved yet a while! There is always abundance of beautiful water, and the climate is most healthy. Altogether I feel sure that if the advantages and pleasantness of the Island had been better known, many clergy would have been glad to have come out here. The men have promised to build a real church as soon as they can get some more blasting powder from a man-of-war to get the stone with. The people are great dog fanciers, and there are between eighty and ninety large dogs here, a sort of cross-breed between mastifs and retrievers—rather savage with strangers. One of the men has given me a lovely little Pommeranian dog which he got off a ship. I baptised three children on first coming here, and afterwards an old woman, who believed that she had never been baptised in infancy. All others had been already baptised at different times by the chaplains of men-of-war. They have all been married with the Church of England service, generally read by the captain of a ship. I do not know how far such marriages would be recognised by English *law*, but under the peculiar circumstances of this place I feel quite satisfied that the *Church* would recognise them, and that they are properly married in the *sight of God*, so that I should not think of remarrying them. I will try and send a proper report to S.P.G. at the end of the year, if I am spared so long; but I thought that you might like to have an informal report of my first impressions of my new home.

"The Island is much more beautiful than I had any idea of. There is plenty of vegetation on the plain at the foot of the mountain, but no trees, except apple and peach trees, in the gullies on the mountain sides. It is a great place for albatrosses and other sea-birds, particularly penguins, who lay thousands of eggs here every year in August; but the seals and sea-elephants have quite disappeared, though the men sometimes get a few at the other two islands, which are uninhabited. The wild goats have also vanished most mysteriously, but there are plenty of wild cats, whose skins sell very well to the ships, as well as the bird skins. There are fearful storms and gales of wind here, and in the winter (July) an immense quantity of 'kelp' is washed up and gathered for manure. There are also a great many ducks, geese, and fowls here, and the people have got a lot of donkeys and bullocks for drawing the carts.

"*May* 21*st.*

"You see this letter has remained unfinished for a long time, but there has been no chance of sending it off, nor is there any prospect of doing so even now; but as I have a little spare time this afternoon, I might as well get it finished and ready for the first chance.

"I have just begun weekly celebrations, and the number of communicants is steadily, though slowly, increasing; and last Sunday for the first time there were a great many of the people *present* at the services, so as to get over the novelty of it before themselves becoming communicants, which I was very glad of. We have daily Evensong, with a short address, and besides knowing a lot of hymns now, the people have learnt to chant the *Magnificat* and *Nunc Dimittis* by heart. I have luckily saved a pitch pipe, but a very good harmonium I was bringing out has been utterly smashed to pieces; but as the people are very musical, we have very hearty singing and responding, and the children are now getting to answer very well at the Children's Services. And now that the people have got over their natural shyness, we all get on capitally together, and I feel as much at home here as if I had been here twenty years. All the people are Church of England, except two Roman Catholics and one Wesleyan, but they all come regularly to Church. I have got one great drunkard to become a total abstainer, I am glad to say, and I think he will stick to it. Drinking is a great temptation here, for whenever the men board any passing ship they are always offered a glass of grog; and very often they bring a case of brandy on shore. No one ever comes on shore except from a man-of-war, so that with the exception of the men who board the ships, the people here have *very* rarely any communication with the outer world. There are constant *tremendous* storms of wind and rain, but otherwise the weather is delightful; and if my legs ever recover their strength which they lost in the ague, I hope to do some mountain climbing.

"Now I will fasten this letter up, so as to be ready to go off to the first passing ship."

MADAGASCAR.

IN a private letter just received, the Bishop, writing from Antananarivo (Central Madagascar), April 19th, 1881, says:—"We have had a very satisfactory Easter—very large congregations, with eighteen baptisms and seven admissions. Yesterday I had a confirmation, and there will be one for the country congregations to-day. We have a very considerable increase in country work, north, east, west, and south. There are twelve new stations, and I think more to come." This may be regarded as a healthy sign of healthy progress: direct spiritual work running alongside of an increase in numbers. And without doubt the capital of Madagascar and the country surrounding it, with its large population and many towns and villages, still offers a wide field for Missionary work of the truest nature, a work which requires not only an efficient and strong body of Missioners, but also that full and careful organization the Church so wisely provides for her own development.

The Church's work in Madagascar is carried on principally amongst two distinct classes, occupying two different parts of the country. The central district is Imerina, the home of the most influential and powerful tribe in Madagascar, the *Hova*. This tribe is the foundation of the Malagasy Government, is highly intelligent, with remarkable powers of progress in the art of self-government, and is naturally, but wisely, very conservative; at once the head and heart of the country. It is at Antananarivo, the capital, that the Bishop has his residence, and in the surrounding country, as well as in the capital itself, that he is, supported by the main body of the Society's Missionaries, carrying on one most important part of our work.

The other district is the eastern coast, roughly speaking, some six hundred miles in length by fifty in breadth. This district is separated from the higher central country by a natural barrier—the Alamazaotra range of mountains—and is low, hot and feverish, occupied by a tribe of an almost totally different character, the Betsimisaraka. It was amongst this people that the first Missions of the Church were planted. And it would be pleasant if of this district also such a satisfactory report had recently been received. But such a report could not be received from the very nature of the case. The Society's main stations on this coast are three—Tamatave, the chief and oldest station; Andevoranto and Vohimaro, Tamatave lying between the other two: the other two being some five hundred miles apart. On that coast, humanly speaking, a large body of Missioners and a fuller organization would be the means of offering the Gospel message to thousands who desire to hear it, of planting churches and schools in many towns and villages longing for them but lingering on in heathen darkness without them, and of building up a Native Church with a native ministry of untold value to the souls of the coast people. And it is a fact which I consider to be of special interest and special importance to the Church at home to know and realize, that the Betsimisaraka tribe, though still mostly heathen, with heathen traditions and vices, numbering probably a million souls, regards the English Church as their special teacher, inasmuch as she was the first to plant Missions amongst them. They look to her for spiritual food.

Tamatave, our chief station, is a seaport of growing importance: and when we consider that it is the eastern coast which is the chief *habitat* of those foreigners whose operations will in time make it a district of vast commercial importance, it will become evident that its largest seaport will also be a town of, not only a considerable population, but also of rising influence. The Hova Governor of Tamatave, always an officer of high rank, is the first Governor in the Hova dominions. What the capital is to the whole country, that Tamatave is to the whole of the eastern coast. It is the residence of all the foreign consuls. And as time runs on, it will probably acquire and possess an influence not less than that of the capital itself; whilst its actual rapid growth renders its claims on the Church at home of no light weight. The Bishop, in the *Society's Report* for 1880, page 62, speaks of the growing "serious responsibilities" laid on the Church, owing to the influx of foreign capital, and the growing English and Creole population on the coast. A somewhat lengthened residence at Tamatave enables me to speak in terms equally strong. When I first went to Tamatave in 1867 the foreign population was exceedingly small, composed of a few English, French, and Creoles from Mauritius and Bourbon. There were only about five wooden houses in the whole place. Now it is three times as large in area as it was then, and has all the aspect of a busy tropical town. Its stores, its shops, its hotels, its "streets," even a "villa" has made its appearance. Tamatave is not only a seaport, it is a *centre*, *to* which much native produce is brought for exportation, and *from* which inland places are fed with foreign imports. And because it is a *centre*, it is, as I ventured to point out years ago in the *Mission Field*, most important that it should be well and ably served, and be made a real centre, not only for merchandise and those who go to seek this world's riches, but a real centre of Church life, activity, and influence. The Apostolic plan is the best; and what St. Paul did at Ephesus we may attempt to do on the coast of Madagascar, and its usefulness as a centre has oftentimes been proved. The Lamp there lit has shone out into the many places surrounding it, penetrating even into the depths of the forest: and the many passing to and fro have come to listen and to learn, and have carried away with them, into their far distant homes, the "good news" they have heard at Tamatave.

But a word more about Tamatave itself. The foreign population occupies a somewhat central position, to the east and west of which lie the native parts of the town. These native parts have very much grown, so much so that soon after my return to the coast from the capital in 1878, I saw how necessary it was to have a second church in the eastern part of the town. This church, though receiving most inadequate support, I built: and it was a most joyful day with us (though the rain came down most mercilessly) when it was opened, a few days after the Bishop reached us, last October. The building, not large, was simply crowded with our own people, except of course the "Queen's messengers"; and the many kindly words spoken by the people in the neighbourhood whilst it was being put up, and the hearty welcome they gave us, spoke of gratitude for the attempt to supply their need. At the same time we cannot but expect that in proportion as the Church's work on the coast is feebly carried on will the semblance of work on the part of others grow and prosper: and if even this be not attempted, the native population will become worse off than they are now, for in addition to heathenism and ignorance, they will learn only too quickly the vices foreigners bring with them. This plague has already begun. We want more aid, more prayers and more self-sacrifice to help to outroot what is, and to prevent its spread.

At Tamatave we have now only one ordained English Missionary, and Andevoranto and Vohimaro are both, temporarily only, I hope, vacant. The latter of these two is in charge of a native deacon, and the former is under the care of a European layman. Yet each is a centre, and has its surrounding out-stations just as Tamatave has. Such towns as Fenoarivo, Mahambo, and Mahandro, we have never been able to occupy by English Missionaries, yet each of these would prove, as would others, a good centre of work. In fact, looking all along that vast coast, it is difficult to find one single place of any size at all, and not feel compelled to say, "We ought to have a man here." I certainly do not know of any Mission where, considering the labour bestowed upon it and the trials and sufferings it has had to undergo, God has more abundantly showered down His blessing than He has upon our Madagascar Coast Mission. And if in the future that blessing fall short, it will not be because He will not crown the labours of His messengers with success, but because His Church will not send those messengers to reap that harvest He has prepared for them.

The last year and a half I was alone on that coast showed how great and many are the openings for work, and, considering I had to visit some 150 miles of coast-line, how utterly impossible it was to do such a great work effectively, single-handed. In that one district alone we want at least ten men. And if due regard be had to the fact, that the employment of foreign capital is now drawing natives from various parts of the island to those estates worked by foreigners, and to the consideration that in the course of a very few years a great part of that eastern coast will be alive with its sugar mills and coffee estates, all implying the gathering together of large bodies of natives, the creation of new towns, and the residences of foreign capitalists, it will, I hope, be seen that, apart from what is now being done and will be done locally, a greater effort should be made by the Church at home to enable us to meet present wants and prepare for the future; for commercial prosperity in such a country generally runs ahead of the supply of means for carrying on Christ's work, were the prospects from increase by commercial prosperity different to what they are. I have a small map by me showing a portion of our coast district, and the names it contains of places *without* any Christian teaching, yet desiring it, are painful to see.

This most welcome sign of the great desire of the coast tribes to receive the Church's teaching nevertheless constitutes one of the Missionary's greatest trials, owing to his utter inability to supply it, or see it supplied, either by the placing more English Missionaries at important posts, or native catechists at some of the larger inland towns. It may be that at the various ports, the places of contact with foreign immorality, the native population is not increasing so fast as in other places; but there seems to be good reason for believing that the population generally is increasing. These tribes, as well as the whole Malagasy nation, are still in their infancy, and it will be well if the Church can be so planted amongst those people that the influence of her full organization and teaching may be felt, and become a power for good, not only now, but hereafter. It takes generations to create tradition, and its feelings—feelings of a strong binding power: and when we know they are for good, our part is to create them. The present seems more than ever to be the time for planting.

Two points came out very strongly after my return in 1878 to the coast. The one was the desire of the people to rally after misfortune. For some time they had been subject to a fearful epidemic of small-pox, and disquieting rumours of a political character. Fear drove many of them away into the country, but they quickly returned; and from June 1878 to October 1880 was a season of quiet progress. The congregations and schools increased, the ordinary classes were resumed, the new church was built, out-stations north and south visited, and the Bishop on his return was pleased to notice the general improvement. Yet this improvement was effected in the face of much vice and heathenism; Tamatave itself being still one of the most immoral towns on the coast. And this improvement brought out the second point, which was, the quiet determination on knowing what is right to do it, whatever may be the cost. I will give a case in point. R—— was a rich and powerful native, of great influence and ability, the only man of his family and clan who came to church; but he was a polygamist. Polygamy is now abolished by law in Madagascar, but still secretly practised. He came to know that it is contrary to God's law, and desired to break away from it. But no; the influence of the family and clan was so great, he was for a long time afraid to face it and their anger on departing from the custom of his ancestors. For more than two years the battle went on, he frequently coming to see me, and I going to see him. At last one day he came and said, "I cannot imperil my soul for this; I will finish it." He went away for a fortnight, endured a fearful time, brought face to face with family and clan. But he did finish it. He came back to Tamatave, came straight to me, and said, "Thank God, it is finished." But this did not merely imply the putting away his wives, but making ample provision for each, in the way of money, houses, rice-fields, cattle and slaves. It did indeed cost him much; and it was a day not to be forgotten when that fine handsome man was received by baptism into the ark of Christ's Holy Church, in the presence of a large congregation. What greater proof of sincerity could be furnished?

We hope men will be forthcoming to help in this most promising work. We have now on the coast three central stations and some twenty out-stations, spread over some 500 miles of coast line. More men would speedily and vastly increase that number. We hope for them, yet we fear, lest the climate should deter men. The only plan is to fall back upon a native supply of men. The College near the capital will, unfortunately, not be of any direct practical value to the coast. Hence for many reasons it is absolutely essential to the progress of our Coast Missions that there should be a college or institution on the coast for training men from the coast for the sacred ministry. One cannot think only of those districts immediately surrounding existing Mission stations; we must look also to the districts beyond, to the enormous inland tracts of country in the Betsimisaraka province—to the numerous friendly tribes away down in South-east Madagascar, and to untouched ground to the north-west of Tamatave, full of heathen towns and villages. All these can only be reached and worked by a native ministry. Side by side with Miss Lawrence's noble endeavours at Tamatave do I wish to see a good boarding-school for boys, gathered from many parts, to feed our college. But more than that do I earnestly long to see the college itself in hand, well worked by an earnest, able man from home. With that, with a fuller organization, with more labourers, and with a fair amount of support from home, I hope and believe that the Church on the coast of Madagascar will yet be able to send reports to the Church at home full of life and hope, because then, and only then, will it be able to do the great work the Master has prepared for it for the winning of many souls to Him; and He will bless its labours.

Alfred Chiswell.

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RANGOON.

THE following is from the Bishop's own account of his visit to Moulmein in April, where St. Augustine's Mission, as he said in a former letter, is "marvellously flourishing." Mr. Colbeck is now strengthened by the presence of his brother at Moulmein :—

"This is the eighth visit I have made to Moulmein, and from every point of view it is the happiest and most hopeful.

"From a Missionary point of view, indeed, I can only lift up my heart to heaven, and praise God. When I last left the station the Church of England was without a single Missionary representative. '*The ground was barren, and the water nought.*' It is now becoming a little garden of the Lord, with trees of His own planting in it, and with fruits which are for the praise of the glory of His grace.

"We owe this, it is true, to the breaking up of the Mandalay Mission, where the Rev. J. A. Colbeck laboured with such assiduity. But I cannot say that I regret the ordering of Divine Providence, by which his labours have been transplanted from Mandalay to Moulmein. Nor do I think, after the signal success with which his work has been commenced here, that it would be wise to replace him in Mandalay, even should an opportunity ever occur for the taking up of that abandoned field. We seem to me to be bound, as a Christian Empire, to think first of the wants of British Burma, where we live among our own fellow subjects. Sufficient unto the day, however, is the duty thereof. I do but enter the opinion here, in order to encourage this young Mission in a hopeful feeling of its probable stability. The only reason which ever made me hint at the possibility of Mr. Colbeck's return to Mandalay, was a knowledge that the S.P.G. of England wished the re-occupation of Mandalay, if an opening ever occurred for it.

"The change which I see in this place is truly wonderful. When I left it in 1879, there were not above two or three Burmans in it who could be found to acknowledge themselves Christian Churchmen. I now find about forty, including both sexes. Added to this, I find an excellently commodious (temporary) Mission House, with a good sized chapel in its centre, and a school underneath it, containing about 100 children. A catechist for the Tamils has been also re-appointed. Besides which, I find that plans for a thoroughly good church have been prepared, and Rs. 6,000 promised towards the sum of Rs. 10,000, which will be needed; while there seems also every prospect of obtaining a re-grant from Government of the land which was surrendered so unwisely about ten years ago. A spirit of holy enthusiasm also appears to have been engendered by the quiet energy and loving influence of Mr. Colbeck, which prevails among numbers in the station who had little or no Missionary sentiment before.

"Under these circumstances, I trust my visit on the present occasion will be productive of great good, especially in showing the Burmese and Tamil converts that I look upon them and their interests with as much care and love as if they were English Christians. It is important to make them understand that the Bishop is the father of *all* the baptised in his Church, and that he is '*no respecter of persons*.' It is thus alone that the true unity of the Church can be exhibited and sustained; and I trust the Mission labourers in this field will never cease to impress this fact upon their converts.

"From other points of view, however, I feel satisfied that the present moment cannot fail to prove a new season of life to the Mission, and a time of fresh departure for renewed developments.

"The young life of Christianity which has belonged to the twenty Burman and seven Tamil converts from the time of their baptism, has now been strengthened by the solemn and joyous rite of confirmation. May we not rest in hope that He Who '*feeds the young ravens that call upon Him*,' will listen to the prayers of these His 'children'? And that He Who has '*begun the good work in them will perform it till the day of Jesus Christ*'?"

* * *

MISSIONARY REPORTS.

TWO extracts from letters of Bishop Tyrell's, which are printed in his recently published Life, on the subject of the accounts of his work which were expected from him, are suggestively like one to be found among the letters published in Miss Yonge's *Life of Bishop Patteson*, and probably have their counterpart in some letter home of nearly every good Missionary. It would be difficult to define what should and what should not be written in Missionary reports. It is clear that it is a manifest duty of those who are extending the Church abroad to let Churchmen at home know what they are doing. Neither pecuniary support, nor intercessory prayers nor growth of the Missionary spirit at home could be looked for if they neglect their home letters. To themselves, too, it may be often a relief and refreshment, often a spur to the spirits to tell of their hopes and fears, what is done, and what has to be done. But there is a great danger for these letter writers, which Bishop Tyrell saw clearly, and guarded himself against. When his Committee in England were soliciting contributions for many objects he had in view, they asked him to supply them with some "interesting accounts" of work, interspersed with anecdotes, or descriptions of colonial scenes or events, in order to stir up the flagging interest of Churchmen at home, and to induce them to open their purses. To such things he had the greatest repugnance; and in answer, he says on one occasion:—

"You must not expect from me any tittle-tattle of natural curiosities or amusing events. The Bishop of New Zealand and myself have often laughed heartily at the speech which a lady of some rank and fashion made to him before he left England. She had contributed liberally to his diocesan funds; and upon his taking his leave of her, she said, 'Well, promise me now that you will come and see me as soon as you return to England; because, after all you will see in New Zealand, you will be so amusing.' I must twit you by saying that you seem to have a somewhat similar idea. Now as my aim is simply to be useful, I must leave to others to be amusing."

Another application for details of interest having been made, he replies:—

"With respect to your advice, again offered most kindly, about details being sent by me, I must adhere as rigidly as a flint to my previous decision. If I thought it right to send such details, mixing up with them, as you mention, some little praise of myself, which you say the public are accustomed to—if, I say, duty, or *real* expediency seemed to require this of me, no want of time would prevent me; I would sit up this very night to do it. It is not, therefore, as I wish you to understand, my incessant engagements which prevent me from sending you such accounts as you describe, but my utter repugnance to write of myself for the sake of satisfying the curiosity of the public. Such a course pursued for any length of time would, I feel, injure my tone of mind and feeling. From describing little incidents for effect, persons soon *learn to plan* and *do things for effect;* and thus permanent loss is sustained by the Church, and the mind and feeling of the party is seriously deteriorated. The reference of everything to the Lord, every thought, word, and action to His will is endangered, and perhaps destroyed. To write details therefore for the mere sake of interesting the public, and obtaining a somewhat larger amount of annual subscriptions from them, is what I must again positively decline. But as I have now, by my last long course of visitations for the last eight months, put my diocese into something like order, I feel that I shall have more time at my disposal, and will in some degree make up for past deficiencies of correspondence . . . . and probably I shall give you naturally and necessarily some details of journeys, incidents, plans, &c., without designedly writing to interest by my egotism."

Bishop Patteson similarly had the greatest repugnance to the publication of extracts from his letters to his friends in England. He says: "It does such an infinity of harm by its reflex action upon us who are engaged in this work." The rules in such matters are scarcely tangible ones; but they are such as instinctively guide people of good taste, and sober religious feeling and zeal. Some good rules are indeed evident enough, though they are mostly negative in character. No writer of letters home should bring himself near the temptation of writing for effect, but only endeavour to commit to paper the most exact statement of what he has to say, regarding as little as possible the fact that it will have readers. Literal truth, suppression of self and vain-glory, are essentials for the absence of which no picturesqueness can compensate. It may be well to state that the papers in the *Mission Field* are written in a way which tends to minimise the temptation referred to. They are chiefly extracts from the regular reports of the 586 Missionaries of the Society. They are not written with a view to publication, and only a very small proportion of them are published. Such simple statements of fact, and of hopes and expectations for the future, are, we venture to think, as eloquent in the long run as the cleverest compositions of a literary expert.

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Review.

Records of the Early History of the Tinnevelly Mission of the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign Parts. By the Right Reverend R. CALDWELL, D.D., LL.D., Bishop-Assistant to the Right Reverend the Lord Bishop of Madras, Honorary Fellow of the Royal Asiatic Society, Fellow of the Madras University.

THAT the history of the Tinnevelly Mission should have been written need not be said, nor could one more fit to compile it have been found than the author of the book before us. Its value in Missionary literature is marked both by Tinnevelly's being the field of one of the oldest of our modern Missions to the heathen, and by the conspicuous success in quantity and quality that has now made it famous.

It is possible that many who take up this book may not find its first appearance such as would invite perusal. It is hardly cast in the form of a popular publication. But a little patience—in fact the reading of a very few pages—will meet with its reward. It is mainly a collection of reports, letters, and other documents, which at first sight give the book a dry look. But they are put together so as to make a connected history. The historical value of the book, and, we think, also its interest to the general reader, is greater by the adoption of this method in preference to a narrative in the historian's own words. For we thus have given to us the very foundations of history, upon which other histories may be built, and we have the advantage of the Bishop's occasional notes upon these documents by way of correction, comparison, or emphasis—notes which no one else can ever be so qualified to make—as well as his careful arrangement, editing, and selection.

We could have wished (as the Bishop says has been suggested) that the book had not stopped short at the very period (1841) when he became connected with the Mission. The Bishop says:—

"But I feel that I have done enough already, especially considering how much my time and strength must necessarily be devoted to the duties of my office. Besides it will be a comparatively easy task for any future labourer in the field to carry on what I have begun. No researches will be required in out-of-the-way quarters for the discovery of Tamil letters, and unprinted, forgotten documents. All the information that is needed can be obtained from published reports. Where this history ends, the period of published reports and journals begins."

But although the Bishop writes of the time previous to his own arrival, his knowledge of that period, gained on the spot during forty years, and from eye-witnesses, is such as no one else can possess.

The Tinnevelly Mission is considered to date from the year 1780, the centenary being kept, as our readers will remember, last year. Swartz visited Tinnevelly in 1778, but it was in 1780 that the Mission first took an organised shape by the formation of a small congregation in Palamcotta. The origin of it in the conversion of the Brahman widow who erected the church has been often referred to, though many do not know who or what she was. When she applied for Baptism, "as she then lived with an English officer, Mr. Swartz informed her that as long as she maintained that criminal connection, he could not comply with her request. It appears, however, that the officer had promised to marry her, and in the meanwhile he instructed her in the English language, and even in the principles of Christianity. After his death, she renewed her application to Mr. Swartz, and as her conduct was then perfectly correct, he baptised her by the name of 'Clorinda.' . . . . Such conversions had, however, often before occurred in the history of the diffusion of the Gospel, and had been overruled for good. And if it be remembered that the sacred list of our Lord's progenitors, according to the flesh, contains the names of Thamar and Rahab, this notice of the first convert whose name is recorded in the list of the Palamcotta congregation will not be a stumbling-block to any one."

The Mission was in its early years connected with the Society for Promoting Christian Knowledge, and we must quote from the note which that Society appended to a remarkable document, the sermon which the native Satyanathan preached at his own ordination in 1790, and which was printed by the Society. The note has been often quoted, but, as the Bishop says, the portion relating to Suffragan Bishops, and their ordination of priests and deacons, has sometimes been omitted. "If we wish to establish the Gospel in India, we ought to look beyond the casualties of war, or the evolutions of Empires; we ought in time to give the natives a Church of their own, independent of our support; we ought to have Suffragan Bishops in the country, who might ordain deacons and priests, and secure a regular succession of truly Apostolical Pastors, even if all communications with their parent Church should be annihilated."

There had always been a sad lack of Missionaries, especially European, until at last there were none. The Bishop calls the period from 1807 to 1816 "the dark period."—"Satyanathan had returned to Tanjore, Ringeltaube had taken up his abode in Travancore. The Tinnevelly Mission was left to the care of catechists from Tanjore, who received their salaries from Mr. Sawyer, but cannot be said to have been under his supervision." "From 1810 to 1812 Tinnevelly, in common with many other districts in Southern India, suffered severely from a pestilential fever. The mortality was excessive." "Worst of all, the heathen natives were convinced, and they did what they could to convince the new Christians, that this dreadful pestilence had been sent as a punishment by those gods and demons whose worship they had abandoned. The Christians being new converts, mostly unable to read, and knowing little, if anything, of the spiritual blessings of Christianity—being also without leaders, a body without a head—fell into a panic, and the natural, but lamentable result was that great numbers of them relapsed to the worship of their ancestral demons. The larger congregations, such as Mudalur and Nazareth, remained steadfast."

This dark period ends with Mr. James Hough's arrival in 1816. His labours, though too brief, for he only remained till 1821, were so earnest, indefatigable, and useful that he may be considered the second father of the Tinnevelly Mission. Mr. Hough, however, could only devote such time and strength as could be spared from his duties as Chaplain to his voluntary work as a Missionary; so that the Bishop can say, "from 1806 till 1829—I may almost say till 1835—the Missions had remained as sheep without a shepherd. The only superintendence of any real value which they had received—except Mr. Rosen's superintendence for less than one year—had been bestowed upon them by Missionaries of other Societies, or by Government chaplains: and they had passed through seasons of great trial."

In 1824 the Missions were transferred to the Society for the Propagation of the Gospel, and when the first *English* Missionary of that Society began in 1835 to inquire for the sheep that had been left to their fate in the wilderness, he found, not as might have been expected, that Christianity was extinct, but in spite of all, more than 4,000 persons who had steadfastly retained Christianity, and the rites of Christian worship through an entire generation of neglect.

We have not space to allude to the many trials and pathetic incidents of the history of that long patience. It is an example of the power of God's grace. It has been manifest since in the large accessions to the Church. It is the power of Him who will have all men to be saved, though those who already know of His salvation so grievously neglect the part of the work which in His purpose is to be carried on, not by the inward influences of His Spirit, but by the instrumentality of the visible Church.

FROM MADRAS TO LIVERPOOL, VIA BURMAH, CHINA, JAPAN, AND NORTH AMERICA.

BY THE REV. J. M. STRACHAN, M.D., SECRETARY TO THE MADRAS DIOCESAN COMMITTEE OF THE SOCIETY.

(Continued from page 317.)

BY invitation I met Bishop Williams and nearly all the gentlemen and families belonging to the American Episcopal and English Church Missions, at the house of the Rev. C. T. Blanchet, and gave them a lengthened account of the Tinnevelly Missions. I entered into minute particulars as to our Tinnevelly system of boarding-schools, weekly instruction of all Mission agents, voluntary evangelistic efforts of the laity, the mode of raising local funds for Church purposes, elementary and higher education, instruction of catechumens, &c. The detailed account did not weary the audience. Several points were discussed, and a pleasant evening was brought to a close with, I think, a feeling of thankfulness to the great Head for the measure of success He had vouchsafed to His servants in India, and of prayerfulness and hopefulness that a like blessing may attend the efforts of the Church in Japan. We had another very pleasant evening at the Bishop's, who seems to exercise the influence of goodness to a remarkable degree. His modest home is such an one as we might well imagine certain fishermen with whom the Episcopal order commenced dwelt in. And it may be truly called a palace, for its occupier possesses a royalty of character such as the Apostles learnt from their Master. Mr. Shaw has built a beautiful little church on a charming site, well situated in the more respectable part of the city. The S.P.G. and C.M.S. Missions are under the supervision of Bishop Burdon at Hongkong. It would be very desirable, if practicable, for all the Episcopal clergy in Tokio to be under the charge of the American Bishop, who lives on the spot; but after conversation with those well acquainted with local wants, I came to think that for a vigorous prosecution of our own work, there is required, and that urgently, an English Bishop in Japan. Bishop Williams held a confirmation in Mr. Shaw's church, at which fifteen native adults were confirmed. The service was both instructive and impressive, and the large congregation were devout and paid special attention to the fluent address of the Bishop, delivered in earnest and persuasive tones.

The Missionaries here have an excellent plan of making known the way of salvation to large numbers. They rent spacious premises, situated in commanding positions in large thoroughfares. I accompanied both Mr. Piper, of the C.M.S., and Mr. Wright, and at each place the room was crowded. At first but few entered, but gradually the boldness which numbers give induced the more timid to enter, and we had an attentive audience. The paper slides were thrown back, and a number of passers-by, impelled by curiosity, thronged the sides and entrances, and so had an opportunity of hearing what was going on. I very gladly complied with the request to say something, and Mr. Piper and Mr. Wright kindly acted as my interpreters. Both spoke of persons present who were evidently feeling after the truth, and of some who had been led by these services to embrace it. At the request of the Bishop I gave an address on the Sunday afternoon in the C.M.S. chapel to about 200 native converts. I have so often known permanent seed abiding and maturing after the voice of a stranger dies away, that I always gladly, thankfully, and hopefully accept invitations such as these given in Japan; and I enter upon the task with the prayer that the word spoken may not be spoken in vain.

There is a most promising and successful Mission of the Greek Church in Japan, the head-quarters of which are at Tokio. The founding and development of this Mission is deeply interesting, as showing what may grow out of the earnestness of one man. In 1859 Father Nicholai, the consular chaplain, succeeded in erecting a chapel at Hakodati, for the use of the Russians residing there. The chaplain, on finding the services attractive to the natives, began to interest himself in their souls' welfare, and in the course of time baptised twelve who had been prepared for that holy rite. The work growing, he applied for help from the Holy Synod, who in 1869 resolved to send out four agents, and to place the new Mission under the Bishop of Kamschatka, Father Nicholai being appointed Archimandrite. Large and commodious buildings were erected on one of the finest sites in Tokio, and large numbers were gathered into the Church. I attended one of the services, and the highly ornate service seemed well adapted to the oriental type of mind. It was touching to see with what reverence the members stepped up and kissed the cross embossed on the cover of the New Testament, and to notice how anxious the mothers were that their children in arms should do the same. The chapel was elaborately decorated; the choir of natives chanted, not inharmoniously, the psalms and canticles, and the priest, who had not been long in the country, spoke in somewhat faltering language, but with unmistakable earnestness. There is no doubt that orientals are likely to be attracted by scenic effects, ornament, realistic dramas, and gorgeous ritual, for the people of India and other Eastern countries are greatly impressed with the grotesque, the grand, the mysterious, or the beautiful, quite apart from association. It may be expedient, perhaps prudent, to adapt our services more to the oriental mind; but any such modification should be done with severe caution, remembering, as we do, that after all, it is pandering to a debased taste. In the service of the Supreme, superlatives both in words and actions are out of place. Our worship should be expressive rather than impressive; and there is a grave danger in everything that is liable to lead half-informed people to mistake the expression of religion for religion itself. We spent two hours very agreeably with two of the Russian priests, from whom we learnt that Father Nicholai had gone to Russia to be consecrated bishop, and that they reckoned they had five thousand converts in Japan. Our rejoicing at this was deepened by being told that they had reason to expect still larger accessions.

The servant brought us tea prepared in the Russian manner. It was cold, served in tumblers, clear as, and of the colour of, sherry, with a slice of lemon floating in it. From what I saw and heard, I conclude that Japan is likely soon to be Christianized. The Church of England as yet has but very faintly recognised the openings of Providence in this deeply interesting land. The conquest will surely be made. Shall not our Church take a fitting part in this conquest?

On Saturday, June 19th, we bade farewell to the fascinating country of Japan, and embarking on the magnificent steamship *City of Peking*, bluff and cliff and town soon receded from our view, and Fujeyama in his snowy mantle stood out solitary and grand on our horizon, affording a last glimpse of the Eastern Hemisphere. For the first two days the sea was a little rough. Some of the passengers wisely kept to their cabins; others, with more boldness than discretion, ventured on deck. With a ghastly smile they said they felt very well, but their looks sadly belied their feelings. As we got further north the sea became calm as a lake sleeping in some sheltered valley, and for the rest of the voyage there was scarce a ripple to disturb the digestive organs of the most sensitive. For several days the weather was so cold that it was impossible to sit on deck; saloons and cabins were heated by hot-water pipes. It was a luxury to an old Indian to feel really cold; and the glow after a lengthy constitutional recalled the glorious sensation of health and vigour so often felt in the old country in years long gone by. Though there were not many passengers, we had the usual representatives of classes which are always to be found on a passenger steamer. There is no place more favourable than the poop of a vessel for the study of human character. The traveller soon finds out that the infinite variety of species of character may be classified into about six distinct genera. The cynic finds plenty of food for contemplation; and in summing up the greatness of human nature finds its grandeur is of the barbaric order; and as he sees self-esteem mistaken for self-respect; self-assertion graciously patronising its betters; and selfishness prettily hidden, but only half concealed; as he sees the character of others marred as heedlessly as the bloom of a peach is by a touch, he is led to believe that Mephistopheles himself, providing he has gentlemanly manners, would make a very good member of society. But the longer I live and the more I mix with my fellow-men, the less inclined am I to join in a sweeping condemnation of our race. There is something stately, majestic, beautiful about our nature, though in ruins. A quiet conversation often brings out traits of character whose existence was never suspected; chords which have long been silent are struck, and the better nature breaks out into music other than that which accompanies the frivolities of life. O there are many unwilling slaves of the world, the flesh and the devil! The best of us have not much to boast of; the worst have some redeeming points.

(*To be continued.*)

Notes of the Month.

ST. PAUL'S MISSION HOUSE, BURGH, LINCOLNSHIRE.

THE Annual Statement of the Mission House at Burgh has recently been issued. We wish that it were more widely known how useful a part of the Missionary machinery this Institution represents. Many are anxious to engage in Mission work, who are lacking in necessary educational qualifications. The standard for the clergy abroad cannot be placed any lower than that required for those at home. All that necessitates learning in the English clergy makes a like necessity for those in foreign parts; and in most Missionary work there is a demand for intellectual gifts and training largely in excess of what is indispensable in this country. The Mission House at Burgh is founded mainly to prepare students for St. Augustine's College, Canterbury, occasionally, however, sending men direct to Mission work. This Institution has in the three years since its foundation sent no less than nineteen men to St. Augustine's. We are sorry to see that the numbers at present do not stand as high as they have been. We cannot do better than quote the words of the Principal on this subject:—

> "On looking into the cause of the reduction in the number of the students this year as compared with last by six, we see that it may be regarded as a subject both of thankfulness and of regret; of thankfulness, in that we have been enabled to send out so many as twelve for the service of the Church: of regret, in that so few, either from a diminution of Missionary zeal, or other reason unknown, have offered themselves to us to begin their Missionary training.
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> "Though this paper relates to the past rather than to the future, it may be well before leaving statistics to mention by way of anticipation that the students already designated to leave us for St. Augustine's at the end of this Term are in number five. This will bring up the number prepared for St. Augustine's to twenty-four, making with the two sent to the colonies twenty-six, who have received either their preliminary, or their final training from us during three and a half years.
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> "Now, it may be presumed that during the ensuing years there will be no abatement in the demand upon the Church at home for men to fill the ranks of the ministry in our colonies and Mission-fields, and that the demand will be made in future, as heretofore, to a great extent upon St. Augustine's, Canterbury. It is further apparent that St. Augustine's is drawing largely for its supply of students from our Mission House. It would therefore seem greatly to be desired in the interest of the Missionary cause that there should be no falling off in numbers at St. Paul's Mission House, but that its rapidly out-flowing stream should be fed somewhat more bountifully than in the past year by a steady influx from the Church of earnest young men, distinctly called to Missionary work, and needing the preliminary training which our Mission House affords."

CONSECRATION OF THE COADJUTOR-BISHOP OF FREDERICTON.

WE have much pleasure in recording an event which has been anxiously looked forward to in the diocese of Fredericton, namely, the consecration of the Reverend Hollingworth Tully Kingdon, late Rector of Good Easter, Essex, and for ten years Curate of St. Andrew's, Wells Street, as Coadjutor-Bishop, which took place on July 17th in the cathedral church of that diocese. A procession of some sixty clergy entered the cathedral (which was exquisitely decorated), singing Psalm cl., with the Bishops of Nova Scotia, Quebec, Maine, Albany, and the Metropolitan, each having his chaplain. The chaplain of the Metropolitan, the venerable Bishop Medley, of Fredericton, bore a magnificent pastoral staff of silver. The sermon was preached by the Bishop of Albany. An immense congregation was present, including one old lady who had been walking a day and a half to reach the cathedral. On July 19th the new Bishop consecrated a church in Fredericton.

Society's Income for 1881.

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—July, 1881.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total Receipts.	Total Payments.
	£	£	£	£	£
I.—GENERAL	19,398	3,632	2,756	25,786	49,450
II.—APPROPRIATED . .	2,205	450	3·362	6,017	12,766
III.—SPECIAL	18.659	—	1,316	19,975	19,360
TOTALS . .	40,262	4,082	7.434	51,778	81,576

B.—*Comparative Amount of Receipts at the end of July in five consecutive years.*

	1877.	1878.	1879.	1880.	1881.
I.—GENERAL:					
1. Subscriptions, &c. . . .	£16,311	£17,199	£17,769	£18,963	£19,398
2. Legacies	7,344	4,230	6,028	6,988	3,634
3. Dividends	3,156	3,270	3.179	2,865	2.756
	26,811	24,699	26,976	28,816	25,786
II.—APPROPRIATED	5,229	13,183	5,400	4,618	6,017
III.—SPECIAL	14,955	11,525	19.336	21.721	19,975
TOTALS	£46.995	£49,407	£51,712	£55,155	£51,778

THE

MISSION FIELD.

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OCTOBER 1, 1881.

SASKATCHEWAN.

A VISIT TO THE INDIAN RESERVES.

WE would call especial attention to the following, which is the Bishop of Saskatchewan's Journal of a Visit to the Indian Reserves in the South-western district of his diocese, by Fort Walsh, Cypress Hills, and Fort Macleod, to the Rocky Mountains—a distance of about 700 miles from Prince Albert, the head-quarters of the diocese:—

"*May* 25*th*, 1881.—Left Emmanuel College, Prince Albert, at 9 A.M., accompanied by my chaplain, the Rev. Canon J. A. Mackay. We had with us an Indian man-servant, four horses, and two waggons.

"*May* 27*th*.—Crossed the south branch of the Saskatchewan at Gabriel's Ferry. Our route from this point lies, for nearly 400 miles, away from any settlement. We are to traverse the great buffalo plains—until lately a scene of great activity, where many thousands of Indians were continually in pursuit of game. But the disappearance of the buffalo has entirely changed the scene; the plains are now vast solitudes, while the Indians have been collected by the Dominion Government upon reserves of land, where they are taught agriculture, in the hope that in a few years they will be able to live by their own industry. In the course of the morning we came upon an illustration of the customs of the heathen Indians relative to the burial of their dead. We saw three dead Indians, whose bodies had been wrapped in tanned hide, and placed on a frame, or stage, raised on poles eight feet from the ground. In the afternoon we met the Sioux chief 'White Cap,' and a number of his band. They were travelling from their reserve at Moose Woods, accompanied by the Government farm instructor, to one of the settlements to obtain provisions. The (S.P.G.) Sioux student was not with them, as he was away on a hunting expedition.

"*May 28th to June 5th.*—We pursued our journey steadily during these days, crossing vast sections of country, where the land is admirably fitted for farming, as long as we continued in the valley of the South Saskatchewan. We travelled at the rate of forty miles per day. As a rule we left camp every morning between three and four o'clock, and pitched our tent every night before sunset. We saw a few buffaloes and antelopes and met one or two parties of travellers. On May 29th, our first Sunday on the plains, we did not leave our camp. We had full Church service in the tent; but on 5th June, the second Sunday, we travelled on, as we were near the first Indian reserve, and were anxious to reach it in time to have service. We arrived there at 2 P.M. on that day. It is situated at *Maple Creek*, thirty miles east of Fort Walsh, at Cypress Hills, the head-quarters of the mounted police. We drove at once to the house of Mr. English, the Government farm instructor, from whom we had a kind and hospitable reception. There are 800 *heathen* Indians on this reserve. *They are all heathen, without a single exception; and there is neither Missionary nor schoolmaster of any kind among them.* They are chiefly Assiniboines (Stony Sioux), with some Crees, and Saulteaux (or Ojibbways). About 200 of them gathered round the house on our arrival, and prepared to honour us with a dance. I had arranged to have full evening service, with Mr. English and his assistants; but was obliged to content myself with reading a few collects, as the noise outside soon drowned our voices. We went out and stood in the crowd while the dance went on.

"Six or eight Indians sat on the ground round a drum, which they kept beating, while they sang in a monotone; some of the men stepped out from the crowd from time to time, and danced to the sound of the drum. They carried guns and pistols, and were painted on the face, arms, and legs. Their legs were coloured with black stripes; their faces were painted red, black, green, or striped. Some were dressed fantastically with leather and flannel; some had their hair plaited with ornaments. Every now and then a warrior would address the crowd, telling his exploits. While he did so, the singing and dancing ceased; but when he mentioned some fact that any of the drummers could testify to as an eye-witness, a beat was given by him on the drum in attestation. The women and children sat in a great circle behind the men. A few of the young men were gaily dressed, and often danced singly with a great deal of action; then half-a-dozen would all dance in a circle. Many of the men had repeating rifles. They are all well under management by the farm instructor, who is evidently kind to them, and has their confidence. He is a Churchman, and would give every encouragement to a Missionary if we could send one. One of his assistants is a clergyman's son and would also be very helpful. One of the Indians who beat the drum had the mark of a man's hand painted on his arm, near the shoulder. This signified that he had made peace with some of his enemies—the custom being for each man to lay his hand on the other's shoulder, and so make peace. One of the dancers had the mark of a horse-shoe on each shoulder, to indicate that he had carried off two horses from the enemy. This man was one of those who addressed the crowd, telling his exploits; and frequent beats of the drum bore testimony that some of the musicians had been eye-witnesses. I noticed marks on the breast of one of the men, and was told that they had been made at one of their religious ceremonies. The conjuror, or medicine man, has a large tent with a pole in the middle, thirty feet high, from the top of which ropes are hanging. The medicine man then, with a knife, makes two parallel incisions in the breast of the candidate, and ties the end of the rope through the two incisions, so as to embrace the muscular part of the flesh ; the Indian must then dance round the pole, with the rope fastened to his flesh, tugging and stretching himself backwards as he dances, until the rope is torn through his flesh and he is thus set free. This is called the sun-dance, and is believed to be an acceptable worship to the sun. For three days and nights before the dance the devotee neither eats, drinks, nor sleeps, so as to prepare himself for the painful ordeal.

"I had an interview, in the instructor's house, with the chiefs of the Assiniboine and Saulteaux bands. I explained the object of my visit, and my desire to settle a Missionary and schoolmaster among them. I pointed out to them the great advantage they had in being settled on reserves, with instructors to teach them how to cultivate the ground; while, in the meantime, the Dominion Government supplied them with provisions and agricultural implements, as well as stock cattle. I urged on them to consider the importance of religion, and to attend to the teaching of the Missionary I hoped to send them soon; and to send their children to be taught by him at school. This they promised to do. I told them I would make every effort to send a Missionary next spring.

"When the Indians had left, I baptized the child of one of the farm assistants.

"*June 6th.*—We left Maple Creek reserve, on our way to Fort Walsh. The route lay through the Cypress Hills, some portions of which are lofty, picturesque, and well-wooded. We reached Fort Walsh in the evening; it is in a valley, surrounded by high hills. We passed a large camp of Assiniboines at the top of the path leading down to the fort. We were cordially welcomed by Lieut.-Colonel Irvine, commander of the body of Canadian cavalry known as the mounted police, that has done such excellent service among the Indians of the north-west territories. Colonel Irvine invited us to be his guests, and gave up his own bedroom for my use. There is a village close to the fort, of about 200 inhabitants. The whole white population would be about 300; while there is always a large but varying number of heathen Indians camped close to the fort. *And yet there is no Missionary of any denomination stationed here.* The Rev. George McKay, the S.P.G. Missionary at Fort Macleod, has done the utmost in his power to supply the want by travelling from Fort Macleod, a distance of 180 miles, to visit the place. Colonel Irvine, his officers, and the townspeople, all spoke to me in the highest terms of approval of Mr. McKay's conduct and character.

"*June 7th.*—Had an interview with 'Pieapot,' a Cree chief, with a large number of his band, in the barracks. He and his band *are all heathens.* It was with great difficulty that I could get him to speak about religion. He wished me to discuss the terms of his treaty with the Government, and matters connected with the settlement of his band on a reserve. I urged him strongly to obey the Government, and to aid in keeping the peace. He will be settled near Fort Walsh very soon.

"*June 8th.*—Had interviews with several minor chiefs and leading Indians. *They are all heathens.* They expressed themselves as ready to listen to the teaching of a Missionary. I held a service in the town hall at 7 P.M. The place was crowded with settlers and police, although we had a thunderstorm with a deluge of rain at the hour of meeting. My chaplain read prayers, and I preached. I also baptized four children at the end of the second lesson. I baptized six other children during my stay at Fort Walsh. Colonel Irvine, and his principal officers, are Churchmen ; as are also a large proportion of the men of the force, and the townspeople. There is an admirable opening for a Church of England Missionary in this district. He might take charge of Fort Walsh and the Indian reserve at Maple Creek, with the assistance of a schoolmaster at the reserve. I stated that I would use my best efforts to have a clergyman stationed in the district next spring.

"*June 9th.*—We left Fort Walsh on the journey to Fort Macleod. We have received every attention and kindness from Colonel Irvine and his officers. Major Crozier, a distinguished officer of the force, with a party of men, travels with us to Fort Macleod. The road for some time lay through the Cypress Hills—the scenery very fine.

"*June 10th to June 13th.*—We continued our journey towards Fort Macleod—chiefly across level prairies. During the journey Major Crozier related to me several incidents of the work of the mounted police. One of these was very significant of the good effect their presence has produced among the Indians. In 1874, when they first came into the north-west territories, there was a band of American traders who sold whisky to the Indians for their furs. Just after they arrived at the place where Fort Macleod now stands, Major Crozier was sent by the commanding officer with twelve men to secure a negro murderer, who was hiding about fifty miles from the fort. On the way, he fell in with a large party of these whisky traders, who were well armed, and who, on seeing the police, prepared to fight. The major rode up to them with a few of his men, and ordered them to lay down their arms, giving them just one minute to decide. The negro murderer was among them ; he was the first to throw down his arms, and the others followed his example. The waggons were searched, and found to contain furs, and a large quantity of pure alcohol in ten-gallon cans. The whole party were marched to Fort Macleod, and heavily fined, for breaking the law of the Dominion of Canada that prohibits the manufacture or sale of intoxicating liquor in the North-west Territories, or even having possession of it, without special licence from the Governor ; and which renders it *criminal*, in any case, to give it to an *Indian*. The alcohol thus seized was spilt by the police on the ground. These American traders had several posts in the country, where they made whisky by diluting and 'doctoring' the alcohol. They then sold it to the Indians, who gave up *furs*, *horses*, and everything else that was of any value, in order to get the 'fire-water.' They were thus nearly ruined when the police reached the country.

"We passed a coal-mine on the bank of Belly River, about thirty miles from Fort Macleod. The coal is of excellent quality—like very good English coal. It abounds in every direction between this place and the Rocky Mountains, and will be of great value to the country when the railway affords means of transport.

"*June 13th.*—We reached Fort Macleod in the evening, where I had an interview with the Rev. George McKay. He has had an offer from the Bishop of Rupertsland of a tutorship in St. John's College, and a Mission attached to the cathedral ; and has been very much inclined to accept it, as his salary of 150*l.* here has not been enough to support him, and to enable him to meet the expenses attendant on so large a Mission. He has already done a great and good work in this district. He has mastered the Blackfeet language so thoroughly, that he can interpret most fully and readily. He carries on conversations among the Blackfeet Indians with all the fluency and readiness of a native. He speaks *three other Indian languages perfectly;* namely, the Cree, the Saulteaux, or Ojibbway, and the Sioux, or Assiniboine. These four languages enable him to converse with *all* our British Indians; while he can make himself understood in the languages of the Nez Pierces and Crows—two tribes belonging to the United States. He has an excellent education in English, Greek, Latin, Hebrew, and Theology; and was for some time an undergraduate of the University of Cambridge (Sydney College), before I ordained him during my last visit to England. He has worked hard, both among Indians and settlers. His work among the Piegan Indians is noted all over the country. He has a school-house on their reserve, which he built mainly with his own hands. He himself cut the logs for it on the banks of the river, thirty miles distant from the reserve; and as he could not at the time get aid from the Indians, he floated them down the stream himself, often plunging into the rapid current to swim behind them to direct their course.

"The officers of the mounted police, the Government officials, the settlers, the Indians—all unite in speaking in the highest terms of his work and conduct among them. I felt that I should be consulting the best interests of the Church by improving his position. I formed the whole of the Fort Walsh and Fort Macleod districts into a Rural Deanery, of which I made him Rural Dean. I promoted him to be third Canon of the diocese; and promised to make his Rural Deanery an Archdeaconry in about two years, when he will be thirty years of age. He will then be Archdeacon of Cypress. I also promised him 50*l.* a year for the travelling and other expenses of his vast Mission; and 50*l.* a year for a schoolmaster on the Piegan Indian reserve.

"*June* 15*th.*—I had a visit from one of the Piegan chiefs, accompanied by one of his tribe. I spoke to him for some time on the advantage of falling in with the Government plans relative to farming, and settling on reserves; and on the blessings of the Christian religion. Canon George McKay was with him, and interpreted with great readiness. I took this opportunity of asking Canon McKay about baptism. He has baptized about thirty children and young people. He has taught the people the Lord's Prayer, and some hymns; and he preaches simple sermons regularly to them. No translation from the Bible or Prayer-book has yet been made in the Piegan tongue. At my request he undertook to make translations of some of the leading parts of the Book of Common Prayer; and I shall ask the S.P.C.K. to publish them as soon as ready. It must be remembered that Canon McKay has not yet been three years in the district, and it was within the last year or eighteen months that he had an opportunity of living among the Indians; but during that brief period he has made so good a use of his time that he can now speak the Piegan tongue readily and fluently. As yet Holy Baptism has been confined to the young. The men have all a plurality of wives, and though many of them know the elements of the Christian faith, they are not yet prepared to give up their old custom of having several wives. Of course, baptism must be deferred till they are willing to part with all but one.

"The chief who is now here is a *minor* chief. The Government, in dealing with the Blackfeet tribes, fell in with their previous arrangements in having a head chief and a number of minor chiefs, instead of a chief and councillors, as is the case farther east.

"*June* 16*th.*—Left Fort Macleod to visit the reserve of the Blood Indians (a band of the Blackfeet tribe). The reserve is situated eighteen miles south-east of Fort Macleod. It is probably the largest Indian reserve in the whole Dominion of Canada—the number of heathen Indians on it being 3,300. The Rev. S. Trivett, of the C.M.S., opened a Mission there last year. It is impossible, however, for one Missionary to deal with so large a number of heathen men, women, and children. He has an interpreter, but no schoolmaster. The Government would pay a sum equal to about half the salary of a schoolmaster. I agreed to find funds for the other half in the course of a few months ; Mr. Trivett, in the meantime, undertaking to carry on the school himself in such a way as to secure the Government grant—it being understood that the Roman Catholic Bishop would likely find a schoolmaster very soon. Mr. Trivett is doing a good work, but a second Missionary for that reserve is much needed. It is two or three times the size that would be within the compass of one man to do the work.

"Notice having been sent round that I wished to meet the chiefs and others in the school-house, we had a large assembly there in the afternoon, consisting of 'Red Crow,' the head chief, fourteen minor chiefs, and as many others as the place could hold—upwards of one hundred. I addressed them at length on the change that rendered it needful for them to cultivate the ground instead of living by hunting. I also pointed out the advantage of having their children taught in school, and urged them to send them regularly every day. I further explained to them, as simply as I could, the main truths of the Gospel, and the object the Missionary had in view in coming among them. My address was translated to them by Mr. Trivett's interpreter, a young Indian who had lived a good deal among the Americans, and thus obtained a knowledge of English. When I concluded, they held a consultation by first passing a pipe round the assembly, and then speaking for a few minutes together ; after which two very old men, and Red Crow, the chief, rose up in succession and made speeches. The three speeches were all in the same strain, and on the same subjects : the disappearance of the buffalo, their consequent poverty, and the contrast between their present state and the old days of plenty. I pointed out to them, in reply, that the Dominion Government had done a great deal for them, and been very kind to them ; that the disappearance of the buffalo could not be helped, and that but for the Government supplying them with food they would have starved. I then urged them earnestly to be obedient to the Government, and to be diligent in learning to farm. I then gave the chief an order for ten pounds of tobacco, for himself and friends—a proceeding which appeared to give great satisfaction. After this, Canon George McKay engaged in a friendly conversation with them in their own language.

"I came away from this meeting very deeply impressed with the greatness of the opening we have, as a Church, for teaching these poor people the blessed truths of our religion. They are heathens—they have a pagan creed, with its attendant ceremonies. We have but one solitary Missionary on that great reserve. He can collect from forty to one hundred children in his school ; but there are nearly 1,000 children on the reserve. What is to become of the other 900? Each individual Indian, too, must be taught the elements of the Christian faith. How can one man effect all this? The thing is impossible. One of two results must follow. Either the large majority must go without instruction, or the work of the conversion of these Indians must be done by those who who are not of the communion of the Church of England. I feel that no effort should be spared to avoid either of these conclusions. The Rev. S. Trivett has done his best to overtake as much work as was possible.

"*June* 18*th*.—We returned from the Blood Indian reserve to Fort Macleod. We had to ford two rivers that were much swollen by the recent rains. The waggon in which I sat was driven by Canon George McKay—the water roaring like a torrent above its flooring, with an Indian holding on behind to steady it, and prevent its being upset by the current. On reaching Fort Macleod, I obtained from the Indian agent the following statement of the number of Indians in the reserves of this vicinity (Treaty No. 7):—

3,300	Blood Indians,	at reserve	18	miles	south-east.
900	Piegan „	„	15	„	south.
1,500	Blackfeet proper	„	80	„	north-east.
400	Surcees	„	80	„	„
600	Assiniboines	„	150	„	north.
6,700					

"The Methodists have a Mission to the Assiniboines, 150 miles north. The Church of England has one to the Piegans (S.P.G.), and one to the Bloods (C.M.S.) The Blackfeet proper, and Surcees, have no Missionary of any denomination settled among them.

"The above numbers embrace only Treaty No. 7, or Fort Macleod district; and do not include the Fort Walsh or Cypress Hill district. In these two districts, together making what is now the *Rural Deanery of Cypress*, there are upwards of 8,000 *heathen Indians;* all placed on reserves of land—fed by the Canadian Government while they are receiving instruction in the art of farming—and all, therefore, in the most favourable position for being taught by the Missionary, *if only* the Missionary could be sent without delay.

"*Sunday, June* 19*th*.—Held two services in the police barracks, with Holy Communion and Confirmation in the morning. The large room was well filled with police and civilians. Prayers were read by the clergy, while I preached on both occasions. We robed for the services in Major Crozier's room, where we saw several memorials of 'Sitting Bull,' the far-famed Sioux chief. One was a shield, said to be 100 years old, used not only by him but by his father and grandfather. Sitting Bull used this shield in the battle with the United States General Custer, when the Sioux cut the whole of the troops to pieces. The shield was pierced with bullets and sword-cuts. During the services a large number of Indians crowded round the door and windows of the barrack-room.

"*June* 23*rd*.—We left Fort Macleod to visit the Piegan Indian reserve —Canon George McKay's Indian Mission (S.P.G.)—and also the new site selected by the Government for Fort Macleod, thirty miles west of its present location. On the way we met the Roman Catholic Bishop of St. Albert (Bishop Grandin). He told me that he reached the district yesterday, and had brought a *priest* for the Blood reserve, and two *lay brothers* for the Blackfeet proper, eighty miles north-east. What surprises me is that he has not managed to do this, and a great deal more in this district, before this time. The Church of England may yet, I think, take the lead and keep it, in the work of dealing with the heathen

Indians, if a few Missionaries can be sent into the field without much delay.

"Before visiting the Indian Mission we drove to the new site of Fort Macleod, where the Mounted Police have a station, and also a large Government farm. Here we were hospitably received by Major Shurtleff, the officer in command, and held two services on Sunday the 26th for the police and settlers. We spent a day in visiting the *Rocky Mountains.* We climbed one of the mountains, and my chaplain dug up some young pines to be planted in the grounds of Emmanuel College. I had interviews with some of the leading settlers, and noted down a great deal of information I received from them relative to the areas fit for settlement—the wonderful adaptation of this part of the country for raising stock, and the vast *coal-beds* now known to exist all through the country.

"*Monday, June 27th.*—Visited the Piegan reserve. It is about fifteen miles from Fort Macleod. Canon George McKay has spent the greater part of his time at this reserve for the last eighteen months. He has a neat log-house in the centre of the settlement. The Indians have over fifty log-houses and a great many tents. There are 900 men, women, and children on the reserve. He has been very successful in teaching the children, and evidently has great influence over the Indians.

"It is acknowledged all through the country that his efforts in behalf of the Piegans have resulted in a marked improvement among them. The rapidity and completeness with which he has acquired their language is also often referred to in conversation by the police and settlers. He is a most *able,* as well as *zealous,* Christian Missionary.

"The Indians assembled to meet me soon after our arrival. The head chief came, apologising for not wearing his chief's dress given to him by the Government, as he was in mourning for a child recently dead; so he wore the old style of clothes to express his grief. The Indians continued to arrive till the house was quite full. Each one as he came in shook hands, and then quietly seated himself. Some were painted, others not. Many had their hair plaited with ornaments of brass; some wore caps, others had their long hair as the only covering to the head. A large number of women and children were seated on the ground outside the house. I found that the children had been taught reading and writing, as well as to sing hymns. They had made good progress.

"The head chief, who is a very intelligent-looking man, has a long name. Translated into English, it is 'Eagle with the spread tail, sitting on a rock'—shortened into 'Sitting Eagle.'

"Several children who had recently recovered from illness were sent in to shake hands with me.

"I now rose and addressed them, my address being translated sentence by sentence by Canon George McKay. I spoke to them of the death of the chief's child; of heaven; of the Saviour's love for children; of his beautiful words, 'Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven'; of all that Christ did to make them happy when they died; of how God had given the child to their chief, and then, for His own wise purposes, taken that child to Himself, and of my hope that they would all love the Lord Jesus, and be obedient to His word. I spoke of the school; of my pleasure in hearing how readily the children learnt their lessons; of the Missionary's love for them, and his efforts in their behalf; of the kindness of the Government in giving them so good an opportunity of learning to work for their bread, and of how good their prospects were if they remained obedient to the Queen and her officers. I advised them never to listen to bad

Indians who might wish them to fight, but to be true to the Queen. I concluded by giving them an order for tobacco, as I did at the Blood reserve.

"The head chief then rose, stepped up and shook hands with me, saying he was so glad to see me among his people. He then went on to speak about the condition of his tribe. I was glad to notice how well affected he seemed to the Government. He used a remarkable figure in describing his feeling. He said, 'My heart is like sugar, and heavy as a stone.' I asked Canon McKay what this meant. He said, 'Kindly disposed, and steady of purpose.' He further said he had always used his influence with his people in support of the Government, and would always do so. He spoke also in terms of thankfulness for the religious instruction he and his people were receiving from Canon McKay, and for his kindness towards them.

"Two other speakers followed—'Morning Plume' and 'Crow Eagle.' They spoke in the same strain as the chief. 'Crow Eagle' said he loved the Missionary because he believed God heard him, and thus he could bless the poor Indians.

"*June 28th to July 2nd.*—We pursued our return journey towards Fort Walsh, which we reached on the evening of July 2nd.

"*Sunday, July 3rd.*—Held service in the Barracks of Fort Walsh at 11 A.M.—about a hundred present, of whom seventy-nine were of the Mounted Police. The men were in full uniform, and paraded before service in the Square. The choir consisted of nine men of the Force, four of whom played, the instruments being a clarionet, brass bass, and two cornets—the singing and chanting were well done.

"In the afternoon I had an interview with 'Crowfoot,' the head chief of the whole Blackfeet nation. He is here with 800 of his people, on their way to their reserve. He is a fine-looking man, with a most intelligent face—black eyes, Roman nose, and a general expression of mental power. Colonel Irvine asked him to dine at his table. He sat opposite to me, and behaved very well—handling his knife and fork in quite a civilised style. He had a fan made of eagle's feathers, with which he fanned himself, as the day was very hot. I had a long conversation with him, in which I repeated what I had said to the other chiefs about the need and advantage there was for the Indians to settle down quietly on their reserves, and devote themselves to farming, and the importance of their being taught the truths of the Christian religion. He impressed me very much with his intelligent remarks. I think he would be willing to welcome a Missionary, but at present we have none to send. His reserve will number from 1,500 to 2,000 Blackfeet Indians. Two Roman Catholic *Lay Brothers* have just been sent there to learn their language and work among them. There is no ordained Missionary sent. If we could send a Missionary early next spring there would be a great opening for bringing the Indians to the Church of England.

"*July 4th to July 15th.*—We pursued our homeward journey by the route by which we came. We reached Emmanuel College, Prince Albert, at 9 A.M. on July 15th."

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HURON.

WALPOLE ISLAND MISSION.

THE following letter from the Bishop of Huron, dated 30th July last, gives valuable testimony to the admirable work of Mr. Jamieson in Walpole Island:—

"On the 14th ult. I visited Walpole Island, one of the Indian Missions in my diocese, which the venerable Society for the Propagation of the Gospel has supported and fostered for so many years, and where your aged Missionary, the Rev. Rural Dean Jamieson, has so faithfully and successfully laboured, without interruption, for upwards of thirty-six years!

"We had a deeply interesting Missionary service in the beautiful little church of the Indians, when two Indians were presented to me for Confirmation by your venerable Missionary. One of the candidates is the eldest daughter of the chief of the Ojebway Indians; the other is Councillor Cowsod, and a very prominent member of the Pottawattomie tribe. For many years he has been a very consistent class-leader and local preacher among the Indian Methodists; but after attending the services of the Church for about two years, under the faithful pastoral care of your excellent Missionary, he finally decided to join the Church. He is a great acquisition to the congregation, and from his consistent Christian life and labours will, I trust, with God's blessing, be a good example to his countrymen.

"After the Confirmation-service we had a deeply interesting Missionary meeting, when the Indians subscribed $65 towards our Diocesan Mission Fund, and $50 towards the Western University. This speaks for itself, that your Missionary has not laboured in vain among these children of the forest.

"You are probably aware that Walpole Island is entirely inhabited by native Indians, and it may not be uninteresting to your committee to know something more definite about the establishment of this Mission.

"It was in the year 1841 that the first Missionary, the Rev. Mr. Coleman, was sent to labour in that island; he remained two years among the Indians, apparently with very little good results. He was succeeded by the Rev. Mr. Carey, and after two years he retired also from this Mission field, greatly disheartened, in seeing no fruits of his labours.

"It was in 1845 that the late Bishop Strachan, first Bishop of Toronto, sent the Rev. Mr. Jamieson to take charge of the Walpole Island Mission. At that period the Mission was looked upon as full of trials and difficulties, with very little hope of succeeding, as other denominations were on the point of entering the field and taking possession of it. Your Missionary, however, full of faith and zeal, commenced his labours in the island on the 17th of June, 1845, relying upon the gracious promise of the Master, 'Lo, I am with you alway.' The Indians at that period in the island were all *pagans*, and wedded to their old superstitions; they lived in bark-wigwams, and with the exception of small patches of Indian corn, very rudely cultivated, paid no attention to the tilling of the soil. They lived chiefly by fishing and hunting. They were poor and indolent, and like other savages, exerted themselves only when impelled by hunger. All this has been happily changed; the bark-wigwam has disappeared, and they live in substantially-built log-houses; they have given up their wandering habits, and remain in the island, cultivating their small farms, and that with the modern implements of husbandry. The intemperance and indolence of the olden time have disappeared, and the Indians are for the most part quiet, orderly, and industrious in their habits. The great majority of them have been converted to Christianity, and many of them, I am thankful to say, from what I can learn, are not only regular in their attendance upon the ordinances of the Church, but consistent followers of the Lord Jesus Christ.

"Your Missionary had much to contend against in the early days of his labours among these Indians, but now, what has God wrought? He is universally beloved and esteemed for his faithful and uncompromising perseverance 'to do good' to all those to whom he is commissioned to preach the glad tidings of salvation. The flower of his days and strength he has cheerfully spent among these Indians, who look up to him with reverence and affection; and he is determined, as long as God shall supply him with strength and grace, to spend and be spent among his people."

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BOMBAY.

AHMEDNUGGUR.

THE last number of the *Mission Field* in which some extracts from Mr. Williams's letters were printed, was that for May, page 197. We have lately received another report from him; it is dated June 30th, and describes his work of visitation during the months of April and May to some of the villages in the large circle included in his field of Missions.

"Mr. Lord, as the Bishop promised, joined us immediately after his ordination. His arrival was so timed that he was able to begin the quarter with us. Both he and Mr. King suffered considerably while itinerating during the two hot months, April and May. Mr. Ellis's excellent work as to the orphanage, school, and catechist class has been latterly much interfered with by illness. At the present moment he is confined to his bed by it.

"*April.*—During this month Mr. Lord and I hoped to itinerate together, that he might the sooner make the acquaintance of his field. We soon found, however, that we must separate, as occasionally there was but one tree available for shelter.

"After the examination of the masters was over, I made my way as quickly as possible to Belpimpalgav. Here the Christians had been in great straits for water, and the higher castes had not only indulged their antipathy by, from time to time, refusing water, but had even dirtied what was available by throwing cow-dung into it. Application to Mr. Portious, Acting Collector, was promptly attended to, and finally the Karbhari was requested to present himself in Ahmednuggur to give every information, and to receive a definite reply. Strange to say, the man has not done so, and, I fear, the Collector's good nature, and our own efforts for the Belpimpalgav Christians, have been thrown away. This supineness is easily accounted for. It arises from the cowardliness which centuries of grinding and contemptuous oppression begets. The transfer of the land necessary for the well, to the Christians, would, they feared, enlist against them the spiteful wrath of their superiors—hence their faintheartedness at the last moment. How, then, had they courage to become Christians? some may ask. Yes, but the matter at stake is different.

"The same faintheartedness met me at the next village, Bhokur, and in somewhat the same connection. On arriving there the attitude of our own people and that of the gav people (that means the higher castes, for the lowest castes are located outside the gav, *i.e.* village) showed there had been some commotion. One of the most resolute masters we have had lately been appointed there. His little girl with her gagar, *i.e.* water-pot, had not long before gone and asked for water from some of the gav people, then drawing water. The answer she got was a rough shove, which threw her down, breaking her pot. Hearing this, the master, Mukinda by name, taking another vessel, descended himself into the well, and drew his own water. Happily for him this had occurred only a day or two before our arrival. The boldness of the act, and the resolute bearing of the man, had surprised them out of instantly maltreating him. This boldness was crowned the morning I arrived by my own servants, who are all Christians, descending into the same well and taking the water with their own hands. Soon I had the whole village, headed by Patels and Kulkurnies, round my tent. For this I was prepared, and of my own accord going into the village about 3 P.M, got together another similarly good gathering. Both occasions afforded me opportunities for some very plain speaking, and some indignant expostulations. At length their lament was reduced to just two querulous remarks—'If Saheb had himself drawn the water we should not have cared,' and 'The people of the surrounding villages will cut off all intercourse with us if we allow Mahars (they ignore their becoming Christians) to use our wells.' I am persuaded that if Christians, as such, would insist upon their equal rights as men, they would get them. As it is, they are very timid, and rather than face the conflict, they for the time almost wish me 'to depart out of their coasts.' For the nonce it was so here.

"Finding myself only three cos (six miles) from a colony of *Manbhavas*, I left Bhokur for Domigram, the name of their village. Their own name is a shortened form of Mahanmbhava, which means *great experience.* This partly describes their religious peculiarity. I had a conversation with the senior members of the community; no one could speak more strongly of the transforming effects of a genuine faith than they did. The god upon whom this is fixed is by it drawn into the worshipper's heart, and so possesses himself gradually of the believer's whole being, that the believer and the god become at length one and the same: this faith creates its own god, *ergo*, becomes itself god. Their formula is, 'Where there is faith, there is god,' thus exactly reversing the orthodox position, that where there is God there should be faith. Notwithstanding, however, their subjectivity, they entertain an objective god whom they call Dattartreya. With this they profess faith in Krishna, and their sacred book is the Bhagavat Gita, which, however, is in their hands, as the Parsee books and Mussulman Koran are in the hands of those votaries, an unknown Scripture, excepting by translations. The Manbhavas, however, show the original language, and pretend to expound from that. Their crass ignorance, combined with the glibest expression of inconsequent talk, is not an uncommon phenomenon.

"They are celibates, and there are males and females. All live in the same math (monastery), and wear, the men a black waistcloth down to the knees, and the women a black sari. This costume of theirs has procured the name of Manbhava for a species of large bird, whose black breeches supply the analogy.

"In number they are few, but they seem widely spread, and are met with by ones and ones. Though this is the Deccan, the Manbhavas I met at Domigram were Punjaubees. They seem to be in no good odour amongst the people generally. Their name is a synonym for hypocrisy, in the proverb, 'A butcher in act, but a Manbhava in speech.'

"Upon leaving Domigram my next visit was to two villages in the Nizam's territory, where we have Christians, who are, however, in the one case immigrants. It was in this village, Bamathan, that a Kunbi was greatly scandalised at my going and sitting in the village Choudi, and he revenged himself by keeping the village folk from coming within speaking distance, so that, being helpless, I had to leave and betake myself to the Maharwada. Here the incident in the gav seemed only to intensify the force of my discourse to the Mahars. Leaving them, I had a very hearty little service in one of the Christian's houses, where only Christians were allowed to be present.

"At Mahankal Wadgav, which is the other Nizam's village, we have a small, but not unsatisfactory Christian congregation. Like the Bhokur one, it is marked by an extreme anxiety to avoid any collision with the gav people. It is, in fact, not aggressive enough. But this is no fault of our master there.

"*May.*—Knowing that this was the last month itineration would be possible, I hastened from Bombay and made my way as quickly as possible into the Sangamnair field.

"I had two objects in going into that field this month. The one was to test Balaji's work, and the other to baptize some people who had been prepared at Panodi and Astwe.

"As to the former object, while there is nothing marked as successful, still I think there is good work done. The readiness and fearlessness with which Balaji joined me in preaching in the streets of that town, showed frequency as to his own visits to the streets. I was pleased, too, to mark that a certain deference was paid him by those who stayed to listen. Less than ever before did the objectors show a disposition to be violent, but they listened with somewhat more attention. The same was apparent in the outside villages, where Balaji accompanied me.

"As to the latter object, those whose baptism was to take place shrank back at the last moment. Those at Panodi alleged the threats of the family of the Jahagirdar of that place; those at Astwe evidently dreaded the gav people.

"*My portable globe.*—When in Bombay in the beginning of the month, on paying a visit to the depôt of the S.P.C.K., I saw 'Betts' Patent Portable Globe.' This was exactly the thing I had been long wishing for. It was purchased, and has proved indeed of the greatest use. To the Hindoo, Hindustan is the whole world. Their kings are always described as reigning over the whole world. This, under the circumstances, is perfectly natural. Counting Christians only by the few Sahebs they ever come across, their idea is that Christians are insignificantly few, their country but one, and that small, and altogether they are not to be compared in any respects with the Hindoos and their Hindustan. This nothing so effectually corrects as a globe.

"Again, there is a very general conviction that before very long the

English raj will disappear, to be replaced by something native, Mussulman or Hindoo. But they were quite prepared to admit that India herself cannot pretend to oppose Russia, and that if the English left, India would fall an easy prey. This admission on their part I clench by adding that the Russians likewise are Christians, so that whatever becomes of the English raj, Christ's raj would by no means suffer, but would possibly extend the more rapidly; and I conclude with solemnly asserting that it is plainly God's will that India be Christian. I have taught this before, but the globe shows its truth so unmistakeably that there can be no evasion. At Panodi and Astwe, as previously at Sangamnair, the globe and what it tells excited breathless interest.

"At the first and last of these three places I observed a marked disposition to discredit the English with any share in promoting the world's civilisation. At Sangamnair it was roundly asserted that the steam-engine was a French discovery. At Panodi the Government schoolmaster as roundly asserted that all the mechanical discoveries of Europe had been forestalled by the Silpi Shastras (books on the Mechanical arts) of the Hindoos, and he instanced the steam-engine and telegraph. So positively and boldly were these assertions made, that I confess to having somewhat lost my presence of mind through their audacity. I should at once have required them to produce their authority. I was very sorry afterwards at not having thought of this.

"However, the lesson this taught me served me in good stead only yesterday morning. There has been for a month or so a Mussulman preaching in Nagar, whose efforts have been directed more against the Christians than the Hindoos. So great has been the excitement produced, that Government mounted police have been in attendance to prevent disturbances.

"On my return our agent asked me to meet him, as he was having it all his own way. Having this report to write and my correspondence to clear off, I excused myself going to the town, but said I would give an hour if the man would come here. It was arranged he should do so as yesterday.

"He came with a very large following, chiefly Mussulman, but there were besides, Brahmans, and other Hindoos, and many American Christians.

"After explaining to the company why I had so little time at my command, and hoping that they had come with a desire only for the truth, whatever shape it might take, the Sheik was asked to begin. After a very well-got-up preamble, he began the attack by stating that the Koran annulled all that went before it, whether Jewish or Christian. I asked him whether he stated this on his own authority, or that of the Koran. He replied, 'On the Koran.' I instantly fetched mine, which is in Arabic, and desired him to show me where. This brought out that he knew no Arabic, though he had pretended to all before that he did. His Moulvie was asked to state the place. After stating several places, and abandoning them, he at last fixed upon the third Sura and third verse. Upon reference to this, it was found that instead of the Koran *annulling*, it was there expressly said to *confirm* all that went before. This was all clearly exposed to the company, and then, saying I could not waste my time in this way, I took leave of them. On this occasion six mounted police were in attendance, and I knew that after that exposure one could expect nothing but wrangling, and so closed the discussion. The irascibility of the Mussulman when excited overleaps all bounds. The calling for authorities served my purpose well in this instance."

ZULULAND.

MISSION TO THE AMASWAZI.

WE have received through the Bishop of Zululand the following report from the Rev. Joel Jackson, Missionary to the Amaswazi, dated March 31st. The Bishop says: "I forward this report with pleasure. Mr. Jackson has just come down from Swaziland. I hope to see more of him next week."

"In this corner of the Mission field we have been less disturbed than in some other places by the war in the Transvaal. We have been allowed to remain unmolested only on condition that we did not move from the station. At the commencement of the war a few of the rougher sort threatened to shoot every Englishman that could be found, and burn and destroy all that belonged to the English. I myself was marked by these characters, but the wiser and better heads restrained them, and kept them from doing the harm they were bent upon doing.

"About this time we were threatened with a war in Swaziland also. For some years there have been two parties in the country—one followed the king, and the other looked to *a* mother, but not *the* mother of the king as their chief. At last the rupture came, and the affair was settled only by the old queen being disposed of. Such quarrels will ever occur as long as polygamy exists. Polygamy has taken deep root in the affections of these people, and it will take long to break through it. It unfits a man for spiritual ideas; our greatest hope is in the young. I can hardly ever get the chief of this district to attend service, and when asked why he takes so many wives, his answer is, he wants to leave a name behind him. He has just taken a new wife, which brings his present number up to thirty-one. Another of my friends has already had to bewail the deaths of seven wives, and he has still left not less than twenty-five. How can such a being become a fit subject for the reception of the pure Gospel of Jesus? Such persons would rather talk about anything and everything than religion. In the young matters are more promising; but we find most encouragement amongst those who have been accustomed to work, who are more intelligent, and have begun to perceive and feel a want of a higher and better life. There are a few such here, and it is by these that one is encouraged to persevere in what, without these, would be a most discouraging work. Such persons take notice of what they see, and inquire about what they do not understand. One of them said to me not long ago, 'What makes the difference between you white people and ourselves? We cannot understand. Your General offers his men to help to bury the dead of the enemy, and he offers his doctors to attend to their wounded. Can it be? How different from what we black people should do!' In the Sekukuni war natives stood as though petrified, gazing with wonder at the manner in which the Abesutu prisoners and wounded were treated by the soldiers. 'These people,' they said, 'have caused all this trouble, expense, and bloodshed, and now, when vanquished, are treated as friends. Whence comes this? tell us.' I of course pointed to the Bible and the God whom we serve as the Source from whence all such goodness flows; and this was further illustrated by the story of the Cross. The inquirer often comes to service and school, and would like to have his children in the school; but he lives too far off, and if he were to come and settle on the station I could not find him enough land for digging purposes.

"There is generally a fair attendance at service on Sundays, but our congregation has fallen off at least one-third since the war began. We hope, however, that things will soon change again for the better."

BLOEMFONTEIN.

ST. MICHAEL'S, PHOKOANE.

THE following interesting report is from the Rev. W. Henry R. Bevan, the Society's Missionary at St. Michael's, Phokoane. It is dated March 31st:—

"Since last September the work here has gone on quietly and hopefully, though not at the same unusual rate of development which was observable in the previous half-year.

"There has been a marked change since the end of December; up to that time there continued to be large congregations of hearers, catechumens were still coming in in considerable numbers, and the offertories were sufficiently large. But during the last three months the attendance of hearers has been small, only one catechumen has been received, and the offertories have dwindled down almost to nothing. Nevertheless the Christians have frequented the Holy Communion with increasing regularity, and the catechumens have made good progress in preparation for baptism. Two causes have operated unfavourably since Christmas in turning people's attention away from religion, and in making them less liberal in giving: first, the Transvaal war, which has caused great excitement and alarm throughout the country; and secondly, the very abundant rains, which have given the people much more employment than usual in the fields, and have also filled the Vaal River, which runs between us and Kimberley, and by preventing the transport of wood to the market, have cut off the supply of ready money, and thus acted injuriously upon the offertory.

"While there has been much distress and danger all around us, we have been wonderfully protected. Very violent hail-storms, destroying the crops and the flocks, have raged to the south and to the north, but have not come near us. In neighbouring places there have been great sickness and mortality, while here the population have enjoyed perfect health; and in the midst of rumours of war, we have not seen the face of an armed man. That verse of the ninety-first Psalm has been graciously realised in our case: 'Whoso dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty.'

"The attendance at Holy Communion now averages twenty-two every Sunday, and, although nearly all the communicants are very literally 'babes in Christ,' there are a few who are making good progress, as evidenced by their diligence and activity in good works. Those who were baptized last Easter have all persevered in their Christian profession, and nearly all have done very well indeed.

"There are between forty and fifty catechumens on the roll, of whom thirty-two are preparing for baptism this Easter. Those who have been longest under instruction have made very competent progress. Others again are much less advanced, but yet sufficiently so not to be kept back from the haven of regeneration. In six instances, husbands, wives, and children are to be baptized together. Five husbands have been 'won by the conversation of their wives,' and one wife who a year ago was strongly opposed to her husband's baptism, is now being 'saved' by him. Seven married women will be baptized whose husbands are still unconverted, but, judging by last year's precedent, one may expect most of them to become Christians before next Easter. A widow is to be baptized with her four children. (Her brother and her two brothers-in-law are 'in Christ' before her, so that her children are sure to be Christianly brought up.) There are also four unmarried youths, and two maidens.

"It is observable that there are no husbands of heathen wives among these converts. This agrees with our previous experience that a heathen wife hinders a man from becoming a Christian much more than a heathen husband a woman.

"Perhaps the most satisfactory of all the catechumens is a middle-aged man called Solomon, who was received more than a year ago. He lives ten miles off, and therefore has not been so constantly at church as some others; though he has been much oftener than many who live near. He is an intelligent, steady man, honest and industrious, and of the class which too often remains satisfied with respectability, and rather prides itself upon doing perfectly well without religion. He did not take to the new order of things eagerly at first, as many do, but has steadily advanced. His mother, a very old woman, was received catechumen with him, and on account of her great age, was baptized and confirmed without delay. Solomon's wife did not come with him at first, but he brought her last Christmas. She is a very clean and neatly dressed person, and although but imperfectly taught, it will be possible to baptize her with him and her children, trusting to his good influence to lead her on.

"Besides the class for instruction on a fixed day every week, the catechumens are expected to attend the Litany on Sunday afternoons, and their roll is called before it begins, to mark if they are all there. This is a help and encouragement to their more regular attendance at the Sunday services; but the observance of the Lord's Day is by no means so habitual as it ought to be with any of the converts.

"The congregations have entirely outgrown the wretched little church, and at the principal service we begin *outside* with the hymns and sermon, after which the Christians and catechumens go inside for the service. This arrangement, inconvenient as it appears, has afforded an opportunity, which was much wanted, for giving the Christians alone, after the dismissal of the catechumens, a short instruction upon some point connected with the Holy Eucharist. Instruction upon this subject cannot fitly be given in public sermons, in the hearing of unbelievers; and when the whole service proceeds without a break, it is rather too great a demand to make upon the attention of a not very interested congregation to pile one sermon upon the top of another; but the change from the open air into the church relieves the attention, and enables one to add a short, pointed instruction upon the Holy Communion, frequently a special application of some part of the previous sermon.

"We were cheered two months ago by the return from the Kafir Institution at Grahamstown of a young man named Benjamin, who was sent there four years ago to be educated. He is a dull, quiet fellow, and Mr. Mullins has been disappointed at the little progress he has made in book-learning; but I, on the other hand, am quite satisfied to find him able to read and write with ease and sufficient accuracy, whilst he is improved and brightened up in character, without being in the least spoilt or conceited, which is the great difficulty with boys who are sent away from here for education. Since his return, he has taken his place happily and contentedly at home and at church, just as if he had never left us; and his father is arranging a marriage for him which promises to be in every way for his good.

"Two cases have occurred of a somewhat unusual character, of old men being brought under religious impressions, which in one instance failed, and in the other led to a sincere conversion and a peaceful end.

"The first case was that of a man named Ao, whose Christian master, Antony, asked me to visit him in his sickness. This Ao belonged to an inferior tribe of Becoana, that leads a miserable, half-starved life in the Kgalagali desert. I do not know how he first attached himself to Antony; but these Balala, as they are called, are accustomed to live under the nobler and wealthier Becoana as serfs. Antony is a well-instructed man, and had taken some pains to teach his servant, and to pray with him; so that Ao was prepared to listen to what I had to say to him, and at first seemed willing to receive the gospel. I continued to visit him constantly in his chronic illness for four or five months; but after a time it became apparent that no impression was being produced upon his heart. He was always pleased at my going to see him, but became less and less responsive to the instruction and prayers. His increasing sickness absorbed his whole attention; and at length Antony told me that Ao would no longer let him pray with him. I continued my visits nearly to the end, until it became evident that they were no longer welcome; and the poor old man died unconverted.

"The other case, which had a happier issue, was that of a wealthy man named Christian, whose eldest son is one of the leading people among the converts of the London Missionary Society here. Both father and son had always been very friendly to me, but since they were not Church people, I had avoided entering upon the subject of religion with them, until one evening about the end of November, when the son came to see me about some other matter, he incidentally told me that his father was evidently failing and would not live long. I then inquired whether he was a Christian, and being answered in the negative, proposed to visit him with a view to his conversion. My offer was gladly accepted, and the old man showed himself very ready to receive instruction. It was pleasant to see the eagerness with which he listened to the word of God. He was baptized on Christmas Day in the presence of all his family, and he died very peacefully a fortnight ago. He knew me up to the day of his death; and after he was too weak to speak, continued to show that he was following the prayers that were said by his side, by drawing his caross over his head, as a sign of reverence. This man's conversion, in extreme weakness and old age, is a cause of great thankfulness, and is due, we cannot doubt, to the prayers of his children, most of whom are Christians. One of his sons is among the catechumens who are now awaiting their baptism.

"Another comforting and encouraging case which has recently occurred is that of the repentance of a young man and his wife.

"Such cases of sincere repentance occur very rarely indeed amongst these people. It would be almost incredible to a clergyman who had worked only in England, to find how seldom the conscience of a Mocoana is sufficiently quickened to feel the burden and guilt of sin. This defect of moral sensibility is the greatest difficulty we meet with in our work; and our constant efforts are directed to the enlightening and awakening of the conscience; for until this point is gained, the acceptance of religion, however sincere, rests upon a very insecure basis.

"Strenuous efforts have been made during the last six months to advance the building of the church. The stone has been quarried and partly carted, but the work is at present at a standstill; partly from want of funds, and partly from the uncertainty of the political situation. It is on every account undesirable to go on with such a wretched hut as we have now for a church. During this wet season, its inadequacy has been more apparent than ever. For three or four Sundays during the last quarter it has been impossible to have service in it at all.

"I have had a small house, of poles and clay, with reed roof and rough stone floor, built for me, and have just begun to occupy it. After living for nearly two years in a native hut, this little cottage seems almost like a small palace in comparison. It is really very comfortable and pleasant indeed.

"My parents having repeatedly and urgently begged me to go home to see them again, I have obtained leave of absence from the Vicar-General from Easter to Christmas for that purpose.

"This will be my tenth Easter in the diocese, and I have been at work for the whole ten years, except that I took three months holiday five years ago, when I attended the Provincial Synod at Capetown.

"Peter Gaserone, the schoolmaster and licensed reader, will carry on the daily and Sunday services, which he is able to do efficiently. Mr. Mitchell has kindly undertaken to visit this station occasionally from Kimberley, to administer the Sacraments during my absence.

"If all is well, I shall be in England at the end of May, and shall make it my first duty, after going home, to report myself to the Society which has so strong a claim upon my gratitude and affection."

* * *

THE SOCIETY'S GRANTS FOR 1882.

IN 1880 (*i.e.* the year under review in the last Annual Report) fifty-one dioceses received money from the General Fund of the Society, nearly all of them receiving aid from Appropriated and Special Funds as well; five others received money from Appropriated Funds, and four more from Special Funds; making a total of sixty dioceses receiving money from or through the Society.

We propose in this paper to speak only of those aided by the Society's General Fund, and of them in connection with the grants voted for next year, 1882. The number in 1881 fell from fifty-one to fifty, and by the votes in May last was further reduced to forty-one, the state of the finances of the Society necessitating reductions to the extent of nearly 8,000*l.* It has been of course a source of much regret that the Society was obliged to make these reductions, the result of which in many cases will be extremely painful; for the credit of the colonial dioceses, however, it should be stated that they have in several cases now reached such a stage of financial stability as to render their independence of the Church at home natural and proper.

We will proceed to consider the votes for 1882 in relation to their amounts; but, before doing so, we should insert a caution. It would be very fallacious to suppose that there can be a direct proportion between the spiritual fruits and the money votes as stated against the several dioceses: and that for several reasons. The fruits do not appear until after some expenditure has been incurred; a diocese, which is at the present time bearing the fruits of the grants in previous years, may be most productive, though costing the Society now comparatively little; on the other hand, in a country where new ground is being broken there would naturally be great expense, and almost nothing at present to show for it. Then, in some countries Missions can be maintained at less cost than in others, either through the contributions of colonists or converts meeting the

Society's grants, or on account of the cheapness of living, or an abundant supply of native agents; and when we have given all our reasons for disproportion between the means used and the fruits, there are others known only to Him Who giveth the increase.

With this caution, which should be remembered throughout, we may make the following classification of the votes for 1882:—

13	dioceses to receive £2,000 and upwards each	£54,060
7	,, ,, ,, between £1,000 and £2,000 each	9,995
21	,, ,, ,, under £1,000 each (including Europe) ...	9.457
	Total	£73,512

We propose in this paper, for the purpose of enabling our readers to form a somewhat comprehensive view of the operations of the Society, to examine the work which is being carried on in the thirteen dioceses (reckoning throughout Japan as a diocese) where the expenditure is greatest; remembering, at the same time, that in the twenty-eight other dioceses, of which we hope to speak next month, work of equal importance is being carried on, though from various causes the grants to the several dioceses do not reach such high figures.

The thirteen dioceses are the following:—in Asia, the five Indian dioceses of (1) Calcutta, (2) Lahore, (3) Rangoon, (4) Madras, (5) Bombay—to receive together 32,185*l.*—(6) Singapore, and (7) the Missions in Japan; in America, (8) Newfoundland; and in Africa, (9) Capetown, (10) Grahamstown, (11) St. John's, Kaffraria, (12) Maritzburg, with (13) Madagascar.

The simple enumeration of these dioceses may be useful; and it may be an encouragement in connection with India to note how largely the Society gives from its General Fund for the evangelisation of that great dependency of the British Crown, in addition to considerable sums devoted to it in each year from Appropriated and Special Funds.

1. To begin with Calcutta. The vote (including 1,275*l.* for Bishop's College) is 9,275*l.* The Society has thirty-eight Missionaries (besides a staff of three at Bishop's College), of whom no less than twenty-five are natives, besides 350 catechists, readers, and schoolmasters, and in addition to twenty-one representatives of the Ladies' Association. The work which is being carried on by these clerical and lay agents comprises, in addition to that in Bishop's College, the large group of Missions in Chota Nagpore (occupying no less

than 414 villages), and eight other head Mission stations. A compressed statistical statement will perhaps best present the position :—

	Missionaries.	Baptized Persons.	Communicants.	Catechumens.	Schools.	Children in Schools.
Chota Nagpore.	23	11,212	4,569	699	26	827
9 other Stations.	15	3,723	1,481	117	48	1,557
Total	38	14,935	6,050	816	74	2,384

2. The work of the Society in the diocese of Lahore centres round Delhi; thirty-seven places being worked from it, in addition to the extensive operations in the city. The sum voted is 2,560*l.* The Society's Mission began in 1854, but in 1857 was crushed by the Mutiny, one of the Missionaries, some catechists, and supporters of the Mission being killed. In 1859 the Rev. T. Skelton revived the Mission, and was joined in 1860 by the Rev. R. R. Winter, under whom it has extended seventy-four miles to the north, forty-five miles to the north-west, and fifty-one miles to the south-west. In 1877 the Mission was strengthened by the arrival of the first members of the "Cambridge University Mission to Delhi," followed in the next year by two more. The Society has now, in addition to the six members of that Mission (to the support of which its grant contributes), four Missionaries, of whom three are natives, fifty-five catechists, readers, &c. The Ladies' Association has eight ladies stationed here, and ten native teachers. The object of the Cambridge Mission, in addition to evangelistic labours, is to afford means for the higher education of young native Christians, and the preparation of candidates for Holy Orders; and through literary and other labours to reach the more thoughtful heathen. The number of pupils in the schools of all kinds is 2,473. Extensive work is also being carried on among women, and by a Medical Mission.

3. The vote to Rangoon is 3,000*l.* The Missionaries of the Society are fourteen in number, of whom six are natives; in addition to which there are thirteen agents connected with the Ladies' Association. The main stations are Rangoon, Tounghoo, and Moulmein; Mandalay being temporarily abandoned while King Thee-Bau refuses the Missionaries admission to his kingdom. The work of the Missions is marvellously prospering, and promises large success, stable as well as rapid.

4. The diocese of Madras shows the richest spiritual harvest of the Society's Missions, as might be expected from its containing the famed Tinnevelly field. The vote to it is the largest, viz. 13,100*l.* There are fifty-nine Missionaries, no less than thirty-eight of whom are natives; there are 761 lay teachers, catechists, and masters, occupying 936 villages, besides seven connected with the Ladies' Association. The following figures in the last Report from the diocese speak for themselves:—Number of Christians 37,706, of whom 9,369 are communicants; catechumens under instruction for baptism, 20,083; children in the Mission schools, 13,207. We need not dwell here on this blessed and hopeful work. Every one interested in foreign Missions is more or less familiar with it. But it would be well for each English Churchman to endeavour to realise the import of those large figures.

5. For Bombay the vote is 4,250*l.* The Society has twelve Missionaries, with 120 catechists, schoolmasters, &c., besides eight connected with the Ladies' Association. Every reader of the *Mission Field* knows of the great openings and hopes that there are in this diocese, as well as of the sad check they have received from lack of funds. Would that some liberal hands might furnish the means for the carrying on of the vast evangelistic work, lying here ready to our hands, in fields white for the harvest!

Before passing from the Indian dioceses, we may mention briefly that there is one (Colombo, co-extensive with) which is not among those receiving over 2,000*l.* The vote to it is 1,650*l.* There are eighteen Missionaries, and five catechists.

6. The diocese of Singapore (or, according to its full title, Singapore, Labuan, and Sarawak) contains the Straits Settlements, consisting of Singapore, Penang, and Malacca, with their dependencies, the island of Labuan, and the enormous island of Borneo, including the principality of Sarawak. The vote is 3,240*l.* The Society has eight Missionaries, besides eighteen catechists and schoolmasters.

7. The Society's Missions in Japan are at Tokio (*i.e.* Yeddo) and at Kobê, which is more than 300 miles to the south-west. There are five Missionaries, and three ladies connected with the Ladies' Association. The rapid political and social changes in this country mark the present as a time for the Church's opportunity. As far as means permit this opportunity is being seized, as our readers are aware, both from the letters of the Missionaries and Dr. Strachan's valuable papers, with no little present success—fully as much as could

be expected from a Mission started so recently as 1873, in a country where the difficulties of the language are so great. The vote for Japan (including a sum reserved in case of need for China) is 2,750*l.*

8. Newfoundland is almost the oldest British colony, but it retains its place as an important Mission field, deserving the sympathy of the Church at home. It has never been a wealthy colony, and—unless the new projects for utilising its mineral treasures and developing the interior by railways work great changes—it does not promise ever to become one. There are still the long miles of fishing coast between the several places where the clergy are stationed; the poverty of the people seems to deepen; the climate is no less severe; the difficulties of travelling are not diminished. The diocese presents a field of Missionary work, which, for the demands it makes on patience, courage, zeal, and earnestness, may compare with any. The Society's grant is in aid of the stipends of thirty-seven of the sixty-one clergy. The vote for 1882 is 3,050*l.*

9. For the diocese of Capetown the vote is 2,000*l.* The Society's Missionaries are thirty-one in number, besides thirty-five catechists and schoolmasters, with one lady connected with the Ladies' Association. Though the Mission stations in this diocese are mainly colonial, a large amount of work is being carried on at them among the natives, as well as those of European races. It is most satisfactorily progressive, and the diocese is able to accept willingly small gradual reductions in the Society's grants. The extracts from the Bishop's Charge, which were published in our July number, testify to the very satisfactory work which is being carried on both in the way of extension and consolidation.

10. The diocese of Grahamstown is one of great importance and interest. The Applications' Sub-Committee of the Society reported that they would have cordially recommended enlarged assistance for the Missions to the heathen had it been possible. The vote is 3,130*l.* The Society has twenty-four Missionaries in the diocese, of whom thirteen are Missionaries to the heathen, six of the latter being native clergy. The area of the diocese is about equal to that of England. The troubles within and without command for it the sympathy of all true Churchmen.

11. St. John's, Kaffraria, is peculiarly the care of the Church in Scotland, which transmitted for this diocese last year, through the Society, nearly 2,500*l.* The Society's vote for 1882 is 2,480*l.* There

are ten Missionaries of the Society, of whom three are natives, besides sixty-five teachers and four agents of the Ladies' Association. The great work which is being done under Bishop Callaway, as well as the sad hindrances to it during the war, are familiar to all our readers.

12. The vote to the diocese of Maritzburg is 2,025*l.* The wars have interfered with the work of those who have had wrestlings with other hindrances than those of flesh and blood. The Society supports sixteen clergymen, of whom four are Missionaries to the heathen, besides five catechists; there are also three ladies connected with the Ladies' Association.

13. The vote for Madagascar is 3,200*l.* The number of Missionaries is eleven, of whom four are natives; there are thirty-seven catechists, and connected with the Ladies' Association three ladies and five native teachers. The task before this little band is an enormous one. Madagascar is as large as France, and its population over five millions; the social condition of its people is unique. An interesting paper by Archdeacon Chiswell in our last number gives a sketch of part of the operations which are being carried on at the present time.

In conclusion we would only repeat what we said at starting. The amounts of the grants to the several dioceses vary not only in proportion to the number and extent of the Missions they happen to contain, but from such causes as we have alluded to. These thirteen dioceses are those to which the larger share of the General Fund of the Society has to be devoted, and therefore this brief summary of them may enable our readers to take a comprehensive view of the main objects for which the Society's Funds are required. But we have only to point to the letters from Saskatchewan, Huron, Zululand, and Bloemfontein in our present number; to Rupertsland, and similar dioceses, which are being rapidly occupied by settlers, in British North America; to Guiana, where thousands are being added to the Church each year; to Colombo, to Pretoria—in fact we might point to all—to show that the work which the Society is able to develope and encourage with smaller grants, is of no less importance, and that such support as the Society does give to that work is of an essential character; while in nearly all cases the grants ought to be increased, if only the state of the Society's General Fund permitted it.

(*To be continued.*)

FROM MADRAS TO LIVERPOOL, VIA BURMAH, CHINA, JAPAN, AND NORTH AMERICA.

BY THE REV. J. M. STRACHAN, M.D., SECRETARY TO THE MADRAS DIOCESAN COMMITTEE OF THE SOCIETY.

(Continued from page 350.)

OUR trip across the Pacific was exceptional, as far as my experience of sea-voyages goes, in there being a total absence of scandal and quarrelling. Like the weather, temper never went beyond a gentle breeze; every one was agreeable, our services were well attended, and all was harmony and peace. The captain was a Scotchman by birth, brought up in New Brunswick, but had been naturalised in the United States for more than thirty years. He, as all others I met with, who, like him, had joined the States, spoke in almost extravagant terms of praise of the constitution of his adopted country. He was exceedingly fond of "metaph*ee*sics," but had transferred his affections from Dugald Stewart and Hamilton to Mill and Herbert Spencer. Many a delightful talk we had together, and I have to thank him for adding much to the pleasure of the voyage. Some of the American ladies showed a piquancy, a smartness, a daring disregard for conventionalities, without passing beyond the bounds of the proprieties. The conversation was sparkling, effervescent, sometimes brilliant. A party of gentlemen paid daily attention to the American game of Poker, which, if not very intellectual, proved to be very attractive. The stakes were not large, but somehow or other a good deal of money changed hands. I fancy the fathers of some of the young hopefuls would not have been much edified had they seen them purchasing experience at rather a dear rate. I spoke to some of them privately; but the spell was upon them—the meshes of the net were about them. When invited to join, they opposed with a will so flaccid, that it rather invited than repelled temptation, and they continued to hope, to stake and to lose. We had 300 Chinese emigrants on board, who were very orderly, and who, by the regulations of the vessel, were compelled to be comparatively cleanly in their habits. They passed their time in eating, smoking opium, sleeping off the effects, and gambling. There was a supply of ponderous Chinese coffins, so that in case of death the body might be embalmed and carried back to the ancestral tomb. The doctor explained to me his process of embalming, for which his fee was fifteen dollars. He seemed rather to resent the exceptional healthiness of the passengers, for, though he hoped to the end, his skill in this particular department was not once required on the voyage.

After being out a week we came to the 180th parallel of east longitude; it was necessary to adjust our time with that of the rest of the civilised world, and to do this a day had to be added; we therefore had two Saturdays together, and two June 26th's. This is rather perplexing, and I scarcely know whether I am a day younger or a day older, or whether I am actually my actual age. Two old gentlemen, Scotchmen, declared that the whole thing was an imposition, that they had kept their diary regularly, and had not omitted a single day; that Letts had made no provision for two June 26th's, and that the captain, worthy man though he be, had not authority to interfere with the regularity of the sun in particular, and of the universe in general, and that they would continue to keep their diary in their own way.

Soon after leaving Yokohama we seemed to leave life and the world behind, and to plunge into the abyss of solitude. We did not sight a sail until close upon the coast of California. Our little planet, day by day, passed on through space that seemed illimitable; but like the vaster orbs it was controlled and guided, and was obedient to law. Occasionally we saw whales spouting and porpoises frolicking, and birds flitting by, scarcely glancing a look at us, as if bent on some mysterious errands; so different from the Mother Carey chickens and Cape pigeons and albatrosses far south of the Cape of Good Hope, that become the companions of a ship, and for days play about its stern. At last, on the fifteenth day out, it seemed likely that we should reach port on the following day, when we steamed into a dense fog, and had to proceed cautiously at half-speed. I was not sorry, for the following day was Sunday, and the 4th of July as well, and I was glad of the opportunity of spending the Holy Day in quietness on board. As was to be expected, there was a vast display of bunting. The stars and stripes appeared in every imaginable and unimaginable place. Patriotic enthusiasm of "The Sword of Bunker's Hill" type was manifested; but I am glad to say that nothing went beyond the bounds of good taste; nothing was said or done that could wound the feelings of the strangers present who had the misfortune to belong to other pigmy nationalities. The occasion was interesting. It was the 4th of July; we were about to separate after a long voyage, and we were just entering the Golden Gates of San Francisco. I preached from the words, "Here we have no continuing city, but we seek one to come," and concluded with the earnest hope and prayer that at the close of the voyage of life we might all pass through the Golden Gates of the New Jerusalem. We had to steam carefully between the buoys which marked our channel. These buoys were vocal; they were constructed so that as they rose and fell, the air in the interior was forced through a narrow opening, and emitted a most sepulchral tone, as if the souls of the drowned were uneasy, and were crying out for help. Early on Monday morning the magnificent bay of San Francisco opened out to view. Islands, fortresses, mountains and plains played upon by the rising sun, formed a picture which for beauty of scene, variety of colour, of light and shade, cannot be surpassed, and can scarcely be equalled in the world. The pillars are formed by two lofty projections of land, strongly fortified, one mile apart. We were soon made fast to our moorings, and amidst the usual uproar and confusion which seem to spring into being as if by magic, immediately on the arrival of a vessel in any port, we stepped out upon the land of freedom, of hope, and of the future. The baggage was at once transferred to the Custom House. I have noticed that passengers generally try a sort of confidence trick with Custom House officers, and try to disarm suspicion by an assumed anxiety to be very frank. Here, however, it was no use throwing down one's keys, or offering to open this or that portmanteau; for every box, parcel, portmanteau, reticule, was inspected, but the passengers were allowed to leave without having to turn out their pockets. We were informed beforehand of the very high charges made in the way of duty in America, and took the precaution to send all our chargeable articles direct to England from Yokohama. Having handed over our property to a transfer Company, we were soon tumbling over plank roads, very much the worse for wear, in a ponderous antique coach. Some little distance from the docks, the planks give way to macadamized roads, and passing along wide and stately streets we reached the Palace Hotel. San Francisco is well supplied with hotels. The traveller may find ample and luxuriant accommodation in the Baldwin, the Lick, the Occidental, the Cosmopolitan, the Russ, or the Palace. This latter is a gigantic structure, nine stories high, having accommodation for a thousand sojourners. The inclosed courtyard paved with marble is very fine. The verandahs, supported by white and graceful pillars, rose one above the other like tiers of boxes in a theatre, and when lighted up at night by the electric light, the whole looked more like a dream of fancy than a reality. Our room was on the fourth story. To reach it, we stepped into a pretty little drawing-room, which very soon ascended. This elevator made 600 journeys every day. The drawing-rooms, library, dining-hall, were magnificent in dimensions, and fitted up with elegance and taste. All the waiters were negroes, who swagger through their work with a sort of infinite condescension which must impress every one with a sense of their utter superiority. The table here, as I subsequently found in nearly every hotel I stopped at in America, was liberal and wasteful. One generally sends away about three times as much as has been consumed. The cooking was capable of improvement. In the evenings, during the dinner hour, a brass band played in the courtyard. Our chambermaid had been a slave, and her story was deeply interesting and pathetic. She said that both her master and mistress down in Virginia had been very kind to their slaves; that when any of them were sick, the lady would nurse them and bring them many little comforts; that she often gave them nice clothes, and encouraged them to try to be good; that she and her husband purchased their freedom and came to live in San Francisco; that they had one child, a son, of whom they were doatingly fond, and whose freedom they desired to purchase, but that the master would not sell their own son to them; that they felt very lonely, and adopted a little girl; that after the war their son was liberated, and had lived with them happily ever since. She said she had to work much harder now than she ever did as a slave; and I suggested that she seemed to be better off then than now, and I shall never forget how her eye lighted up with fire, and with what excitement she exclaimed, "No! no! Sir, I have my liberty now."

(*To be continued.*)

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Notes of the Month.

THE news of the serious illness of Bishop Caldwell will be received with feelings of unmixed regret. The Bishop had gone to the Pulney Hills to recruit his health. On the 9th of August, while out walking, he was seized with giddiness and pains in the head, which have increased. Our latest accounts (23rd August) are such as to cause grave anxiety, especially as after the 25th proper medical advice would not be available on the spot. We join with the Bishop of Madras in asking for the prayers of the Society "that GOD will look graciously upon the infant Church in Tinnevelly, and (if it be His will) permit it to enjoy the guidance and care of Bishop Caldwell for a few years longer."

FOUR Missionaries of the Society are to leave England in the British India Steamship *Dorunda*, on All Saints' Day. The Rev. T. W. Windley is to return, after a brief furlough, to his great work at Tounghoo, in the diocese of Rangoon; the Rev. W. Relton, B.A., of Queen's College, Cambridge, who was ordained at Ealing on the 22nd of May, is to begin his work as Assistant to the Principal of the Theological College, Sullivan's Gardens, Madras; Mr. A. Brotherton Vickers is to engage in Missionary work in the same diocese; and Mr. A. Logsdail is to join the Chota Nagpore staff in the diocese of Calcutta.

RESTING FROM THEIR LABOURS.

ON August 16th, within a few days of completing his 74th year, there entered into his rest the Rev. T. M. Wood, of St. Thomas in St. John's, Newfoundland, one of the oldest, if not the oldest, of the Society's Missionaries. Mr. Wood was appointed to Newfoundland in 1832, and his long and faithful services have been much appreciated by the Society and the diocese. On Bishop Kelly's resignation in 1877 the Synod appointed Mr. Wood Administrator of the diocese during the vacancy of the See.

Newfoundland has been deprived of the services of another devoted Missionary, the Rev. John Bishop, of Belleoram, who died on September 7th, after eleven years' service in that Mission, the greater portion of which time he was dependent entirely upon the free-will offerings of the people. The Bishop writes :—" Mr. Bishop's loss is a heavy one to the diocese. There is no one of my clergy of whom I had a higher opinion. In spite of ill-health he has worked steadily on, modest, devoted, contented. Belleoram is one of the few places in which there is not a Dissenter. The whole population is 350 souls, and some idea of the good results of Mr. Bishop's teaching may be gathered from the fact that on Christmas Day last 144 persons were present at Holy Communion. There are few parishes, I imagine, in any part of the world which could show such a result as that. Mr. Bishop leaves a widow and three children."

FROM East London, in the diocese of Grahamstown, comes the sad news of the death, on the 24th of July, of the Rev. Cyril H. E. Wyche. There is a special sadness in its taking place so soon after the consecration of his church at Chaluma, an out-station in his extensive parish. That church was an evidence of his past labours, and, as it seemed, was to have been the scene of future ones yet more abundant; but it was in returning from holding a service at this very place, that his death occurred. He had to cross the River Chaluma, which was much swollen by heavy rains. The ox-cart in which he was driving was carried away by the flood, and it was not until the 3rd of August that his body was recovered. Much sympathy will be felt for Mrs. Wyche, and her four children, in their sad bereavement.

"A SHORT life but well spent" is the record of the Rev. Colin S. Campbell, who has fallen a victim to yellow fever in British Guiana. Mr. Campbell, who had but recently arrived in the diocese, was trained at Warminster and at St. Augustine's, Canterbury: he died on July 2nd. "Never," says the Bishop of Guiana, "have I had with me one more devoted to his work. All, however, is gain to the zealous young clergyman who has so early been called away."

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Society's Income for 1881.

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—August, 1881.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total Receipts.	Total Payments.
	£	£	£	£	£
I.—General	21,359	4,032	2,795	28,186	60,256
II.—Appropriated . .	2,490	465	3 386	6,341	13,948
III.—Special	19,922	20	1,379	21,321	21,509
Totals . .	43,771	4.517	7,560	55,848	95,713

B.—*Comparative Amount of Receipts at the end of August in five consecutive years.*

	1877	1878.	1879.	1880	1881.
I.—General:					
1. Subscriptions, &c. . . .	£17.764	£19,129	£19,066	£20,744	£21,359
2. Legacies	7,903	8,745	7,233	7,378	4,032
3. Dividends, &c	3,201	3,331	3.229	2,987	2.795
	28,868	31,205	29,528	31,109	28,186
II.—Appropriated	7,934	14,594	5,981	5.570	6,341
III.—Special	16,608	12,917	20,099	21.919	21,321
Totals	£53.410	£58,716	£55,608	£58.598	£55,848

THE
MISSION FIELD.

The field is the world. The seed is the Word of God.

NOVEMBER 1, 1881.

A MORE EXCELLENT WAY.

ONE of the saddest pages in the history of British Colonization is the record of the treatment which the natives generally receive from the race which does not hesitate to call itself "the superior." Where are now the Aborigines of Australia, or the Red Indians of North America? They have melted away like snow before the rising sun. Optimists have calmly accepted the theory that it is a beneficent law which dooms the natives to destruction, which bids them disappear before the advance of civilization and commerce, too often represented by the whisky-barrel and the bullet. In some countries, indeed, this law has not been largely operative, and the land question in New Zealand, and Kafir wars in Africa, have taught the Anglo-Saxon colonist that his greed of land cannot be always satisfied without the drawback of costly wars and occasional defeats. In the Islands of the Pacific, where Bishops Selwyn and Patteson were the great pioneers, the desire of greedy traders has not been for land so much as for flesh and blood which should be available for coolie labour. Our readers have not forgotten how Bishop Patteson, in a letter to the General Synod of New Zealand, probably the last public document to which he put his hand, in words that were prophetic, wrote, "I protest by anticipation against any punishment being inflicted upon any natives of these islands who may cut off vessels or boats' crews, until it is clearly shown that these acts are not done in retribution for outrages first committed by white men."

His own death was certainly a retribution for the cruel deeds of white men wrought upon the inhabitants of Nukapu, and little heed was paid to his protest, for the *Rosario*, a ship of war, went down and shelled the village, and destroyed the inhabitants after a desperate resistance; and it was only quite recently that the present Bishop Selwyn, with characteristic courage, effected a peaceful landing on that island.

Just a year ago a similar retributive attack was made on H.M.S. *Sandfly* by the natives of a small island in the Solomon group, and the commander and five seamen were massacred.

The following narrative was given by a seaman named Savage, the sole survivor of the party who were attacked :—

"We went to East Island, and on Friday pulled over Lavinia Bay, where the *Lavinia* was captured and her crew slain. Thence to Noga Island, hauled boat up, and had tea. The men got leave to bathe, and while Carne and O'Neill went into the water, Savage and Paterson went along the beach with the captain, leaving Venton looking after the boat. Paterson went back for something, and about a quarter of an hour afterwards Savage heard yells, ran back, and saw a crowd of about fifty natives round the boat, and more hurrying through the bush. Rushing back to the captain, Savage shouted, 'The boat's attacked,' and the captain, also returning, was espied by the natives, six of whom broke and ran for him. He cried, 'By God, Savage, it's a case!' and darted into the bush. Savage saw no more of Commander Bower, but subsequently learnt that he eluded pursuit by climbing a tree. That night the murderers sought vainly for him, but next morning they paddled round the island, and, seeing him in the tree, landed and shot him twice through the body with the rifles they had taken from the boat. He dropped, and then nameless horrors ensued. The men who were bathing were clubbed at once. Paterson, taken from behind, shared the same fate; but Venton had time to seize a boat-stretcher and fought hard for life, as the natives afterwards admitted. It is believed that Venton was tied to stakes, tortured, and then slowly beheaded, in revenge for the injury he inflicted on his assailants. Savage ran into the scrub low down on the beach, shook off his pursuers, and swam to sea. It was dusk, and, the night being cloudy, he hoped to reach another island, unnoticed; but a strong running tide swept him back opposite to the fire where the cannibals were dancing and yelling. The moonbeams revealed him, and instantly two or three canoes, each manned by three men, put off to capture him, and were only fifty yards from him when a black cloud swept across the moon, and when it cleared off his pursuers were making back to their companions, they evidently thinking he had gone down. The next danger was from the sharks. At one time no less than three were sweeping round him, but he splashed faintly, and kept them off until he landed on a small uninhabited island.

Despairing of rescue, Savage made a raft and paddled to the mainland, and when half-way across a dozen canoes swept upon him. The natives took him to the chief, who clothed him, gave him a hut, and 'tabooed' him to preserve his life, and, after a long struggle and long palaver as to whether he should brave the British vengeance by giving him up to the murderers of his mates, decided to save him."

Further accounts stated that when the *Sandfly* passed the island in search, the look-out saw Savage signalling, and took him off to the vessel, which sailed into Rita Bay, and a boat's crew was sent ashore to burn the canoes and punish the natives. Mr. Bradford was in command, and with eight men under him burnt several canoes. They saw no natives to punish until they pulled off to return to the ship, when the savages sallied from the bush and opened fire on the boat, shooting a seaman named Bucke through the heart, and wounding another sailor. The *Sandfly* weighed anchor next day for Sydney.

When the news reached Norfolk Island Bishop Selwyn was engaged in baptizing some boys from the very island where the murder had taken place. Who can imagine his feelings when, "coming out of the beautiful chapel where he had just admitted seven Florida boys by baptism into the Church of God, he went down to meet the mail steamer, and there received the report"? "Yet," wrote the Bishop, "though the blow was crushing, it seemed to make the work more real than ever. The bright and winning side of these peoples' character I had seen but lately at the Font, the fierce and savage side was too plainly apparent in that sad story. Which is to win? Popular opinion says that savage nature will hold its own till it is swept away. Christ says to us, as I had just said to those island boys, that 'there is a death unto sin and a new birth unto righteousness,' and that believing in this we must fight beneath the banner of His Cross, not only for ourselves, but for others, with faith in that human nature which He only can purify as His faithful soldiers and servants unto our lives' end."

To the credit of our countrymen a wiser and more Christian policy was now to be pursued, and Bishop Selwyn has had an opportunity of showing how Missionary Bishops, whose labours the world too often identifies with fanaticism and folly, have even their political uses. We venture to think that the sequel of this sad story does more credit to those who are concerned in it, and redounds more to the honour of a Christian country, than any merely material triumphs. The savage has within his breast a glimmering of the principles of justice; and to appeal to this, and to the witness of his unenlightened conscience, is a nobler task than to attempt his education only by exhibitions of brute force. In this instance justice has been done, but no wholesale and unreasoning retribution has been wrought. In the House of Commons during the late Session the matter was brought forward, and

> Mr. Trevelyan stated, with regard to the Solomon Islands, "that Commander Bruce went in the *Cormorant* to Gaieta Bay, to the village of the tribe which had murdered Lieutenant Bower and his boat's crew. There Bishop Selwyn was waiting, having persuaded Kalikona, the chief of the tribe, to surrender the actual murderers, among whom was the chief's own son. The ringleader of the massacre was delivered up first and executed. Then the Bishop came on board, bringing with him the chief and his son, and bringing likewise the watch and compass of Lieutenant Bower and the weapons of his crew, as well as the skull of the poor officer, which had been kept as a trophy. The son, who was only sixteen years of age, was spared, but has been retained as a hostage for the surrender of the rest of the murderers, one of whom, the man who actually shot Lieutenant Bower in the tree, as I have learnt from a private letter of the Bishop's, has since been captured. 'I have,' writes Commander Bruce in his official report—
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> "'The honour to bring most prominently before your notice the assistance I received from Bishop Selwyn, without whose great influence over the natives, energy, and courage in landing unarmed on Kalikona's beach when that chief was surrounded by armed followers, whom no force could have brought from his lair in the bush, and without whose assistance it would have been, I believe, impossible to have achieved the result, and certainly without great destruction of life and property.'
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> "The people of that region have been much impressed by the judicial character of the proceeding, as compared with all that has gone before it. 'Certainly,' the Bishop writes in a hasty and familiar letter, which I shall, however, take the liberty to quote:—
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> "'If all these men are surrendered without the *Cormorant* landing a man or firing a shot in anger, it will be very much better than the usual indiscriminate blazing, and the moral effect will be very great—is very great, in fact. The people all say they will never cut another ship out again.'
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> "I believe this to have been the first instance in which one of these cases has been dealt with in a manner that can give any hope for the diminution of violence and outrage in the future, and I think that much credit is due to Commander Bruce, and nothing short of gratitude to Bishop Selwyn."

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CALCUTTA.

WORK AT ROORKEE.—STEADFASTNESS OF A CONVERT.

IN a recent letter, the Society's Honorary Secretary for the diocese of Calcutta, the Rev. W. H. Bray, said: "It is always a great pleasure to me to visit Roorkee." His first visit to it was in 1874, when things were in rather a poor way, and there were only native teachers, and no Missionary. Mr. Höppner was appointed in the following year, when a Boys' Orphanage was established, and Mr. Bray is able to mark steady progress : he says of the school, that "the boys seem well cared for and happy, and are well taught both in religious and secular matters" ; of the church, that "there are regularly good congregations," that "the people are well looked after, and show their appreciation of their advantages by contributing of their substance to the work of the Church," and that "Mr. Höppner is excellent also as a Missionary to the heathen. Every day, with but few exceptions, he goes to the Bazaar, and uses opportunities for bringing home the truths of the Gospel to the people as he can find them."

Mr. Höppner himself, writing on the 30th of June, describes his preaching at Hardwar, where he was accompanied by two catechists, the three preaching in turn, and the kind of opposition they met with :—

"Some of the Hardwar Brahmans, fearing that their trade would suffer, tried once or twice to put a stop to our preaching by driving away the people and dispersing them ; but no sooner did they begin to do so, when one or two of the crowd asked them why they would drive away the people, saying, 'Are we not to listen to what the Padre says? Does he say anything unreasonable or against the truth? Is it not all true what he says? If you want to do anything, then, come and argue and prove it to him that he is false.' But knowing very well that they could not fight us with those weapons, they gave it up altogether and left us, and a greater crowd assembled. The people really like to hear the word of life, and are drawn towards it closer and closer. But then, to come out and be freed from the thousand chains and fetters wherewith they are tied and bound, is of course difficult and almost next to impossible, and only God can liberate them and make them free."

He goes on to describe the steadfastness of a convert under the continued trials with which he is beset :—

"This we see here now at Roorkee, in the Brahman Pundit, Faillens, who was baptized in December last, and of whom a short account was given in the Report ending December 31st, 1880. How they have tried, and are still trying, every possible means to annoy and tease him, first by coaxing him and trying to persuade him, and now by persecuting him and making his stay almost too hot for him at Roorkee. And more especially they have done so since he, on his own account and wish, has commenced to preach in the Bazaar. To give an instance : only a fortnight ago, when he was sitting before his house, some Mohammedans came to him and began to argue, when one of them had cursed Jesus, and spoken very disrespectfully of the Bible. To this the Pundit had very quietly rejoined, 'You seem not to be a Mussulman, for if you were you would not curse Jesus, who is very honourably spoken of in your Koran.' Hearing this, the man got in such a rage that he wanted to tear the Pundit to pieces! And had it not been for the interference of the others, he would have knocked him down. Then a crowd assembled, and a great tumult arose. After all they carried the man off, and told the Pundit to go also into his house. 'No,' he replied, 'why should I go into my house; what harm have I done? Have I robbed anybody or beaten anybody that I should go in? If you want to kill me and tear me to pieces, you are welcome to do so, for I am ready to suffer it, because my Saviour has suffered even more than that, and why should not I suffer?' Hearing this they became quiet, and he then took the opportunity to address them with some very appropriate words. Then about an hour afterwards, this Mohammedan had come again to the Pundit and asked pardon and forgiveness on account of his rascally behaviour towards him, which he obtained, with a bit of good advice for the future.

"Our daily prayer is that the Lord may keep the Pundit firm in faith, as he is a great blessing to Roorkee, and a standing witness.

"In his preaching in the evenings in the Bazaar he is listened to with the greatest attention and surprise, especially by outsiders and travellers to and from Hardwar. He will then tell them, as occasion offers, how he himself has performed all their idol-worship, and bathing in the Ganges, and done penance, &c. &c.; and that he himself has been worshipped as a saint, and that people have heaped up money before him; and how they have honoured him, &c. &c. 'But to what avail was all this? what have I gained by it? My poor soul remained destitute and uneasy, and the future was gloomy and dark before me. Then for seven years I have been searching and searching to find out what the truth was, and to get rid of my sins. And finally God has had mercy upon me, and has revealed His Son Jesus Christ unto me as my Saviour and Redeemer, in whom alone I have found rest for my soul. O my brethren, how long will you remain in darkness and in the chains of Satan and Sin, and be led by the Brahmans, who pretend to be your guides to heaven, but who are themselves as blind as I have been, and who cheat you and take all your substance from you to feed themselves?'

"In this way he will go on and tell them with great fluency of speech, and with affection of heart, to consider their forlorn condition."

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MADRAS.

NAZARETH MISSION.

REPORT BY THE REV. ARTHUR MARGÖSCHIS, FOR THE YEAR ENDING 30TH JUNE, 1881.

THE work of the Nazareth district has gone on steadily during the past year, and there is an increase in each department of the Mission, as the following table will show:—

	1879-80.	1880-81.	Increase.
Congregations	45	46	1
Baptized Persons	4,526	4,792	266
Communicants	982	1,075	93
Adults able to read	1,021	1,105	84
Native Contributions to Church Funds . . Rs.	2,707	2,842	135
Schools	35	37	2
School-children	1,194	1,355	161
School fees . . . . Rs.	648	1,083	435
Government Result, Grants to Schools . . . . Rs.	1,152	2,212	1,060

The number of catechumens has decreased, as it should, by the admission of several of them to the ranks of the enlightened.

The Hindus are becoming extremely jealous of the progress of Christianity, and at Alvar-Tirunagari, where we have a small congregation, and where we have been making efforts for the last two years to purchase land for Mission purposes, we have three times been prevented in effecting a purchase by the intervention of the Brahmins, who bought up the property at a higher rate than that at which it had been offered to us.

At Tenthirupathy lives a Hindu Mirasdar of considerable influence in this neighbourhood, and who has been on very friendly terms with the Mission authorities for some years past. All the people in this man's employ placed themselves under Christian instruction, and for a while the Mirasdar offered no open objection to the action of his servants. After a while he purchased a new piece of land, to which he ordered these people to migrate, with the object of removing them from the church built in their midst, and from all other Christian influence. At this juncture we arranged to meet the Mirasdar, and came to an agreement that the newly-purchased land to which the people were on the eve of removing (they were obliged to obey their master's orders, for practically they were his *slaves*) should be made over to the Mission for a certain sum of money fixed by himself. When the time came for the fulfilment of this agreement, the Mirasdar denied that he had ever entered into such a bond. Efforts were made to settle matters amicably, but the Mission could not give up its claim, as the stability of a large number of catechumens depended upon the ratification of the agreement, the Mirasdar having ordered the tenants of his land to make use of sacred ashes. The people appealed to us in their extremity, and we were bound to help them. The case was referred to the Court, and a decree was passed in our favour, by which the Mirasdar was compelled to fulfil the contract entered into with the Mission.

Meetings of the district Church Council are held once a quarter, according to the rule. It is encouraging to see the native Christians availing themselves of the privileges offered to them as members of the Council, and taking a warm interest in congregational matters. The preponderance of the lay element in these councils, however, may at some future time require moderating, though the proverbial inertia of the mild Hindu is, at any rate for the present, a safeguard against measures of any startling description.

A new Pastorate has been recently formed in this district, having Udeyarkulam as its headquarters, and the Rev. A. Pichamutthu, F.A., who has done excellent service in the Mission, was ordained on Palm Sunday to this new charge. The work in the other Pastorates of Kadaianodi, Mukupury, and Nazareth, has gone on satisfactorily, and more or less progress has been made.

Arrangements have been made to hold classes in the chief stations for the instruction of young women, according to the plan adopted for the Bible-class at Nazareth, and also for the establishment of night schools in connection with all the day-schools throughout the district.

The boarding-schools contain sixty girls and forty boys, and handsome results were obtained in the last examinations conducted by the Government Inspectors.

Classes are being carried on to prepare young women and men for the Teachers' Certificate Examinations.

The orphanages for boys and girls contain 129 children. The expenditure for their support last year amounted to Rs. 4,400, and a sum of Rs. 25,000 has been expended since the commencement of the orphanages. Hitherto in India very few industrial schools have been established. The importance of such institutions can scarcely be over-estimated. In most villages and towns are to be found men and women who live partly by begging and partly by stealing. If such persons had been taught a trade in their early years, they would now be respectable members of society, and crime and destitution would be far less common. It is our object to teach each child in the orphanages some industrial work, so that in future years it may be able to earn an honest and competent livelihood.

Ten orphan boys are being instructed in carpentry and smithery, eleven boys in tailoring, and eight boys in weaving. Eleven girls are making Tinnevelly lace. With the exception of the above forty children, the other orphans are too young to commence a trade; but nearly all are employed in gardening, tree-planting, and other work, when not at school, and the majority of the girls can sew and spin.

The actual receipts for the last twelve months from the sale of articles made by the orphans amounted to Rs. 326 4. 4. This is not an insignificant sum when it is remembered that the teaching of trades has only recently been commenced, and that many of the children are very young.

The work of the dispensary is increasing, and Mr. S. Gnanamutthu, the dresser, has earned the thanks of this Mission for the zealous performance of his duties. The number of cases treated last year, as compared with the previous year, was as follows:—

	1879-80.	1880-81.
In-patients	243	209
Out-patients	6,465	8,101
Old cases	14,283	30,685
Total attendance	20,991	38,995

* * *

RANGOON.

THE BISHOP'S ILLNESS.—CONFIRMATION OF CHINESE, BURMESE, AND EURASIANS.—NEW CHURCH AT MOULMEIN.

WE had begun to hope that the effects of the serious accident which the Bishop of Rangoon met with on his way from Tounghoo in February last, would soon cease to be apparent. His constitutional vigour and active spirit enabled him to preach, to confirm, and even to go on a visitation tour to Moulmein.

In July, however, he was obliged to confess that his accident has proved a much more terrible thing than had been realised: and in August he finds that he has gradually grown much weaker, and his medical attendant has discovered that he has received a concussion of the spine, which grows worse and worse with insidious progress, and necessitates a visit to England for advice. He left Rangoon on the 3rd of September, and is to return or not as the doctors decide

—a most anxious alternative for himself and his diocese. Even if his Episcopate in Rangoon were soon to cease, his mark will have been made in his diocese, where he has laid an admirable outline of diocesan organisation, and done great things in a short space of time.

Among the Confirmations recently held by his Lordship, we hear of an interesting one in the Chapel of St. John's College, Rangoon, at which thirty-three Chinamen, besides ten Burmans and two Eurasians, were confirmed.

> "The Rev. J. Fairclough read the preface in Burmese, and the Rev Dr. Marks in English. The Bishop then read the question, which was answered by those who understood English; the same was then read by Dr. Marks in Burmese, and in Chinese by the catechist, and answered respectively by Burmans and Chinese. A short address to the candidates was then given by the Bishop, and translated, sentence by sentence, into Burmese by Dr. Marks, and into Chinese by the catechist. The hymn *Veni Creator* was now sung in Burmese, and then followed the 'Laying on of hands,' the Benedictional Prayer being read after the Bishop by Dr. Marks, first in Burmese, and afterwards in Chinese. The candidates came up, one by one, the Bishop laying his hands upon each one separately. The behaviour of all was most devout, and appeared very striking to one, who, fresh from Europe, would naturally contrast it with that seen at home on similar occasions. The rite over, hymn 379, *Now thank we all our God*, in English, was sung, and sung indeed with full hearts, for few could witness such a scene unmoved. Immediately the hymn was finished, or even a little before, the Chinese began theirs. It is difficult to give a correct notion of Chinese singing; it is certainly very peculiar. There is no attempt at harmony; in fact, each one seems to have a tune of his own, and while one is groaning away at his lowest note, another is *shrieking* out at his very highest pitch. One may imagine, then, the effect of nearly forty such noises put together, as was heard at the service. The Chinese, however, looked very happy and content, in spite of the noise; no doubt they considered it a great achievement. Yet in the midst of this curious mixture of strange sounds, made still more so by the peculiar nature of the language, one could detect a kind of *rhythm*, and this, perhaps, may constitute Chinese singing. The remaining prayers being read, the service concluded with singing the Old Hundredth in Burmese, and it was sung with stirring effect, every one joining in with all his might."

From Moulmein the Rev. J. A. Colbeck writes about the new church. It is satisfactory to find that the local subscriptions have reached Rs. 10,000, which is entirely from Christians: none but Churchmen have been asked to subscribe, though a few Roman Catholics and Dissenters have given a little. He adds: "We want as much more, and hope to get Rs. 3,000 or so from our neighbours, the parents of our school-children, and other Burmese and Hindu people, for the school. They have not been allowed to give to the *Church*, but will be asked to give to the school and clergy house."

"It is a real matter of self-denial on the part of many, for our Burmese and Tamil Christians are pledged to give one month's pay.

"The very first gift for the purpose was Rs. 100, paid down by a Burmese Christian woman, who also promises Rs. 50 more for church furniture. The altar ornaments and vessels are already promised by people here, but there are very many other things required.

"We have a good school now of some 130 boys, whose payments average over Rs. 100 a month. Of our teachers, five in all, three are Burmese Christians of our Church ; one (a Burman) is openly a candidate for Holy Baptism ; the fifth, a Mussulman, is convinced of the truth, and anxious to become a Christian, but is told by his mother to 'wait till I am dead.' I hope he will overcome this obstacle before long. Several of our boys are most hopeful, and we have a few adult catechumens outside the school work.

"The Tamil Mission goes on quietly, as the sub-deacon is not very pushing just now, and I can do little, not knowing Tamil.

"At the recent Confirmation we presented thirty candidates from our Mission, twenty of them Burmans.

"We have great hopes of getting a number of young men round us to form a kind of elementary training class for Mission agents. This is indeed our great want, as you know."

* * *

JAPAN.

MONSTER MEETINGS.—NEW STATIONS.

THE following are some interesting items of news from the Rev. E. C. Hopper, who went out last year to join the staff at Kobe. His letter is dated July 1st :—

"I and Mr. Hughes have just moved into our new house, on the school ground—we hope to find it comfortable—but it certainly will be improved by having the school moved a little further off, and the new church built. This we hope to do during the vacation, which will commence in three weeks' time. I think we shall be able to build the church, as the foreign community here has given us $325 ; possibly it will be raised to $350, and I have asked friends at home to help. A decent church will be very attractive to the natives, who quite understand decency and order, and know very well that the present building *was* a bowling-alley, with no very good name.

"The entrance now is in a small passage. I have been told that etiquette would forbid people of high standing going in there. The new entrance will be on the high road.

"Other work is progressing well. I and our native preacher, Midzuno, preached to 100 people last Wednesday in a village near here (he interpreted for me), and we have three other stations.

"I am glad to report myself in good health, and, I believe, getting on fairly with the language. In preaching last Wednesday I apologised in Japanese for not being able to preach in Japanese, and explained that I had only been six months in Japan—then spoke in English. I can also read prayers in Japanese."

The Rev. H. J. Foss writes on the 30th of June, also from Kobe, giving a valuable account of large public meetings for Christian preaching, which seem to be attracting much attention, and of his country work:—

"I fancy that it will be best to write to you this time more especially about our country work, as I omitted that in my last report. I may say, in passing, that Christianity has been assuming quite an aggressive aspect, and obtaining quite a large share of public attention, in our neighbourhood. It has been the custom of late years in Japan to gather large meetings to bring some special subject before the people, in which numbers of lecturers and lectures are introduced; *e.g.* the lectures of the Patriotic Society were long popular, till they were suppressed on account of the ill-feeling they were supposed to incite against the Government. Another favourite subject has been 'education,' which calls forth many opinions, and gives a wide ground for selection of subjects. I was asked this spring to give a lecture at one such gathering. I spoke shortly, taking as my subject the need of remembering from the very first the ultimate destiny of man. Acting on this principle, the Christians of Kiyoto, the old sacred capital of Japan, took the opportunity of the Church Missionary Society and the American Board Mission both having a general conference at the same time, and hired a huge theatre there for the purpose of attracting a large crowd and bringing the subject of Christianity before the people in many aspects. Mr. Dening, of the C.M.S., was one of the foreigners asked to speak, as was Mr. Warren shortly after in a similar gathering in Osaka. The advertisements were simply worded as a Great Meeting for Christian Preaching, and in this city, *in which, when I first came, it was very difficult to hold the smallest gathering for Christian preaching, even in private houses, over* 10,000 *people came and stayed* (*very many of them*) *from* 12 *noon to* 6 *p.m., and again from* 7 *to* 11 *p.m.* The owner of the theatre was threatened with assassination in one of those polite letters which it is Japanese fashion for political murderers to write, and I fancy counter-meetings, more or less large, have been held since then. But still the success was thought great, and similar meetings have been held in Osaka, in Matsuyama, in Shikoku, and in Koriyama of Yamato. The two latter are in the country, and of the latter I shall have to speak further on. In the former of these two the police were at first afraid that disturbances would arise, because they expected that many bitter things would be said against Shintoism and Buddhism; but afterwards they said, 'If all lectures were like those we have just heard, we should not care how often they were given in our jurisdiction.' This is of course all rather beside the direct point of a narrative of our work, but may serve to show that there is much strong feeling, in this part of the country at least, in regard to Christianity, and that in proportion to the active and aggressive measures of the Christians here, active opposition may in all probability be expected. A late fashionable argument against Christianity is this, 'We do not wish to find fault with the morality of Christianity, nay, we do not mean to say that we ourselves see any fault in it [a great concession this, indeed!] at present, but we are afraid of the promulgators; they come from the powerful nations Russia, England, and America, and we are only too afraid that when they have persuaded the more foolish people of Japan to own their God and their religion, they will then lead them on further to own their rulers, and thus become the subjects of a foreign potentate.' It is perhaps not very hard to show people capable of appreciating argument that these three nations do not seem to be quite likely at present to combine in a secret treaty for the partition of Japan; but it is of course the object of these hints to turn the people away from the good of what they see and hear to some undefined dreads of a probable future.

"Well, to begin at last with our country work. I have heen twice again to Awaji, the small island close to Kobe, whither we were called in 1877. The old man, with whom Miss Hutchins lodged on my first visit, has been using the Lord's Prayer and some other prayers I gave him ever since that time, and was telling other people of the power of the God who, in answer to these prayers, had kept him in such strength and health, though past sixty years of age. He and his eldest son have again, I trust, advanced somewhat further in their knowledge of the faith, and were consulting together as to what trade they should take up, as they saw evidently that the making of wooden shrines for the worship of false gods (their trade at that time) was not consistent with their growing belief in one true God. At Sumoto, the chief town of Awaji, we (for on the second visit this year I took Job Niya with me) had some success, in spite of the continuous rains, which lasted day after day while we were there; but after remaining some four days, as we had been invited to an inland village or hamlet of some size by the village deputy, or mayor, we went through soaking rain (which came on after we started) to his place. I preached that night (Saturday) in his house to a small audience of friends and neighbours, and the next day we went to the temple, in the precincts of which is the office where all village and district business is transacted, and we had a very large meeting there both in the morning and afternoon; the people meeting to hear the tidings of the true God in the very presence of the idols they probably not seldom come to worship. The mayor very kindly put us both up for these two nights, and escorted us on the next morning to the sea-shore, from which we intended to take boat to Kobe. I was first introduced to this man on my visit to Awaji in Easter week; at first he professed to have many fears that he would not be able to provide proper entertainment for a man who indulged in such luxuries as bread, of which I was partaking while he watched us from the next room; and then he asked my teacher privately how much it would be right to offer me in return for my trouble in coming. I told him that it was not always that I indulged in the afore-mentioned unprocurable luxury, and indeed when I did go, I had no cause to complain on the score of poor food, though detailing the items might surprise our English cooks and English epicures.

"In Sumoto we had good meetings the first time, but the second time the constant rain made them smaller. Midzuno is hoping to go there shortly during the holidays, and Yamato, a young man who was baptized in America, and has lately come back, has become a colporteur (or the like), and has consented to take Awaji as a district wherein to sell Scriptures and preach. He seems to have much zeal, but he has still need of instruction. He makes a start on Monday, July 25th, all being well. May God bless him and Awaji!

"The second new station we have been led to undertake is the birthplace of Elijah Kataoka, one of those baptized at Easter; and on his invitation I am now come the second time, Midzuno and Niya having also been once each with him. An emissary of the Greek Church has been working in part of this district, with but little success, the people say. However, one woman has been baptized, and many have cast away their idols. I expect that unless we can have a man here regularly, we cannot hope for much fruit. It is now really too hot to expect many people to come to hear a new doctrine, even though the preacher is a foreigner; but in this instance they had so repeatedly asked for my coming, that I came as soon as the school broke up. I shall be able to tell more, no doubt, when I have gone back, but the meetings have not been very large hitherto."

* * *

A MISSION STATION IN NIAGARA.

A FRIEND of the Society has kindly sent us the following account of his visit to a Mission Station in the diocese of Niagara; there are no Missionaries of the Society there now, but the narrative will interest our readers both in itself, and on account of the testimony it gives to the fruits of the Society's assistance in the past, and the sense which the Churchpeople there retain of it, after the need for its continuance has ceased :—

"I visited, on the first Sunday after Easter in this year, a Mission situated in the diocese of Niagara, in the province of Ontario, Canada; and I requested the Missionary to furnish me with such data as, in addition to what I myself saw, might enable me to give a detailed account of his work.

"The Rev. Reginald S. Radcliffe, son of the Rev. A. W. Radcliffe, Vicar of North Newnton, in the diocese of Salisbury, was placed as a catechist in charge of the Mission of East Luther and Amaranth in August, 1878. He was shortly after ordained deacon, and, in the following year, priest. He has consequently been in charge of the Mission, in some capacity or other, for three years. He has two young laymen to help him as catechists, one of whom lives with him at Luther Village, and the other is stationed at Whittington. I will first speak of Luther Village, to which Mr. Radcliffe drove me from the Waldemar Station of the Toronto, Grey, and Bruce Railroad. Here I found him living in a Mission House with one of his helpers. The house was built in 1879. In the following year a brick church was built close by, and was connected with the Mission House by a vestry eighteen feet in length, which also serves the purpose of a study. This arrangement enables the Missionary to hold daily morning and evening prayer throughout the year, which could scarcely have been done had it involved the expense of heating the church in winter. During the part of the year when the church is not available for the service, the people come through the church into the vestry, and although the morning attendance is very small, Mr. Radcliffe told me that he often had fifteen present in the evening. The effect of this opportunity of daily worship upon the religious tone of the villagers can scarcely be over-estimated.

"Luther Village is but one of *seven* stations under the charge of the Missionary. The other stations are South Luther, four miles distant from his headquarters; Waldemar, three miles; Bowling Green, six miles; Colbeck's, ten miles; Whittington, thirteen miles; Bush Station, twenty-three miles. At Whittington, a frame (wooden) Mission House was built in 1880, and here Mr. Radcliffe's second lay assistant resides. To this a chapel is attached capable of holding 130 persons. This, and the church at Luther Village, are the only places in the Mission which are set apart exclusively for the worship of God. It is of great importance that the other stations should be provided with suitable houses of prayer. Services conducted in orange-halls or school-houses (the ordinary public buildings in Canadian villages) are by no means calculated to promote habits of reverence and devotion, while irregularities and defects in the conduct of the service, inseparable from the use of such buildings, are but too apt to survive, through long habit, when a more appropriate building has been provided.

"The total area which the Missionary has to visit is 224 square miles, or about fifteen miles in length and breadth if it were a square; but its shape being oblong the most distant station is twenty-three miles from Luther Village. It must be remembered, also, that miles in Canada differ very much from miles at home, requiring far more time and labour to cover them. The drive from Luther Village to Waldemar, though only three miles, occupied very nearly an hour when the frost was breaking in April, and was far more trying to the horse, which had frequently to plunge through mud-holes, than eight or ten miles on an ordinary English road would be.

"Mr. Radcliffe has done far more than many wouldbe disposed to do in opening so many stations. He does not spare himself or those who work with him. Yet it is only by such self-denying exertions as he is making that our sparsely-scattered settlers in agricultural districts in Canada can be won to the Church, or retained among her members. The far greater proportion of the old settlers were members of our Church in England or in Ireland. The Missionary is often saddened by the avowal—"I *was* church, but am not now," or "My *father* was church, but *I* am not with you." If they are asked the reason, the reply is, "We had no English church to go to, and no minister of our Church called upon us, so we joined the Methodists."

"At four out of the seven stations there is one service every Sunday. At Luther Village two services every Sunday, and daily service when possible. At the Bush Station there is a service on alternate Sundays; and at the South Luther Station a Wednesday evening service, which the Missionary was earnestly invited to give. There will probably be a regular Sunday service there at no distant time. There are three Sunday schools in the Mission, with about thirty children on the roll of each. These are often children of Methodists and other dissenters.

"The catechists who are assisting Mr. Radcliffe are both of them studying for Holy Orders, one of them will probably go through a regular course of preparation at Trinity College, Toronto.

"Visiting in Canada is conducted under conditions very different from those which are usually found in England. Mr. Radcliffe says:—"I generally contrive to visit, if possible, each station about four times a year, and this I manage by going from my centre station for three days to a given part of the Mission, and calling on from thirty to forty families, reading a portion of Holy Scripture and praying in every house, and often baptizing, as there are some parents who really have not means to dress their children; or, if they have, are too far from the place, where service is held, to bring them. Although I have heard instances of persons who brought children fourteen miles to be baptized, such zeal soon cools down when no minister and no church is near at hand to encourage it." The *visiting* here spoken of is, of course, independent of visits made for the purpose of holding the ordinary services. The brick church at Luther Village had in April last a debt of $100 (about 20*l.* sterling) on it, which Mr. Radcliffe hoped to clear off by private subscriptions, so as to have it consecrated in the autumn of this year. The Mission House had been paid for, with the aid of a grant of 30*l.* from the S.P.C.K., which Society has also most liberally offered three grants of 20*l.* each for churches at three other stations, on the condition that they are built and paid for within five years.

"Much therefore remains to be done to establish the Church firmly within this Mission.

"In presenting this illustration of the Mission work now going on in Canada, it would be most unfitting to make no reference to the inestimable services which have been rendered in past years to the dioceses in the provinces of Quebec and Ontario by the Society for the Propagation of the Gospel in Foreign Parts. What is now being done is but the fruit of the past labours of that Society. It sent out long since the first Missionaries, who, by its aid, were enabled to occupy the more important posts in the new country, and to render possible the more complete occupation of it which is now in progress. If the direct assistance of the Society has been withdrawn from the more settled parts of the Dominion, it is only that it may be transferred to its more remote and destitute portions; while the Church in Canada cheerfully recognises its duty to sustain, according to its ability, Missions of its own, and "freely to give" to others that help which it has itself so "freely received." Not only within the British Dominions in North America, but also in the United States, the Society for the Propagation of the Gospel is held in grateful and lasting remembrance, as the agency by which, through God's mercy, the Western Continent has been enriched by the inheritance of the pure faith and apostolic order of the Church of England. Would that the services, which the Society has long rendered, and is still rendering, were more fully understood and more justly appreciated at home, and that the ability were thus given it to scatter more freely and more widely the precious seed which must surely mature to a glorious harvest.

"One who visited the Mission which I have described would, I am satisfied, be greatly impressed on witnessing the self-denying labour which is there content to seek a doubtful, at all events a distant, result. The effort to be made from day to day involves sustained self-sacrifice, and requires not only a ready mind, but no inconsiderable physical vigour and endurance. The labourers are exerting themselves to the very utmost to achieve a task which must seem to be beyond their strength; and, in such cases, we can scarcely overestimate the cheering effect which may be produced by kindly succour from without, not only on the servants of the Church, but on those among whom they labour. If these poor people can be practically convinced that they are indeed remembered, with Christian sympathy, by distant brethren, they are taught to prize far more justly the spiritual blessings which they see others striving to secure to them, and to redouble their own exertions to render those blessings permanent. The offices of Christian love possess a wondrous power of warming and cheering the hearts of others, and not least the hearts of our remote and neglected brethren. They are often strangely moved by learning that they are not forgotten—that there are ties which bind together men who are most widely separated from each other—that there are friends, whom they will never see, who are yet seeking to advance their highest interests, by their offerings no less than by their prayers."

ZULULAND.

THE AMASWAZI MISSION.—NATIVE CONTRIBUTIONS AT ISANDHLWANA.

IN our last number we inserted a letter from the Rev. Joel Jackson, Missionary to the Amaswazi. He spoke of the obstacle that polygamy was to his endeavours. "It unfits a man for spiritual ideas; our greatest hope is in the young," he wrote. It is most satisfactory to find in his next letter (dated August 13th) that this hope has every prospect of being fulfilled, the king desiring the erection of a school to which he may send his own children:—

"The Swazi king sent for me on my return from Natal in May. When I saw him he gave me permission to make a station somewhere not far from his chief kraal, and said he would have nine of his children taught. For this favour I bless God and thank the king.

"When the Bishop and I were down there we chose a site within three hours' ride of the king's kraal, and got the king's sanction. In a few days I expect to start for that place to begin work at once. The dry season is now so far advanced (nearly ended) that I shall not be able to do more than get a brick hut for myself at present. If the materials were on the spot and I had builders and carpenters, I could get on quickly. But we shall have to begin brickmaking first, and I shall be alone with a few natives. Mr. Hales, my great helper in these matters, will have to remain behind in charge of this station when the work is growing."

It will be remembered that our July number contained part of a letter from the Rev. Charles Johnson, the Missionary at Isandhlwana. We have received further reports from him at considerable length, in which the hopes of his previous letter are strengthened. The Chief, Hlubi, is as much in earnest as ever. The following account of a meeting to raise funds for church building means a great deal:—

"It has been a long day of council to-day. There were a great many people present at the meeting, and the result is most satisfactory. The chief spoke to them, telling them that they were called together for the purpose of ascertaining how much could be collected in the way of contributions towards the building of a school church, telling them that it was every one's duty to give something, and reminding them that it was not money to be sent away, but to be spent for their own good; and enlarging upon the benefit it would be to all of them to have a good substantial building, and that now was the time to show that they appreciated having a Missionary to teach them, by raising as large a sum as they possibly could towards a school church. *The result was that* 130 *men came forward and promised to contribute* 30s. *each*—this is very gratifying indeed. I rejoice for myself, but I rejoice far more on their account, for it is evidence sufficient that they consider Christianity something serious and tangible—for these people are not any more fond of 'giving' than the generality of mankind; they would have given more, I think, had they not lost so very heavily lately in cattle from lung sickness. Thousands and thousands have died in just this immediate neighbourhood within the last few months. Many of the people have lost nearly all they had, while others have lost half, and there is hardly a single native that has not lost any; so that altogether I am most agreeably surprised that they are giving so much. The chief, Hlubi, has sent an 'Induna' (headman, or petty chief) to call a meeting of those of his people that have not settled in this district yet, but who are coming this winter. I hope that the result will be as satisfactory as this meeting has been."

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THE SOCIETY'S GRANTS FOR 1882.

(Continued from page 378.)

IN the last number of the *Mission Field* with the view of presenting a comprehensive view of the operations of the Society, we examined the larger votes for 1882, leaving for our present number a brief consideration of those twenty-eight dioceses, the votes for each of which are to be less than 2,000*l.*

In classifying the dioceses according to the amounts of the votes, we made a triple division of them. We found that thirteen are to receive 2,000*l.* and upwards each, seven are to receive between 1,000*l.* and 2,000*l.* each, and twenty-one are to receive less than 1,000*l.* each.

The seven in the second group are the following:—

In America, Quebec, Fredericton, Nova Scotia, Rupertsland, and Saskatchewan; in Africa, Bloemfontein; and in Asia, Colombo. Instead, however, of treating these as a distinct group it will be more convenient to consider together the whole of the twenty-eight dioceses which are to receive less than 2000*l.* each.

Of these twenty-eight, ten are in British North America, five are in the West Indian group, six are in the African, one in Asia, five in Australia and the Pacific, and the last is the diocese of Gibraltar as containing the Mission at Constantinople.

We begin, therefore, with the dioceses in British North America, where the Church, under God, owes its very existence to the Society, which planted it, and has fostered its growth so steadily. There are at the present time seventeen dioceses with no ess than 841 clergy. Some of the dioceses, such as Toronto and Ontario, are now able to stand without the Society's help; and the ten referred to above, with Newfoundland of which we spoke last month, are the only dioceses now assisted. Seven of the ten are in the Eastern and more settled parts, three belonging to Manitoba and the West.

What, then, is the work the Society is carrying on in the seven dioceses of the Eastern side? Of two of them much need not be said here, for the payment to one (1) Toronto is only in respect of a pension of 32*l.* to which the Society is pledged, and to the other, (2) Huron, in respect of the stipend of 75*l.* of one single Missionary, whose great and successful labours for thirty-six years among the Indians in Walpole Island were described by his Bishop in our last number. Four others are among the very oldest Colonial dioceses. (3) Nova-Scotia, and (4) Quebec, being actually the two oldest of all; and (5) Fredericton, and (6) Montreal, standing high in the list of the seventy Colonial and Missionary Bishoprics. It may, perhaps, surprise some to find so much as 5,870*l.* voted to be divided among these four old dioceses, which may be supposed to have arrived at a stability almost equal to that of the Church at home. The explanation is very simple. On the one hand, the Church is numerically small, especially in Quebec and Montreal, where it is surrounded by a dominant Roman Catholic population, and these parts of Canada do not share the prosperity of the west; and on the other hand, the dioceses are making most praiseworthy efforts to become more and more self-supporting. A comparison of the votes in recent years to these dioceses will show the extent to which the Society has been relieved. For 1879 the votes for the four dioceses amounted to 8,470*l.*, for 1880 to 7,970*l.*, for 1881, to 7,570*l.*; and for 1882 to only 5,850*l.*—a decrease in three years of no less than 2,620*l.*

We further should not fail to notice, that there is Missionary work of a most arduous character going on in several directions, the districts under the charge of individual clergymen being of great extent, and that the diocese of Quebec includes a large part of the coast of Labrador and that of Nova Scotia, Cape Breton, and similar regions where men have indeed to endure hardness.

(7) Algoma is a thoroughly Missionary diocese, where a great work is going on among the native Indians as well as the long-neglected settlers. Five of the twelve Clergy of the diocese (which was only founded in 1873) are Missionaries of the Society. The vote is 450*l*., and the Older Canadian dioceses contribute to its support. There is a great work here before the Church, but many more labourers are needed than the present little band.

When we pass to the other dioceses we come to a sphere for the Church's work, which for *vastness* is absolutely unparalleled.

Something must be done at once, and on a large scale, or the Church will practically lose for ever the opportunity of being the mother of the millions who in the course of a generation or two will occupy this fertile territory.

Is it realised that the British Possessions in North America contain 3,620,510 square miles, an area greater than that of the United States, and almost equal to that of the whole of Europe?

The area of the province of Manitoba alone is 13,923 square miles, or nearly double that of Wales; and as this province has great facilities for water and land communications, and has a soil of almost incredible fertility, it is being occupied by settlers with startling rapidity.

The following statistics from a letter of the Bishop of Rupertsland to the Archbishop of Canterbury show how sudden the growth has been:—

1. The land disposed of by Government from the establishment of a Land Office in 1872 up to October 31, 1877, was ... ... 1,400,000 acres.
In the single year ending October 31, 1878 ... 700,000 „
„ „ „ 1879 ... 1,000,000 „

Besides this large amount, mainly taken up in homesteads and pre-emptions, nearly two millions of acres have been granted to meet claims by half-breeds and old residents.

The vast amount of land owned by the Hudson's Bay Company is also now in the market. Emigrants are, by purchase, entering on land from both these sources.

2. In 1870 there were 16 Protestant common school districts established.
„ 1877 „ 38 „ „ „ „
„ 1878 „ 100 „ „ „ „

The number is continually increasing—showing the formation of new settlements of sufficient population for school.

3. In 1870 there were 19 post-offices established.
„ 1878 „ 58 „ „
„ 1879 „ 120 „ „

A considerable number have been opened since.

4. The city of Winnipeg, which had, in 1871, only a population of 300, besides the military temporarily stationed in it, has now a population of 10,000. It stands ninth in the Dominion of Canada in the list of ports for the collection of duty—leaving behind such cities as Ottawa and Kingston, and being only doubled by Quebec. This shows the amazing extent of business passing through it.

The area of the North West Territories is 1,900,000 square miles; a considerable portion of this, however, is within the Arctic zone. But no less than 150,000 square miles (three times the area of England) are already reported as favourable for stock-raising and agriculture. British Columbia has an area of 213,000 square miles, possessing, besides its rich agricultural capabilities, a wealth of timber, coal, and precious metals.

The dioceses helped by the Society are Rupertsland, Saskatchewan, and New Westminster.

The most crying needs are in the diocese of (8) Rupertsland, in which is the rich land of Manitoba. The vote for 1882 is but 1,135*l*., the number of the Missionaries being eleven out of the twenty-eight clergy of the diocese. The Bishop wrote more than a year ago that he then needed at once Missionaries for six large districts or spheres of work, and in a letter recently received states that the settlement is being carried on at the rate of a hundred townships a year.

For (9) Saskatchewan the vote is 1,160*l*., and the number of the Missionaries is six out of the twelve clergy. The area of this diocese is about 700,000 square miles, or nearly fourteen times that of England. There is not only work to be done among settlers, but also among the 30,000 native heathen. Our last number contained an account of the Bishop's visitation to several tribes.

For (10) New Westminster, in British Columbia, the vote is 750*l*. for three out of the four clergy of this new diocese, and including a portion of the Episcopal income. A railway is now being made to cross the continent, bringing large numbers of labourers into the diocese for its construction, and of course is sure to bring a much larger population on its completion.

From North America we pass to the West Indies and South America, where five of the eight dioceses are aided by the General Fund of the Society; Codrington College, in the diocese of Barbados, having an income of over 2,000*l*. from an Appropriated Fund.

For the diocese of (11) Nassau the vote is 350*l*. for four Missionaries, and for that of (12) Antigua 750*l*. for eleven. A great work is being done in the scattered island parishes of these dioceses, both among whites and coloured people. The recent disestablishment renders the position of many of the charges one of extreme difficulty.

For the diocese of (13) Trinidad the only grant is one of 40*l.* for a Hindu catechist for the coolies.

The work in the diocese of (14) Guiana is of the most remarkable character. To our readers the numerous recent conversions are well known by the letters we have printed from time to time. A paper by the Rev. F. P. L. Josa in our June number gave an excellent summary of the varied nature of the operations among the aboriginal Indians, immigrants from India and China, and Europeans. The Society has six Missionaries, and the vote is 520*l.*

In (15) British Honduras, over which the Bishop of Jamaica has episcopal supervision, the Society has a Missionary at the capital, Belize, towards whose support there is made a vote of 100*l.*

We now pass to Africa. It will be remembered that the dioceses of Capetown, Grahamstown, St. John's Kaffraria, Maritzburg, and Madagascar were included among those dioceses of which we spoke last month as receiving 2,000*l.* and upwards. We have now before us six others: one on the West Coast, three in South Africa, and two Island dioceses.

In the diocese of (16) Sierra Leone the Society aids the Pongas Mission by a grant of 280*l.* In nearly every diocese we find some distinguishing feature, but no Mission probably could claim to be more markedly unique than this, which originated with, and is carried on by, West Indians of West African origin. On being converted in the West Indies their hearts turned to their kinsfolk in Africa, and they designed for them this Mission to bring them to the knowledge of the same saving truth that they had learnt.

In South Africa the three dioceses, in addition to those included in last month's summary, are Zululand, Bloemfontein, and Pretoria. They have this in common, that they occupy country to a large extent independent of the British Government, and have all suffered from the recent troubles.

For (17) Zululand the vote is 500*l.*, the Society's Missionaries numbering four out of the eight clergy; and for (18) Bloemfontein it is 1,000*l.* for eight of the thirty clergy. This diocese includes both the Orange River Free State, and the Crown Colonies of Basutoland, and Griqualand West, with a considerable European as well as native population.

The diocese of (19) Pretoria, or the Transvaal, is in great distress and perplexity. Seldom can the Society's Missionaries have had to labour in the face of greater discouragements than those which confront the six clergy who represent it here. The vote is 900*l.*

In the diocese of (20) St. Helena (including Tristan D'Acunha, of which our readers have heard much lately) there are four Missionaries of the Society, the vote being 375*l.*: for (21) Mauritius it is 590*l.* for the same number.

The only Asiatic diocese not included among the larger votes is (22) Colombo, the diocese of Ceylon, to which we alluded last month. The vote for it is 1,650*l.*, eighteen of the sixty-seven clergy being Missionaries of the Society, and engaged in steady progressive work to build up a Native Church.

Although it is not included in any of the Asiatic dioceses of our communion, we should not omit here the Mission to Kurdistan, for which the Society votes 200*l.* Interesting letters from the Missionary were printed in the *Mission Field* for May and August.

Australia is now almost able to be independent of the help of the Church at home. There are votes, however, for three dioceses. One to (23) Sydney is only to the extent of 100*l.* for life payments to two Missionaries of the Society.

Perth and North Queensland are in a different position to the older and more wealthy dioceses, and still need—as in fact do some of them, could it be given—the Society's help. To (24) North Queensland the vote is 400*l.* for five clergy; and to (25) Perth, the enormous diocese of Western Australia, it is 300*l.* for the same number.

New Zealand, where the Church owes so much to the Society in the past, is now able to stand alone. But for islands more or less informally included in the diocese of (26) Melanesia there are small grants, viz. for New Caledonia 50*l.*, and for Fiji 300*l.* The extracts from Bishop Selwyn's Journal of "the Island Voyage" in our September number will be fresh in the recollection of our readers.

For (27) Honolulu the vote is 700*l.*, the Society having four Missionaries, who are patiently labouring in the remote kingdom of the Sandwich Islands.

The last diocese is that of (28) Gibraltar, in which the Society has a Mission at Constantinople, for which the vote is 300*l.* There is also a vote of 150*l.* for Continental Chaplaincies, which is *not* spent (as perhaps some imagine) on the maintenance of chaplains at health resorts on the Continent, but is distributed in small grants to Chaplaincies at seaports, such as Havre, Lisbon, and Marseilles for work among the English sailors, and at other places in Europe where it is necessary to provide the ministrations of the Church for artizans, and other English people, who cannot provide them for themselves without such assistance.

To sum up. We see that the objects for which the grants are voted are extremely varied. In some dioceses we see the grants rapidly decreasing as the position of the Church becomes more stable; in some we see how a very small sum supplies indispensable aid for carrying on work of an extensive and productive character; and in many we see how the amounts are far below what is required, and what would be granted if the money were forthcoming. The Society was in the painful position of not being able to increase the vote to one single diocese for next year. It was of course felt that when reductions to the extent of nearly 8,000*l.* had to be made, affecting no less than twenty-nine dioceses, in most cases in a very serious manner, it was impossible even to entertain the idea of increasing the grants to any, however pressing their need. For such a course would have necessitated still further reductions, which would have been barely possible, and would have intensified the feeling of hardship, had it been adopted.

The only moral to be deduced is the simple one that English Churchmen should determine that the General Fund of the Society shall no longer be anything like so small as it is. This is no mere begging plea for a worthy object. It is that and far more. It is a test of the genuineness of the belief of the members of the Church in her work, and of their realisation of her imperative duty to meet the responsibilities, which are clearly hers in Foreign Parts. A love for the Church of England which is restricted to the Church in England is inconsistent with an appreciation of the import of the word Church, and of the word England. The prime function of the Church is to preach the Gospel to all nations—the Mistress of India, and the head of a vast Colonial Empire cannot regard the religious condition of her sons abroad, and that of subject races, as anything but her own most intimate concern.

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FROM MADRAS TO LIVERPOOL, VIA BURMAH, CHINA, JAPAN, AND NORTH AMERICA.

BY THE REV. J. M. STRACHAN, M.D., SECRETARY TO THE MADRAS DIOCESAN COMMITTEE OF THE SOCIETY.

(Continued from page 382.)

IN the afternoon we drove through the principal streets of the city to inspect the decorations and illuminations. All the shops were closed in honour of that day, of which every American may well be proud. Across the broad Market Street a castle was erected, designed by some Red Indian, or at any rate by some one who had never seen a castle, and, I should imagine, had never seen even the picture of a castle. Upon this and another leafy archway all the constructive genius of the city had been expended. In the principal streets nearly every house had its flag, or some drapery, or some symbol which answered the double purpose of advertising the occupier's patriotism and trade. The crowds were orderly; and though the drinking saloons seemed to be doing a roaring trade, there were but few disorderly scenes—but little that could have made Sir Wilfrid Lawson weep. In the business part of the city the houses are built of stone and brick, and a few of them, the offices and public buildings, are fine, whilst in the outskirts nearly all the houses are built of wood. I was struck with the number of empty houses. Marvellous as has been the growth of San Francisco, building speculation has evidently been overdone, so that in many parts the number of empty houses gives the impression of decay. Some of the private houses, such as the Hopkins Mansion and that of Governor Stanford, are palatial; the City Hall, in course of construction, promises to be a majestic building. There is not much for a stranger to see in San Francisco. Woodward's Gardens are worth a visit, where there is a small zoological collection, a large and interesting display of birds, especially of those found on the Pacific Coast; an aquarium, and a number of sea-lions with their restlessness and rapid motion in the tank, as if they were racing for a prize. Then there is a drive to the Cliff House, through the Golden Gate Park. The park, in perspective, consists of good roads through sandy plains and over sandy hillocks; but prospectively, when the pretty lupin has bound down the sand, and the trees have grown, it will be a fine park for our grandchildren. The chief attraction at Cliff House is the sight of a number of sea-lions basking in the sun on a rock very near the shore. It would be regarded as a crime almost as atrocious as that of murder to shoot at them; the consequence is, that being secure from attack, they are not afraid of man. Would that such forbearance were more general. Man is not content to be lord of creation, he must too frequently become its cruel tyrant too. Destructiveness seems to be innate. It is manifested in infancy, and grows with the boy's growth into manhood. There is something almost savage in the very words used to designate some of our pastimes. Think of the moral obliquity implied in such terms as playing the fish-game sport. I have seen ladies and gentlemen hunting the poor timid hare without pity and without remorse. Why does not Darwin make more of this innate cruelty of our nature as corroborating evidence in favour of his theory?

To me the most interesting sight in San Francisco was the group of speculators and brokers gathered together at and near the corner where California and Montgomery Streets meet. Numerous boards are exposed, on which are posted the latest quotations of railway, mining, and other shares. In the group there was not one asleep. The conversation was general, but the sound of the whole never became loud. Many had acquired the art of a passionless demeanour; the clean-cut lines of care on the countenance were hard as steel, and showed no play of the emotions; others showed an ill-suppressed eagerness; some, fresh from the gold-fields, were bronzed, whilst nearly all gave evidence of having made a careful toilet. Jewelry was rather obtrusive—very large seals, pendant from very large chains, and very large rings were displayed on the fingers. The gold worn in California is of a peculiar ruddy hue; small nuggets and polished quartz, with a vein of gold running through, are often met with, mounted as breast-pins, and large agates of a rich dark hue are mounted as seals and rings. It may be useful to some who intend to follow the route indicated in these papers to learn my experience with regard to the money in use in California. Before leaving Yokohama I went to the bank, and, by the advice of the accountant, I changed all my Japan money into Mexican dollars. This was a grave mistake, for, on reaching San Francisco, I found that I had to change my Mexican for American dollars, at a considerable loss in the transaction. I may add, here, that I had a letter of credit from Messrs. Arbuthnot and Co., of Madras, and that I never had the slightest difficulty in drawing money in any country or city where I required it. I was surprised to find on entering the bank in San Francisco vast heaps of gold ostentatiously displayed on a counter about six feet from where I was standing, and which looked like a tempting challenge to any gang of desperadoes who might at any moment rush in. I made some such remark to the clerk, when he at once opened a drawer close to his hand and showed me a revolver quite ready for an emergency. Many of the shops are handsome and have a fine display of goods, but the prices are exorbitant; I should not advise the traveller to fix on San Francisco for obtaining an outfit. The only shops that seemed to offer things at a reasonable rate were those which deal in what are termed "Yankee Notions"; but as I had no use for ventilating garbers and machines for peeling potatoes, I was content with admiring American ingenuity. The climate I should say is trying to any who have weak chests. The winter is mild and the heat of the summer is never so excessive as that of New York; but on the warmest day in San Francisco a cold harsh wind blows up from the sea in the afternoon, so that though you may be clad in gossamer in the morning, winter wraps will be in requisition in the evening. The ecclesiastical buildings are numerous and, as might be expected, various, but none are very imposing. At the time of our visit a Baptist minister was the Mayor, and his son, also a Baptist minister, was awaiting trial for the murder of the editor of a newspaper, who had reflected on the character of his father. Life and property to an outsider appear to be as secure in this young state as in most countries that have been settled for centuries; if, however, what I was assured was actually the case, namely, that at that very time about one thousand people were out on bail on the charge of murder in the State of California, the inhabitant who dies of old age may be congratulated.

Having decided to visit Yosemite Valley, we found some difficulty in fixing on which of the four routes to take. The agents were oppressive in their persuasive eloquence. Each extolled his own line, and in a most disinterested manner desired to save us from the trouble and extra expense involved by taking the rival line. To listen to them individually each was the best route; to listen to them collectively there was not a single route that was not appalling by reason of cost, danger, and fatigue. However, the courteous Mr. McKay, ticket agent of Montgomery Street, came to our rescue, and by the information given enabled us to decide.

The trip is both expensive and arduous, but it is well worth the cost and trouble. A considerable saving is made by taking an all-round ticket, but as we were not returning to San Francisco this was out of the question. I fixed on the route which is least popular precisely for the reason of its unpopularity—the great distance to be travelled on stage coaches. What can we see of a country when rushing through it at railway speed? Given a coachman, weather and companions all genial, a country fresh and varied, and an outside seat behind eager horses, and I believe we shall find that the best and pleasantest way of seeing a new country. And I was very glad we fixed on this route, for we were enabled to see most interesting gold-fields which we should otherwise have missed.

On July 9th we crossed over in a gigantic ferry to Oaklands on the opposite side of the bay, a distance of about three and a half miles. Oaklands is the favourite place of residence of a large number of the city merchants who cross daily in the ferry. It is a handsome town, and amongst other attractions can boast of a University where the youth of both sexes are educated free. The people can travel free of cost on the local trains within the city limits. Taking our seats for Stockton, we are soon passing through a country rich in orchards where fruits are tinned in enormous quantities for export; we see buildings in which gold and silver are smelted and refined; forests of the blue gum and other trees, handsome houses nestled in valleys, and on all sides proofs of comfort and prosperity; reaching Stockton on the San Joachin River in time for dinner at the Yosemite House. Starting next morning at eight o'clock on the Stockton and Copperopolis line, we reach Milton at ten, and at once book our places on the top of a coach. For the next eight hours we were jolted over roads that were just bearable in those parts where they had not been made, and, amazed that consciousness could be retained so long, we were thankful at last to drop into the comfortable hotel at the Calaveras Grove of Big Trees.

(*To be concluded in our next.*)

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OBITUARY.

We record with regret the death of another faithful Missionary, the Rev. W. H. Sweeting, of Andros Island, a most important Church station in the diocese of Nassau, who passed to his rest on the Eve of St. Peter's Day. Mr. Sweeting was a native (black), and had reached the good age of three score years and ten.

Notes of the Month.

THE newly-consecrated Bishop of Singapore, Labuan, and Sarawak, left for his diocese on the 24th of October. He was accompanied by the Rev. Thomas Meredith, who has been, as the Bishop was some years ago, a curate of Holy Trinity Church, Marylebone. It will be remembered that the sermon was preached by the Rector of Holy Trinity Church, the Rev. Prebendary Cadman, on the occasion of the Bishop's consecration in the chapel of Lambeth Palace. The thoughts and prayers of many in that parish and elsewhere will follow the new Bishop to his diocese.

A CONFERENCE of members of the Society in the diocese of Bath and Wells took place at Yeovil on Monday, the 17th inst., at which the Lord Bishop of the diocese presided. It had been hoped that the Secretary of the Society would have been present; he was, however, unavoidably prevented from being so, and was represented by the Rev. H. Rowley, the Organizing Secretary for London. There was a satisfactory discussion as to the best means of increasing the interest in the Society's work, and developing its organization. One valuable suggestion, which was warmly taken up, was that the clergy of a neighbourhood should be willing to work for the Society in each other's parishes, and thus avoid the necessity of sending for deputations for small parishes from London. This plan has many advantages besides that of economy to recommend it. It is likely in many ways to increase the interest of both clergy and laity in the Society's operations, and the Mission cause.

THE Bishop of Pretoria started on the 10th of August for Bunker's Spruit to dedicate and bless the graves of the soldiers and officers who were so ruthlessly cut down there by the Boers. The men of the 94th Regiment had previously walled in all the graves, and the English Resident at Pretoria had promised to attend to the proper keeping of the sad spot, which has been planted with trees. On the day after the Bishop's arrival the consecration took place. His Lordship in his Episcopal robes proceeded from grave to grave over the great extent of the field. At each he read a psalm, and blessed the spot. The first visited was the officers' grave, in which lay Colonel Anstruther, Captains McSwiny and Nairne, and Lieutenant Carter. The little party headed by the Bishop next proceeded to the main grave, in which are sixty poor fellows, who died by the first volley poured in upon them by the Boers. Further down the road were three others, containing several men each, who had fallen while defending the long line of waggons. The sun had set behind the rocky hills before the pathetic ceremony was concluded.

WE beg to draw attention to the advertisement on page 4 of the wrapper, concerning Canon Hawkins' History of the Society.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held on Friday, October 21, at 2 P.M., Bishop Claughton in the Chair. There were also present the Bishop of Antigua and the Rev. Dr. Currey, *Vice-Presidents;* Rev. W. C. Bromehead, Major-General Davies, Rev. J. W. Festing, Colonel Gillilan, General Lowry, C.B., Rev. J. Frewen Moor, General Nicolls, Sir Bryan Robinson, Rev. E. J. Selwyn, W. Trotter, Esq., S. Wreford, Esq., *Members of the Standing Committee;* Rev. A. C. Almack, Rev. J. A. Boodle, J. Boodle, Esq., Rev. V. G. Borradaile, Rev. J. W. Buckley, Rev. T. Darling, Rev. W. S. Darling, Rev. J. J. Elkington, Rev. Dr. Finch, Major-General K. Fooks, Rev. O. Gordon, Rev. R. S. Hassard, Rev. H. G. Henderson, Rev. T. Hill, Rev. W. W. Howard, Rev. Dr. A. T. Lee, Rev. Canon Le Mesurier, Rev. H. Lomas, Rev. B. Maitland, Rev. W. Panckridge, Rev. T. W. Perry, Rev. J. A. Rawlins, H. S. Redpath, Esq., J. W. B. Riddell, Esq., Rev. W. F. Satchell, Major Smalley, R.E., Rev. H. Swann, Rev. H. D. Thomas, Rev. Canon Tinling, Rev. H. J. Wale, and I. F. Ward, Esq., *Members of the Society.*

1. Read Minutes of last Meeting.

2. On behalf of the Rev. C. D. Goldie, the Secretary asked and obtained permission that the second resolution, of which notice had been given in June, but the consideration of which had been postponed in July, should be brought up at the Society's meeting in November.

3. The Treasurers presented the following Statement of the Society's Income up to September 30th :—

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Sept, 1881.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total Receipts.	Total Payments.
	£	£	£	£	£
I.—General	22,597	4,472	2,840	29,909	69,994
II.—Appropriated . .	2,680	465	3,394	6,539	14.046
III.—Special	21,618	20	1,434	23,072	25,218
Totals . .	46,895	4,957	7,668	59,520	109,258

B.—*Comparative Amount of Receipts at the end of September in five consecutive years.*

	1877.	1878.	1879.	1880.	1881.
I.—General					
1. Subscriptions, &c. . . .	£18,943	£21,071	£20,335	£21,860	£22,597
2. Legacies	9,803	8,846	7,232	8,528	4,472
3. Dividends	3,201	3,331	3,333	3,044	2,840
	31,947	33,248	30,900	33.432	29,909
II.—Appropriated	14,817	15,538	6,371	5,758	6,539
III.—Special	18,203	14,240	21,282	24.795	23,072
Totals	£64,967	£63,026	£58,553	£63.985	£59,520

4. The Rev. D. Long was elected a Member of the Standing Committee in the place of the Rev. C. H. Rice, resigned.

5. On the recommendation of the several Bishops and of the Standing Committee, the following were placed upon the Society's list as Missionaries at the places mentioned:—The Rev. E. A. Cowley, St. James' District, Winnipeg; the Rev. W. L. Glanville, Inagua, Nassau; the Rev. M. J. M. Cooper, Long Island, Nassau; the Rev. J. Drayton, St. James', Nevis, Antigua, and the Rev. H. Y. Shepherd, St. Mary's, Antigua.

Mr. W. J. McConney was awarded, on the nomination of the Bishop of Antigua, and the recommendation of the Standing Committee, the Antigua Exhibition at Codrington College. And on the recommendation of the Board of Examiners, the Rev. R. Kenny was accepted for Missionary work in the diocese of Adelaide, and Mr. G. F. Woodhouse Kett for work in the diocese of Grahamstown.

6. The Rev. J. Stuart Jackson, Vicar of Mutford, and formerly the Society's Missionary at Delhi, was appointed Organizing Secretary for the Archdeaconry of Suffolk.

7. On the recommendation of the Standing Committee, it was agreed to grant titles to Deacon's Orders to Mr. C. King and Mr. Douglas Lord, and a title to Priest's Orders to Rev. P. A. Ellis, all of the diocese of Bombay.

8. The Seal of the Society was ordered to be affixed to a demise of two cottages on the Society's estate of Hogg's Farm.

9. The Rev. F. H. Hastings was appointed, on the recommendation of the Standing Committee, for special work in connection with the home organization of the Society.

10. The Rev. W. Stewart Darling, from Toronto, addressed the Society on the position of the Church in Canada, and on the prospects of the Church in Manitoba and the North West.

11. The Secretary intimated that a farewell service would be held at the Society's House on Wednesday, October 26th, in connection with the departure of four Missionaries of the Society, and three ladies connected with the Ladies' Association, when the Holy Communion would be celebrated at 11 A.M.

12. All the Candidates proposed in June were elected into the Corporation.

13. The following gentlemen were proposed for incorporation at the meeting in December:—

Rev. H. A. Redpath, Wolvercote, Oxon; Rev. Robert Hodgson, Christ Church, West Bromwich, Staff.; Rev. J. B. Riky, West Bagborough, Taunton; Rev. C. Sharp, Long Cross, Chertsey; H. G. Harper, Esq., Wightwick, Wolverhampton; R. P. Walker, Esq., Tettenhall Road, Wolverhampton; J. Bromwich, Esq., Queen's Square, Wolverhampton; Rev. W. B. Wright, Tokio, Japan; Rev. G. C. Pease, Routh, Beverley; General Sir Lintorn Simmons, G.C.B., 36, Cornwall Gardens; Rev. Charles Norris, Briston, East Dereham; Rev. T. J. Weight, Newnham on Severn; Rev. the Hon. A. Hanbury-Tracey, Dymock, Gloucester; Rev. J. J. Trollope, Lydney; Rev. John Lindsay, 3, Somerset Place, The Brook, Liverpool; Rev. T. Meredith, Singapore, and the Rev. Howard Lewis Parry, Clearwell, Coleford.

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REPORTS RECEIVED.

Reports have been received from the Rev. F. Bohn, B. C. Choudhury, W. Drew, F. H. T. Hoppner, F. Kruger and J. C. Whitley of the Diocese of *Calcutta*; A. Margöschis of *Madras*; W. Brereton of *North China*; S. W. Cox and J. Gordon of *Grahamstown*; J. Jackson, C. Johnson and S. M. Samuelson of *Zululand*; B. Markham of *Maritzburg*; G. Mitchell of *Bloemfontein*; P. H. Douglin of *Sierra Leone*; H. H. Barren and G. T. Geer of *Ballarat*; H. H. Brown of *Auckland*; E. S. W. Pentreath of *Fredericton*; R. Lonsdell of *Montreal*; G. McKay of *Saskatchewan*; J. B. Good of *New Westminster*, and H. B. Hughes of *Antigua*.

THE
MISSION FIELD.

The field is the world. The seed is the Word of God.

DECEMBER 1, 1881.

WHAT A COUNTRY PARISH CAN DO FOR MISSIONS.

A NOTEWORTHY remittance has lately been received by the Society. It was sent in the ordinary way as a parochial contribution for the year. It amounted to 151*l.* from a rural parish in Yorkshire, the population of which is 978. Upon inquiry it was found that so far from this being chiefly given by one or two rich people, it is the genuine offering of the whole parish; 139*l.* were found in the boxes, and the rest was collected in church. When we hear that one labourer's box contained thirty-nine shillings, and a maidservant's 4*l.* 17*s.* 0*d.*, we need not be surprised at the total. There is a still better explanation: "We teach the people to give regularly, and never to give without prayer."

That the disposition to contribute springs from right principles is evident from the fact that large amounts, steadily increasing, are sent year by year. The remittance last year was 148*l.* 17*s.* 6*d.*

The parish has also furnished two workers in the Mission Field. A former Curate is now working in Africa, and a quondam farm labourer is doing the work of a priest in North-West America.

The record of this success may be allowed to stand without comment as an example to other country parishes, and to awaken to a sense of duty many a town parish which sends less than is given by

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a few farmers, farm-labourers, and servants, in these days of agricultural depression.

There is, however, this to be added. The parish is that of Kirby Misperton, of which the Rev. George Body is Rector: and it may be thought that his conspicuous gifts supply sufficient explanation of the liberality of the parishioners. No doubt it is mainly to be attributed to his faithful teaching: but we would still ask clergy and laity alike to consider why there should not be a similar result elsewhere. In plain words, why the children of God and members of Christ should not be taught, and should not learn, to desire the Lord's second coming, to pray for the extension and consummation of His Kingdom, to pity the condition of the heathen, to share Christ's love for souls, to give of their substance to forward His cause, feeling it a privilege to be allowed to do so, "to give regularly, and never to give without prayer."

RECENT MEETINGS OF THE SOCIETY AT YORK AND LINCOLN.

ON October 31 the Anniversary Meeting of the Society was held at the De Grey Rooms, in York, sermons having been preached in aid of the Society in the Minster and other churches on Sunday. At 8 A.M., in connection with this meeting, there was a celebration of the Holy Communion at the Minster, with a short address by the Dean of York. His Grace the Archbishop of York presided.

The Most Reverend Chairman remarked that he had but very little to say as to the claims of that venerable society, because there ought not to be one single Churchman or Churchwoman who was unacquainted with its claim, or unaware of its two great functions. One of its functions, and in some respect the most important, was that, seeing there was a constant stream of emigration from this country, it was only right that we at home should see that those who left should not immediately be in such a position that they must almost certainly lapse into heathenism or indifference, but that we should pursue them with the ministrations of the Church they had enjoyed at home, so that they might feel that they had one tie, and that the most solemn and sacred, to the mother country which they were leaving behind with regret. The other function was its Missionary function. Those who went abroad to our colonies were in contact with heathenism of every kind and form. This being the case, the Society for the Propagation of the Gospel had been for a great many years past following our colonists with the means of grace, and also acting aggressively upon the heathenism that surrounded those colonists. He did not know that the history of the support given in the past was very much to their credit, and though he was loth to occupy their minds with mere figures, he thought that some of these figures were very well worthy of study. Take, for example, from the report before them, the account of the finances of the Society in 1831, exactly half a century ago, which showed that this country was then giving to that great Missionary Society a little under 18,000*l.* per annum, and when they considered what the scale of expenditure in almost every other branch of what he might call the public service was they would see that this was a most lamentable and shameful contribution. The Civil Service probably at that time cost about 70,000,000*l.* a year. The National Debt raised that to something like double, and a nation that was able to bear those enormous burdens found 17,000*l.* or 18,000*l.* the largest amount which could be spared to one of the great Missionary Societies. They might add the work of the other society, and double the sum contributed, and still it remained a great reproach to the Church of England that only so much could be spared for this most vital object. And then people said that, after all, there was very little result from Missions. That reproach was disappearing now, and people were now no longer able to offer it, because in India and elsewhere there were very great fruits, and greater fruits in his opinion than could be expected from the smallness of the means employed. But in the meantine they had made considerable progress, for the income of the Society, which was fifty years ago 18,000*l.* a year, was now in 1881 138,000*l.*, and it was in 1877 as much as 148,000*l.* That was a very different account, and showed great progress in the thirty years; and the other society, the Church Missionary Society, had made corresponding progress, showing that a very respectable rate of expenditure had been reached. Still he thought it most inadequate when they considered the scale on which this nation adjusted its expenses. The Civil Service of the nation had now gone up to something like 76,000,000*l.* Surely they might spare, when they were dealing with millions, when they were spending upon the article of drink 135,000,000*l.* every year, a very much larger sum than that at present contributed. With regard to the question of small results, he had said that it was rapidly disappearing. Was it ever a fatal objection, was it ever anything more than a poor and paltry excuse for keeping the pocket tight, when an appeal was made to it? They had no right in his opinion thus to chaffer with the Almighty. They had no right to say, "I have paid down my two guineas, and where is my convert in consequence of my two guineas?" That was not the spirit of faith, that was not the spirit inculcated upon them in the Bible. Moreover it was not the state of matters which they found revealed in the Bible. Now what did they find in the Bible? A history of slow progress from small and distant beginnings. They found dispensation after dispensation, by which the people of God were led more and more into the complete light. They had to wait because it was God's purpose, and they had to persevere because it was God's injunction upon them as persons of faith. Look beyond the Bible at the history of the rest of the world. By slow degrees Greece had been growing in cultivation and in literature, and had been preparing a language which was afterwards to be the language used by the gospel for sending it to the world; and in another part they had Rome gradually attaining to a great empire, and studying the arts by which men were conquered, and then ruled. And when the gospel came the meaning of all this preparation was evident, for the Greek philosophy lent itself to the gospel, and Greece became subject to the simple preaching of the gospel. And again, the marvellous organization of Rome had been also taken possession of by Him who came to proclaim "Peace on earth," and had been made to subserve the spread and sure establishment of the Church of Christ. They must expect that the dealings of God would be of the same kind at least, and if there had been a system of waiting to which—he spoke it reverently—our blessed Lord had been contented to administer, if they saw that the Gospel itself came after long waiting, and if they saw only small results, but yet growing results were they therefore to say: "We will have a new mode of dealing with mankind. We are a commercial people, and we will have a debtor and a creditor account—so many converts for 18,000*l.* a year, and so many more converts for 138,000*l.* a year, and anything short of that shall be regarded by us as a breach of contract"? Any one could see the inconsistency between these two modes of treatment. What was their business and what was their duty? It was perfectly plain. They believed that the knowledge of Christ was essential to the soul. They believed that that was true at home. They would not like their children to go without it, and they would carry the same doctrine abroad. Those who left them should have it. Those who sat in darkness and in the shadow of death should see the true light of the gospel shining, and they would be the means under God of its so shining, and for that they would make some sacrifice and take some trouble, and they would pray for God's blessing upon it, and God's blessing should not fail. Now he came to the practical part of the matter. It seemed to him perfectly patent that there ought to be some sort of Missionary society or organization in every single parish in that diocese as in other dioceses. There ought to be some witness of the importance of Missionary work. One thing that he thought had stood in the way—in the past at least—had been a considerable fault in the literature of Missions. There had been a kind of tendency to gushing exaggeration in what had been written on the subject. There was a great improvement, however. The reports were sober, and even occasionally dull. But between those two limits there seemed to lie a possible ground which they might occupy. To know about countries, and races, and modes of thinking was surely one of the most interesting things that could engage the human mind. The child liked to know about it, and they must therefore put it in a way that the child could understand. The man engaged in mercantile pursuits knew something about it, and would like to know more. The woman who was obliged to sit at home took an interest in hearing about countries which she could never hope to see. To make Missions a living reality before the people was, he knew, a difficult task, but it was also a plain duty. Therefore, he thought that every one who occupied the position of parish clergyman should set himself to that task, and should endeavour to have a Missionary meeting, which should give some interesting account, say of one Mission, so as to create a real practical interest in the subject on the part of the parishioners. Let it not be said that they had to discuss Missions in their school-room meetings to empty benches, because nobody knew anything or cared anything about the countries to which they related. That was the first duty. He would discuss an objection which was constantly made to it. There was a sort of opinion that if they opened the stream of any one charity some other charity in the parish would necessarily suffer, and very often a collection was refused because the churchwardens did not see their way to it. That was a fallacy from first to last. Supposing there were only 9*l.* or 10*l.* available in a parish for charities, then every pound that they gave to one charity would perhaps be taken from some other. But there was no such parish in the world. The point was that they had to teach the people the duty of giving, and if they would only do that they would find that instead of other charities suffering, their exhortations on the subject of Missions would only make the other charities all the richer. When they had taught five or ten people the duty of giving, those people would be able to give much more than they did before. That Society, and he said it from his heart, deserved the strenuous support of Church people. *It was the Church of England abroad.* It was the same organization carried into their remote colonies and dependencies which they enjoyed and valued in this country. It had been said that the temporary depression of the funds of that Society had arisen from the depression in the country. He did not entirely adopt that statement, for this reason. There was a little shock and a shaking of confidence in that Society a few years ago. It was sought to make it a battle ground of parties, and if that had been done and continued there would have been the most fatal results; but that danger was entirely past now, and he was able to say without the slightest reservation that the Society had his heartiest wishes, and would continue to have his support, and he trusted that it would more and more grow in the affections and trust of the people in that diocese, and that the subscriptions would by and by become much more worthy of the occasion.

The Rev. W. Stewart Darling gave an interesting account of the geographical features of the north-west of Canada. Speaking of the province of Manitoba, he said the extent of fertile soil was absolutely immeasurable. The tramp of coming millions might be heard in the distance as they were rushing into this wonderful land. In the course of a few years the settlers would be numbered by millions.

The Rev. Canon Scott spoke of the work in North China, and corroborated the remarks of the last speaker as to the work in Canada.

The Annual Meeting for the city of Lincoln was held on Monday, November 7th, and was largely attended. The Bishop of Ontario and Bishop Tufnell spoke of the Society's work in the Colonies, and Sir R. Temple, Bart., G.C.S.I., made a forcible speech on Missions in India, which will immediately be published in the form of a pamphlet, and for which we advise our friends to make early application at the Society's office.

The Venerable Bishop of Lincoln, who presided, made a speech whose weight is not to be measured by its length, and which we gladly reproduce here. His Lordship said that

"Knowing the value of time, and that there were several Missionaries to follow him, he would confine himself to one subject. They were very apt indeed to be impatient for results with regard to Missionary enterprise, and many persons asked what, after all, could they show as the results of Missionary enterprise? Were not Missions, upon the whole, a failure? Could they point out any evidence that the blessing of God was upon them? He would call their attention to a fact, which he thought somewhat remarkable in connection with one country presenting perhaps more difficulties than any other for Missionary work—he meant India. This was the hundredth year since the birth of a person who was sometimes called the English apostle of India—Henry Martyn. And it was eighty years since he was senior wrangler at Cambridge. He was distinguished as an eminent mathematician, and he was likewise a very distinguished classical scholar, and he seemed to have been blessed by God with a special gift for acquiring foreign languages. With regard to him it might have been supposed that there would have been a case where there would have been good results if in any. He had not a long career in India—about seven years, from 1805 to 1812, when he was cut off in Persia, where he went for recreation. When just approaching his end he said he did not consider his mission in India had been in any way a failure, but rather that it had been a great success. Now, if they looked into what he might call the missionary calendar of the time, they would find that the whole result of his missionary work in India was the conversion and baptising of one aged Hindoo woman. That was his harvest, and yet he did not consider his mission a failure, but believed that his apparent failure would be the cause of other people's success. And why? Because he thought future Missionaries would see in it faith in work and patience. The fact that he had been so long in the country doing what he could without much success, would encourage those who followed him, because it would show evidence of faith and patience, and waiting God's time. It was a remarkable fact that just 100 years after Henry Martyn's birth a book had been published—and he was thankful to say the author sat on his left—called "India in 1880," by Sir R. Temple, in which the following passage occurred :—'It is true that some high functionaries have felt themselves unable to believe in the utility of Missions. On the other hand, nothing can be more emphatic than the testimony repeatedly given in favour of missions by some of the very first among Anglo-Indian authorities, and these authorities are such as John Lawrence, James Thompson, Bartle Frere, Robert Montgomery, Donald McLeod, and William Muir.' And to these authorities he (the Chairman) would add Sir Richard Temple."

The Rev. J. H. Jowitt, the Organizing Secretary for the archdeaconry, read a report which showed too plainly the result of agricultural depression in reduced contributions. "But," said Mr. Jowitt,

"Let us remember that we ought to set before ourselves and all others whom we may influence that such gifts as have encouraged our Missionary Societies to enter upon new work for God, ought to be the very last withdrawn even in the worst year. Economy surely must be exercised in many other quarters before it touches our gifts to God's service. There is a subject it is right that I should touch upon because it is in every one's mouth when speaking of the Society for the Propagation of the Gospel. And it is this—the Society has spoken strongly on the subject of the formation of small societies outside the Society for the Propagation of the Gospel by missions which are at the same time appealing to the Society for the Propagation of the Gospel for support. This great Society has undertaken great responsibilities on the strength of funds being constantly poured from thousands of parishes into her coffers. If those funds fall off, the work of the Society must first languish and ultimately die. But if with the very best intentions Christian people say, 'We will support some one mission we fancy,' then the missions which have not the benefit of popular prejudice in their favour, missions as necessary, probably oftentimes as much blessed by God, but for some cause or another not as universally known, these must ultimately suffer. Suppose, it is no mere supposition, a parish in this diocese, which, in times gone by, has largely supported the general fund, suppose from local circumstances the thoughts of the people of that parish are turned to the consideration of a special mission. Suppose all their alms go that way—to a mission, say, helped considerably by the Society for the Propagation of the Gospel—but not one farthing of the alms of those parishioners finds its way directly or indirectly into the coffers of the Society for the Propagation of the Gospel. You will say at once that, if such cases were multiplied, there would soon be a vast deficit in the funds of the parent Society, and the friends of that society ought to be warned of the possible results. That is just what the chief secretary of the Society has been doing, and for doing which he has in some quarters been severely censured. The fact is the Society nowhere discourages the devotion of the gifts of individuals to specified localities, but encourages such devotion by becoming the bankers of these individuals ; but what she does wish to set forth very clearly is, that those who have direction of the funds raised by many persons in a parish or association, should be very careful how they divert from the general fund of the Society contributions which are relied upon as an annual gift."

RUPERTSLAND.

RAPID SETTLEMENT.—NEEDS OF THE DIOCESE.

WE have received, in a letter of the 9th of July last, from the Bishop of Rupertsland, more details and later news of the astonishing rapidity with which his diocese is becoming populous. Probably it may in all soberness be said that there is no question before the Church at the present time of really greater practical moment than that of meeting the vast opportunities and responsibilities which Manitoba and the North West now present. After describing some arrangements he has been making in the work of his diocese, and mentioning some of his plans, the Bishop says:—

"Such is our position. Now what is the position of the country? Really it would be impossible to convey to you a true idea of the progress of things—the opening up of the country by the Great Pacific Railway; *the rapid extension of settlements by not less than* 101 *townships in the year;* the growth of Winnipeg. It is a time of rare opportunity, if we could use it.

"How are other bodies using it?

"The energy displayed by every body in Canada, except the Church, is extraordinary; Presbyterians, Wesleyans, Baptists, Congregationalists, Episcopal Methodists—all are most busy. The last is but a small Canadian body, though the largest body in the United States; yet it has nine Missionaries supported here from Canada, and they are largely helped in Church building. But the Presbyterians and Wesleyans do most. They are everywhere. I could say they are ahead of the population and emigration, wide as it is. In the beginning of this year the Presbyterians of Canada had about twenty-five Missionaries here. Early in the season the Presbyterian Home Missionary Committee came to the conclusion that they should establish ten new Missions. They did not wait for the money. They selected the districts, looked out the men—several of them promising young graduates of Canadian Universities. They were here almost as soon as the news of the resolution. The General Assembly have further appointed an able minister, with a salary of $2,000 to be a superintendent of their Missions in this country. The Assembly has also resolved to communicate with their Churches in Great Britain. But here they have some thirty-five Missionaries and a superintendent, not to speak of what they are doing for education—that I shall refer to presently. And what has the Church of Canada done for us? It has just sent

$500. That is all. Unless, therefore, you can help us, it is not hard to see how things must go.

"I would now say a little on our need as regards our educational institutions. This is *not* (like our Mission needs) exhaustless and ever-increasing.

"We need help urgently, and especially now. But if we could only get such a sum as 10,000*l.*, we should be independent of further help in this direction.

"Now there are circumstances peculiar to this country, making this need particularly important.

"We are advancing very well educationally. The common school system has been doing admirably under the guidance of your Missionary, the Rev. W. C. Pinkham.

"The University of Manitoba is advancing rapidly and well.

"Think of this—when I came out I was 400 miles from a tailor, shoemaker, baker, or butcher.

"Now this University is not like the other Colonial Universities It is really after the model of the English, only we have not University Professorships yet, as the State is not able to endow them.

"There are three Colleges in the University. St. Boniface, the Roman Catholic, has now erected a fine stone and brick building, that can receive 100 students.

"The Presbyterian College, Manitoba College, is erecting a similar building this summer, that will hold thirty or forty students, at a cost of $40,000. Professor Bryce, Principal of Manitoba College, is appointed by the General Assembly of the Presbyterian Church of Canada to visit Great Britain this winter and raise funds. The Presbyterian Church of Canada largely assists this College. It has aided it in building, and gives from $4,000 to $5,000 yearly to its Tuition Fund.

"We get no help from Canada. You can see the difficulty we shall have to hold our ground, and not take a second place in the University. We have a temporary, though only a temporary, disadvantage of being outside the present city of Winnipeg.

"Now if we were prepared for building a proper college, I feel confident we should be largely helped here; but as we should still require our present large wood buildings for our College School, the erection of a college, though so very necessary, will cause much additional annual expense. We have been obliged, at a cost of nearly $6,000, to add to the present St. John's College buildings this year, raising again our debt to $15,000, or 3,000*l.* We need also at least another $15,000 for additional endowment. I wish my friends in England to try to accomplish this. Our constant struggle for our Educational Institutions hinders our Mission work. We have also a debt of $7,000 on our Ladies' School. But for it all higher female education would lie with the nuns.

"It is very necessary that something should be done to aid and strengthen St. John's College, and its associated schools.

"I believe that with 10,000*l.* we would be able to go on satisfactorily ourselves, and raise our buildings here.

"The country is to be so great. The work is so important for the future interests of the Church here, that some effort should be made to bring the facts before the wealthy lay Churchmen of England. For very small objects is such a sum often obtained."

ST. AUGUSTINE'S CHURCH, MOULMEIN.

THE foundation-stone of this Church was laid on September 29th, in presence of a very large and interested gathering.

The services of the day began with a celebration of the Holy Communion in the Mission Chapel, Moulmein, at 8 A.M. The service was very bright and hearty: the congregation was mixed, and some of the hymns were sung at the same time in three languages—English, Burmese, and Tamil. The Archdeacon of Rangoon and the Rev. T. G. Menhinick, the chaplain of the station, were present, in addition to the Rev. T. Rickard and A. Colbeck, the Epistoler and Gospeller, and the Rev. J. A. Colbeck, the celebrant. The responses, whether in Burmese or English, were most heartily given, but the number of communicants was smaller than was expected, being only about twenty. There was no offertory. Some English friends remarked the length of the service, and were only half comforted to learn that if the whole service had been in Burmese, it would have been much longer. The chapel was profusely decorated with flowers, the offerings of which poured in till after the hour fixed for the service.

At 3.30 P.M. the second service began, short Evensong in mixed languages. At this service the chapel was inconveniently crowded, and the absence of punkahs was painfully manifest. To our mind, the grand feature of the service was the singing of the Old Hundred.

There was no accompaniment, the harmonium having broken down completely during the rains, but none was necessary; the three languages seemed to blend well together, and the familiar old hymn went with quite a majestic swing, as though everyone were putting both heart and voice into it as an act of devout worship. The presence of several members of St. Matthew's Church Choir, and other musical friends in the congregation, doubtless accounted for the various parts of the music being taken up so well.

After this service the boys of the school were mustered four abreast and headed the surplice choir and clergy, then came the body of the congregation. The procession reached the church site exactly at 4.30 P.M., as appointed, not one minute too soon, for already dark clouds were gathering, and there were suspicious rumblings of distant thunder.

The school boys, about 120 in number, formed upon the line of the foundations, and round them, so as to completely encircle the spot where the church will be, marched the choir and clergy singing a Burmese version of the Anthem St. Augustine and his forty monks sang while going to their first interview with Ethelbert, King of Kent, then a heathen, A.D. 597. The English is as follows:—"We beseech Thee, O Lord, in all Thy Mercy, that Thine anger and Thy fury may be turned away from this city, and from Thy Holy House, though we have sinned against Thee. Alleluia! Amen."

The procession having completed the circle returned to the west end of the church, where the wall had been built up to the plinth, over which was suspended from a tripod the foundation-stone, bearing the following inscription:—

This stone was laid
on
St. Michael and All Angels' Day,
September 29th, 1881,
BY G. F. P. BLYTH, ARCHDEACON OF RANGOON.

W. JUDSON ADDIS, C.E., *Architect.*
J. A. COLBECK, *Priest.*
A. COLBECK, *Deacon.*

"Lord prosper Thou our handy work."

After the Prayer of Benediction the service proceeded till the end of Psalm cxxvii., "Except the Lord build the House," when the Archdeacon assisted the architect and others in placing the stone, saying, "In the faith of Jesus Christ, we place this foundation-stone, in the Name of God the Father, God the Son, and God the Holy Ghost. Amen." This was repeated in Tamil by the Mission priest, and by the Rev. A. Colbeck in Burmese. During the hymn which followed, "The Church's One Foundation," the rain began to come down sharply, and the remainder of the office was somewhat hurried; nevertheless not a few braved the storm till the Archdeacon had given the Benediction, when all took refuge in the workmen's shed near at hand. There must have been fully 400 persons present, and the greater part of them made their way, as soon as they could venture, to the school-house again, where, after tea, cake, and biscuits had been served round by a host of willing helpers, the Archdeacon made the following speech:—

"The meeting of to-day is of great interest both in the history of this station, and of the Anglican Church in Burma. The station of Moulmein has made one of those stirring efforts in God's service, which it has shown itself capable of in various public causes, and has laid the foundation of St. Augustine's Mission on a scale of importance equal with the largest of our Missions. I trust it will grow and prosper. I congratulate the station on its public spirit generally. Its social unity, its institutions, its fine corps of Volunteers, and its Church feeling are all to be admired, and I think it consecrates all other efforts by the position occupied by its Missions, both our own, and also those of other communions.

"I congratulate my friend Mr. Colbeck, the resident Missionary, on the remarkable success which has attended his efforts and prayers for the cause in which we are engaged to-day. I feel it an honour and privilege to be associated as I am in his work in this place. Early in the year, on the occasion of my last visit to Moulmein, I found him full of plans and ripe for that sort of encouragement which it is occasionally the privilege of my office to give. But I certainly did not expect that any encouragement of mine could drive him on through such excellent progress as he has made with your aid, and under God's guidance. We may look onwards, say fifty years, and see in other hands a large development of the sowing now made. Who can foresee how far it may spread?

"When St. Augustine landed in England he had as many difficulties to contend with. I trust the influence of this Mission may be widened like that of his in England.

"We lament the absence of the Bishop of the diocese to-day; his heart has always been full of the importance of the work of the Church at Moulmein. He is, however, aware of this gathering, as the day was arranged before his departure, and, though now upon the high seas, he will have us all in his thoughts.

"Let me add a few words about this Church of St. Augustine itself. It is being raised to God's service by the united efforts of native and English-speaking Christians in Burma, and English Christians at home. May it be a centre of unity in the midst of you. In several languages will the voice of prayer and praise rise to Heaven. Burmese and Tamil Christians will recognise it as their own peculiar Church; but I doubt not their welcome will be given to occasional English congregations, should the Bishop, in concert with the clergy of the station, desire an English service for the benefit of those residing at a distance from the parish church. Let us pray that in this place, amongst its various congregations, there will be a happy fulfilment of the beautiful thought of Jacob's vision, which occurs in one of to-day's lessons; that the angels of God may descend and ascend upon a ladder whose top reaches to Heaven, where God sits above it with the Mediator at His Right Hand; that they may by His appointment minister to His Children of earth; that the incense of prayer and praise may rise upward to Heaven, and the blessings of God's acceptance descend to this congregation. For this Church shall be 'none other than the House of God, and the Gate of Heaven.' To all of us the event of this day should be a happy memory to our latest hour, if to the best of our power we have aided with gift, and effort and prayer, to consecrate this foundation of Christ's Church to God.''

The Rev. J. A. Colbeck said :—

"I should like to say a few words about what the Archdeacon has so kindly said. When I first came here I expected all kinds of difficulties. I have found none. When the Archdeacon stirred me up to get a church and school of our own built, I said, 'It is too soon; let us wait another year, and then when we know people better they will help more willingly.' When, however, in obedience to his command, I began the work—the design was a church, and church only, to cost Rs. 6,000. But when as the first gift outside our own congregation, a very good friend, not far from me now, put down Rs. 1,000, my ideas at once became more ambitious. Mr. Addis, who had kindly offered to draw up our plans, said, 'I don't want you to have a poor church; say Rs. 12,000.' Subscriptions came in so freely and liberally that now our plans are a church, to cost, with furniture, Rs. 15,000, a school, Rs. 8,000, and after that a clergy house. The Chief Commissioner when here in Moulmein promised us Rs. 4,000 for the school, provided we raised a similar amount; and having seen most of the Burmese Poogyees and some of the Tamil headmen, I feel confident we shall raise the additional amount required. Practically we have Rs. 15,000 promised now, and I trust we shall soon see not the beginning but the completion, not only of our church, but also of the school and clergy houses too. There are present so many and such liberal friends that I do not like to mention any names, but to one and all I give my most heartfelt and sincere thanks. I ask not only for your help and interest, but for your prayers also, that we may build upon the True Foundation, Jesus Christ, so that this work of ours may be to the Glory of God, the Edification of His Church, and the salvation of souls."

Then, speaking in Burmese, Mr. Colbeck told the Burmese Christians that this was but the beginning, not the end; that they must continue in daily prayer for a blessing upon their Church, so that when completed, it might witness the reception of numbers of Burmese, Tamils, and Chinese into the true faith of Jesus Christ.

THE CAMBRIDGE UNIVERSITY MISSION TO DELHI.

THE arrangements made in October, 1877, for the connection of the Cambridge Mission with the Society provide that each proposed member of the Mission, having been duly approved by the Cambridge Committee of Nomination, be commended to the Society, and must, before his appointment, be accepted by it on the recommendation of the Board of Examiners. He then receives from the Society 50*l*. towards his expenses of passage and outfit, and in India one hundred rupees a month towards his salary, a residence also being provided in Delhi by the Society. Thus the Mission is closely connected with the Society at home, and at Delhi it and the Society's Missionaries are working together. There is at the same time much distinctive in it, both in relation to Cambridge and Delhi; and these characteristics, as well as the features which it shares with other Missions, will render welcome to our readers the following extracts from a letter of the Rev. E. Bickersteth to Professor Westcott, which has just been published:—

"The period which has elapsed since the six members of our Missionary brotherhood met in Cambridge for our first dismissal service in October 1877, seems long enough to justify some attempt to compare our plans and proposals then with the position in which the Mission is at present.

"Speaking generally, the first four years of a Mission in a place like Delhi must, I think, be regarded as a time of preparation. Delhi, quite unlike Calcutta, where our Oxford brethren are established, contains no large body of English-speaking natives among whom work may be immediately commenced.

"Our special duty as a Mission is to endeavour to reach the higher classes. Let me briefly describe the work which we have on hand, mentioning points in which we have been forced to deviate from or enlarge our original scheme. Our first circular mentioned four special duties, which, in addition to directly evangelistic labours, it was thought would most naturally belong to a Mission sent from the University. These were: (1) the higher education of young native Christians; (2) a hostel for Christians attending the Government College; (3) the training of candidates for Holy Orders; (4) literary work.

"Let me first say something about our Boarding School.

"Through Mr. Winter's kindness in handing over to us a school, which he had established for the sons of native agents, this branch of our work was commenced by Murray almost immediately. It is now under Carlyon's management, and has recently made considerable progress. You are aware that we were unable, to our great regret, to obtain Mission premises within the city walls, and are living in a large uncultivated compound, about a quarter of a mile from the gates. This, which is in many important respects a serious loss, has proved an unqualified gain to the boys. (The house which we have rented has attached to it a small office. In this the boys have been living for nearly two years. The open doors of an Indian house allow a number of boys to live together in a space which would fall far below English requirements. Increasing numbers are now compelling enlargement.) The open air outside the city, cricket, road making, gardening, and other outdoor labours, besides printing and bookbinding, in all of which pursuits their master takes the leading part, have greatly improved the health and tone of the boys. They attend prayers every morning in our private chapel, and every evening the service at St. Stephen's, where they supply a choir. The elder boys go daily to the High School, and the smaller boys to one of the branch schools, where there is a Christian master. The number of boys is at present seventeen.

"This brings me to St. Stephen's School and College, which is by far the largest and most important work which the Mission has yet undertaken.

"The School was entrusted to the Cambridge Mission at the beginning of last year, and you have already received a full account of its methods and working. I need only add that out of the five candidates who went in for the Entrance Examination of the Calcutta University at the end of the year, two passed in the first and two in the second class.

"As regards the College, I have mentioned that our original proposal extended only to establishing a hostel for Christian students attending the Government Delhi College. The Government institution was, however, closed shortly before we arrived in Delhi, and we found that a scheme had already been set on foot by some of the wealthier inhabitants of the city to establish a native college, to which it was expected that Government would give the usual grants-in-aid. We were anxious that, if possible, nothing should be done by us which might prejudice an independent and public-spirited movement of this kind. At the same time we felt that far more beneficial results might reasonably be looked for from an education which was completed under Christian influences, than if the boys, who had been trained in our schools, passed, just at the period when their minds are naturally most susceptible of impressions, into Colleges, which at best hold a neutral attitude towards religious truth. Under these circumstances it was, during last summer, agreed that the Mission should undertake to open College classes from January, 1881, for pupils from St. Stephen's and other Mission schools. This limitation left a wide field open to independent enterprise. The promoters, however, of the native college failed to collect sufficient funds to secure the support of the Punjab Government. Their scheme, therefore, has fallen into abeyance, and is not now likely to be revived. Since this happened, we have received an intimation to the effect that a Missionary College, open to all students, whether of Government or Mission schools, and conducted by our Mission, would probably receive liberal support from the Government. Proposals made by us in reply, having reference mainly to the amount of pecuniary assistance we should require, are at present under the consideration of the Punjab authorities. If these negotiations have a satisfactory termination, the higher education of so large a district as the South Punjab will, for the first time, have been placed entirely in Christian hands.

"I come now to the training of catechists and candidates for Holy Orders. When first Delhi and the South Punjab were selected as the locality of our Mission, it was believed that the Church in this part of the province was large enough to justify the establishment of a divinity school for the training of native pastors. Further experience, however, and consultation with the Bishop of Lahore and Mr. Winter showed that this is, for the present, impossible. Converts from the higher classes are very few in number, far too few to afford a regular yearly supply of students to a divinity school, while the few catechists, who from time to time seem capable of profiting by it, receive a very efficient training at Lahore. It is possible that in years to come this state of things may change, especially if the neighbouring Missions of the Society for the Propagation of the Gospel in the North-West Provinces are strengthened and developed. A divinity school can only, I believe, safely depend for a regular supply of students on a circle of Mission stations. For the present we have been compelled to lay aside what had been a very cherished scheme.

"At the same time there seems a wide opening for work of a kindred though humbler kind among the large body of catechists attached to the Mission. I have mentioned in former letters the Bible-class which we hold for them weekly. This will, I hope, now be supplemented by a class for instruction in Christian doctrine and practical work, both pastoral and evangelistic. The catechists are, in fact, the unordained pastors of a considerable number of native Christians. A small Greek class with two students has grown out of the Bible-class. A scheme also has recently been adopted by our Missionary Council, by which the whole body of catechists will be divided into three grades, with a fixed rate of salary for each grade. Promotion will be by examination in general and religious knowledge. Fixed books and subjects have been appointed. This will, I hope, stimulate study, especially among the younger men. Their danger is to be content with a minimum of reading, while they are constantly engaged in preaching and teaching.

"Of the last special duty assigned us, literary works, I have at present little or nothing to say. A lecture or two would as yet exhaust the list of what we have been able to undertake.

"Our first circular also referred to evangelistic labours. All work in a heathen land is this more or less, for even a sermon in church may be listened to by a little crowd of Mohammedans or Hindus in the church porch. But perhaps bázár preaching has the best claim to the title. Its value is universally recognised when the preachers are intellectually and spiritually qualified for their work, but the criticism to which all Missionary operations are now subjected, has condemned many efforts in this line which once would have passed muster. Two improvements may, I hope, shortly be possible in our present practice. The one is a preachers' class, where subjects may be carefully prepared and digested beforehand. And the other is a suitable site. If we obtain it and can erect a building on a sufficiently large scale, we hope that some of the most able and thoughtful of native clergy and others in North India will be willing to deliver lectures in Delhi.

"I have not yet noticed one of our duties, which has actually encroached very largely on our time, more largely than we could have desired. The care of the small Christian congregations gathered by Mr. Winter during recent years from among the despised Hindu caste of leather-workers, did not come within the plan of the Cambridge Mission as it was originally drawn. The work, however, itself has increased so largely, as to be altogether beyond the activity of any one man, even that of the founder of the Mission among these people, to overtake. We therefore felt justified in undertaking that part of the work which we have in hand, about one-half of the whole. The work is one of singular difficulty for several reasons. To begin with, the readers who under the catechists are the Mission agents among these poor people, are often but little removed in learning and strength of character from the people themselves. Then difficulties arise from the Christians continuing to live with their families among their heathen relations.

"We are trying several plans, with a view to remedying these evils. Recently at Mr. Winter's suggestion, and with the assistance of a grant from the Society for the Propagation of the Gospel, a school has been established in which boys from the city and villages may be trained as teachers. This plan has been found eminently successful in South India. The boys receive a thorough education and training in the elements of knowledge, but at the same time nothing is done to put them out of conceit with their simple native manners and method of life. In this way it is hoped that when their education is over, they will return without difficulty to live again among their own people.

"Meanwhile the weekly readers' classes are continued every Saturday and Sunday for those already at work in the city. They were at first attended by many of the out-station readers as well, but owing to the distance, we found this to make too great a break in their school work. On the other hand, it appeared that the schools were nearly empty during the two harvest months in spring and autumn, all the scholars being away in the fields. We therefore determined to substitute for the weekly visit a month at a time spent in Delhi. (During their visit they occupy some houses which Carlyon has erected for them in our compound.)

"Besides this, after full discussion with Mr. Winter and our native brethren in the Missionary Council, some rules of discipline have been laid down. These relate mainly to two points, the instruction of candidates for Baptism, and admission to Holy Communion.

"With reference to the instruction of candidates, we have adopted the plan of a catechumens' class, into which all candidates are admitted by a short service.

"As regards the difficult point of admission to and exclusion from Holy Communion, the best criterion seemed to be attendance at the ordinary services. By the admirable arrangement of small school-houses and chapels which Mr. Winter has established in various parts of the city, these services are brought close to their own doors. Great negligence in attending them is therefore particularly culpable, and seems to warrant exclusion from the higher ordinance.

"I have now touched, though very briefly, on all the most important parts of our work. It is developing daily, and cannot possibly after a few months be efficiently carried on with our present staff.

"In addition to this, two men would find an ample sphere of work itinerating in the district round Delhi. Missions in the city and villages are in many respects complementary. But except on occasional holidays, regular educational work cannot be broken into. Thus the district work can only be done by men who devote themselves to it. They may be Europeans or natives, but in any case must be men who can endure the trial of frequent separation from the means of grace and the society of Christians. For them we must at present look mainly to England. Lastly, we need an editor of Christian periodical literature. Thus adequately to carry out the original plan five men are required.

"It is not, I hope, presumptive to believe, that the brief statement of the case which this letter contains, will be to some an appeal which they will not disregard. Very gladly shall we welcome to a share in our life and work any who, otherwise fitted, will join us in the spirit of the motto you prefixed to our last report, '*For My sake and the Gospel's.*'"

NEW WESTMINSTER.

THE BISHOP'S ADDRESS TO THE FIRST DIOCESAN CONFERENCE.

THE first Conference of the clergy and laity in this diocese was held on September 29th. The Bishop presided, and delivered an address, of which the following is the substance :—

"Dear Brethren of the Clergy and Laity :—

"It is with much satisfaction that I address the first Conference of the Churchmen of the diocese of New Westminster. Our meeting is, indeed, of a very informal character, an experimental gathering, so to speak, but nevertheless important, in view of its possible consequences, if, as I hope, it prove to be but the first of a long series of Annual Councils of a Church growing continually with the growth and progress of the country in which it is planted, and taking deeper and deeper root in the hearts of her children.

"The great distances which separate our communities present the most formidable bar to united action.

"We may be thankful, however, that there is now in progress a work, which, besides its great end of uniting two oceans, will also fulfil the purpose of drawing closer together the scattered congregations of our Church in this country, and bringing us, as a body, into nearer relationship with our brother Churchmen in the great North-East.

"I will now proceed to lay before you a few thoughts on matters of common interest to us all, and will invite you subsequently to deal with them in such manner as shall seem most convenient to you.

"Amongst the items of chief importance, I will place clergy, churches, and parsonage-houses, and will deal with each in this order.

"The question of the maintenance of the clergy is one of supreme importance. It is not merely that we may look soon for large accessions to our population, but we have not already a staff sufficient for the work that has to be done, and it is only the want of means which hinders the increase of the staff. I am constantly receiving applications from men willing to come out. The very last mail brought me two, and one a peculiarly eligible one, but I can only reply to them, that I have no stipends to offer. It is commonly suggested to me to apply to the Societies at home. I can only answer that I keep those Societies supplied with such applications with the regularity of Her Majesty's mails. And I do not think we have any right to complain of the response we receive. One Society grants us now $3,750 per annum to this object, while another has made us two grants of $100, and $125 towards the erection of two churches. But after all, it is but a lame proceeding to walk upon the crutches of charitable contributions, and, with all due gratitude, we shall far more profitably occupy our time with the consideration of independent ways and means. We are dealing with this question, bear in mind, from a diocesan or general point of view, and dealing with it, moreover, with regard rather to the future than the present; and my recommendation is, that there should be immediately started a Diocesan Endowment Fund, on ever so small a scale, which should be allowed to accumulate, and be invested in the names of a Missionary Board, who should have the management of it, and apply the interest only in augmentation of insufficient incomes, or in starting new parishes. This Mission Board should be representative of the whole diocese, and should be charged with the duty of collecting contributions from the different parishes and from individuals. It would be very convenient, too, if they were made administrators of the grant of the S.P.G.; and I would further be willing to entrust to their management the Diocesan Fund, which we derive chiefly from the gifts of friends of the diocese in England. It might be some time before the Endowment Fund reached anything considerable, but this is rather a reason for starting it immediately than an argument to be urged in opposition to the formation of it at all. It is pretty well known, I suppose, that two grants of 100*l.* each were withdrawn from the diocese last year. The withdrawal occasioned me serious anxiety, but I am thankful to say that in both instances I was able to supply the deficiency without appealing to the people. Twelve months, however, have now elapsed since then, and therefore it is not unreasonable to hope that the parishes interested will begin to feel themselves in a position to relieve the General Fund of the diocese of a part of the burden of their clergyman's stipend. I am most thankful to know that both these parishes, viz. Chilliwhack and Burrard Inlet, have made great progress this year. A handsome Church has been erected at the Inlet, and a Mission Chapel is in process of building in an outlying district of Chilliwhack, and there have been in both places considerable additions to the Church's ranks by Confirmation.

"I pass on now to the question of churches, about which there are two points which need attention, viz. insurance and repairs. There has been a carelessness about insurance in this country, owing probably to the high rates of premium charged by the offices; but it seems to me to be a mistake not to insure at all because the expense of insuring to the full value is beyond one's means. This is, however, a question particularly for the laity, and I leave the consideration of it in the hands of the practical business men who will know best how to deal with it.

"Then comes the question of repairs of churches, and this is of next importance to insurance. I am not aware of any parish in the diocese where provision is made systematically for maintaining the fabric of the church, while at the same time our churches are of a character demanding constant attention, although they have also the advantage that a very little attention is sufficient to keep them in substantial repair. But herein, it is the strictest economy to repair in time, for every day's delay after repairs become necessary, is adding compound interest to the cost. And since there are but few parishes where it is easy to raise $50 or $100 at a day's notice, there ought to be in every parish a little laid by, say once a month, for this contingency. And what I have said about the insurance and repairs of churches, applies also, in a great measure, to the residences of the clergy.

"I come now to the subject of education. I may truly say that this is a subject never absent from my mind. I feel its incalculable importance as much as any of you; and months before I ever set foot in the country I occupied myself in laying plans for the education of both boys and girls. It is no fault of mine, if it be a fault, that my plans in regard to girls developed more quickly than the other. I used no greater endeavour in the one direction than in the other. In fact, I found teachers for both schools, only the one was at once available and the other was not. I am sorry to say he is not available yet; but he is a man of such marked ability that I feel that any delay will be more than compensated by his appointment; and I do not venture, therefore, to do more than place before him the urgent need in which we stand. With regard to Columbia College, I must confess to a certain amount of disappointment. Very considerable expense has been necessarily incurred in the establishment of such a school, and this has been borne almost wholly by the Diocesan Fund. The character of the education is equal to any that can be obtained in the province, and the fees are lower than any other institution of equal grade; and still we have not as yet obtained the amount of support from Churchpeople which we have had a right to expect; and there has not been given us that encouragement which would have expressed the appreciation of the benefit which the school undoubtedly confers. I am very thankful to be able to announce that I have accepted the services of another lady, who has offered herself as Mistress of a Girls' School in any part of the diocese, and I hope, therefore, before long, to be able to supply the want that is felt in this respect in the district of Kamloops.

"There remain one or two topics of a general character, to which I need to allude. There is, first, the transfer of property from the old diocese of British Columbia.

"Another topic of importance is the formation of a Diocesan Synod. I have no hesitation in pronouncing myself the strongest possible advocate for such an organisation. At the same time, I am convinced that there are difficulties surrounding this question, so complex, that we could not commit a graver error than to take a single step incautiously in the direction of it. In fact, the very first element of success is wanting in our case, viz. facilities for the assemblage of a really representative body. At this day, a Diocesan Synod sitting at New Westminster, would cost a Cariboo representative at least a month's absence from home; which is equivalent to nothing less than the exclusion of the district altogether. Another difficulty lies in the adjustment of Synodical Canons to the Canons and laws of the Mother Church, so that while independent Synodical action is maintained, no pretext shall be afforded for the dangerous assumption that the unity of the Church has been broken. These are differences, perhaps, which many among you fail to appreciate, but which the history of almost every Colonial Church gives warning of in every page. We are not to be afraid of difficulties, but if we are to overcome them, we must learn to do so in the school of slow and painstaking investigation; and my counsel is that this Conference should appoint a large Committee, with power to add to their number, to make a study of this question and to report to a future Conference.

"To pass in general and brief review the work of the diocese, I would say that we have very much reason to 'thank God and take courage;' there is no district that is not showing signs of growth, if all are not growing alike. Everywhere I have found earnest hearts and willing hands, and best of all, a sense of the necessity for sacrifice if any good work is to be done.

"Personally, I have no language to acknowledge the kindly warmth of the greeting which has awaited me in every corner of the diocese; it makes me sometimes afraid lest I should be unable to make the return of spiritual help which so much heartiness deserves. And indeed, 'I can of mine own self do nothing,' but I try to humble myself by the recollection that it is only the Grace of God in me that can make me acceptable to any of you, and I know that that Grace in me God can make sufficient for all His Church's needs.

"If I pass in review the parishes in the order in which I visited them, I shall the better be able to summarise the work that is being done, and less likely to omit anything. In New Westminster itself there has been very considerable growth, as testified by the number of communicants and the increase in the offertory.

"At Burrard Inlet, St. James's Church testifies to the liberality and devotion of the people, and a Confirmation added not a few to the Church, whose years gave proof of sincerity and conviction.

"At Sapperton, too, there has been a considerable increase of members, who would be behind none others if their means were in proportion to their wills.

"At Trenant I felt positive anxiety at the eagerness displayed for a church, and actually used some influence in checking what seemed like somewhat venturesome faith, but all in vain; for there, too, a church is in progress, which, for a long time probably, will be the first to welcome the stranger to our shores.

"At Chilliwhack, the parsonage has been completed in great degree by free and willing hands; the church has been repaired, and a stove provided; and, best of all, a Mission church is being erected for the accommodation of an outlying settlement.

"At Yale, a chancel has been added to the church, the Mission-house re-roofed, and water laid on.

"And then, though last not least, there has been an outburst of zeal and liberality at Cariboo, which first drew me thither myself, and then determined me that God was opening for us a door which faith made us bold to enter.

"For all this I am heartily and devoutly thankful, and I pray God your hearts may be thankful too, for we must rejoice with one another's rejoicing.

"The Conference, if it teach us anything, must impress upon us this lesson at least, that we are 'one body in Christ;' not disunited fragments, but of one faith and one hope, identical in all our present aims, one in Christ, as He is, and we in Him with God."

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IN MEMORIAM W. E. PIERCE.

ONE of the workers in the Mission Field whose work has been most signally blessed, has been suddenly taken from his labours. The Rev. W. Edward Pierce only joined the staff in the diocese of Guiana last year. From 1868 to 1880 he has been doing good work in Jamaica, where he was Incumbent of St. Michael's, Kingston. Having had for many years a great wish to devote himself to Missionary work amongst the absolutely heathen, upon hearing that the mission station at Bartica Grove in British Guiana was vacant, he offered himself to the Bishop, and in January last year settled there. In the course of a few months some Indians living much higher up the Essequibo entreated that a teacher might be sent to them, and Mr. Pierce with the Bishop's sanction spent several weeks amongst them, ministering to hundreds who had assembled from still more remote points. Our readers cannot have forgotten that wonderful movement, the "twelve hundred Indians cooped up together like bees in a hive," for Christian instruction, the 1398 baptisms at Shenanbauwie, the evidences of steadfastness and earnestness, and the way in which the movement spread.

These babes in Christ have, as it appears to our eyes, lost too soon their spiritual father, who was watching over their growth, and adding to their number. We hear from the Bishop (writing on October the 5th) of the sad loss which his diocese and the Missionary cause have sustained :—

"It is my very painful duty to announce to you the death, by drowning, when passing one of the Essequibo River Falls, of the Rev. W. E. Pierce, with his excellent wife, two daughters, and one son, besides a maid whom they brought from Jamaica. A very noble little fellow, not quite twelve years of age, was permitted to escape, after having been submerged twice in the troubled waters of the stream. By the next mail, full particulars, as I hope, may be sent to you. Meanwhile, I must content myself with a bare mention of this most painful catastrophe. All the falls had been safely passed from the Potaro River downwards, and at the last but one—and that one really not to be dreaded, as I can myself testify, and only requiring ordinary attention and skill—the *bateau* seems to have lurched over on one side, through, as I am afraid, careless steering, as is most unusual with an Indian, and all were engulphed in the troubled waters.

"I can hardly write at all, so heartrending is this melancholy and touchingly painful calamity, which has deprived the Church of a devoted Missionary, with a wife who was in every way fitted to help him in his noble enterprise of winning souls for Christ. With the father and mother, three most hopeful children have also been taken.

"I am sure that you will excuse my saying more at present. Always believe me to be—Very faithfully yours, W. P. GUIANA.

"P.S.—By a letter received this evening, we have heard that four bodies out of the six drowned have been found; those of Mr. and Mrs. Pierce, their youngest boy, and maid. The two daughters still remain under water, probably held under some rock."

It is strange how often such news is almost accompanied by some other which had pointed to a hopeful and useful action and life. In the *Guiana Diocesan Church Magazine* for October 1st, we read:—

"POTARO MISSION.—News have been received from the Rev. W. E. Pierce, of the safe arrival of himself and family at Curiebrong. Our readers will probably remember the promise of the Indians, that as soon as the site for the Mission was fixed, they would erect the necessary buildings for church and school purposes, and Mr. Pierce writes, that on their arrival they found that a large piece of land had been cleared, high up on a hill, and that a most substantial church had been erected, a good-sized house for the catechist, also another for the visiting clergyman, which was ready for habitation. The Indians having finished these, they were about to erect a house for the chief, Charley, who with hundreds of his people, young and old, were waiting on the hill-side to give the usual Indian greeting to Mr. Pierce and family. In his last letter he writes that he had already married twelve couples, and had baptized a goodly number of persons—that he and his family, with the catechist, Mr. Lobertz, had been daily engaged in giving religious instruction; he also speaks of the place as being very healthy and very enjoyable. We shall look forward with pleasure to Mr. Pierce's official report of this visit, which he will doubtless give in to the Bishop on his return to Bartica."

The loss of such a devoted and successful Missionary is indeed heavy for the young Missions in which he was engaged.

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CONFERENCE AT FARNHAM.

A CONFERENCE of friends and members of the Society was held at Farnham, on Tuesday, October 25th, the Lord Bishop of Winchester presiding. There was a large attendance, some ninety of the clergy, including Bishop McDougall, Archdeacon Atkinson, and the Diocesan Proctors. The Bishop of Bedford and the Rev. Canon Gregory were present by invitation, as was also the Secretary of the Society. Two meetings were held, and thus a whole day was given up to the consideration of the claims of the Society's General Fund on the Home Church, and the method in which those claims should be impressed on the laity. The latter subject embraced a consideration of the merits and demerits of what is known as the deputational system; and, by a resolution unanimously carried, the Clergy admitted the necessity of themselves undertaking the instruction of their flocks in the duty of Missionary efforts as in other departments of Christian faith and duty.

The Rev. R. F. Hessey, Vicar of Basing, who made a most earnest speech at the Conference, has since addressed a Letter to the Right Rev. the Lord Bishop of Winchester, some extracts of which will give a better account of what was said and done than anything which, in the absence of a reporter's notes, we are able ourselves to give.

We commend to our readers the following portions of Mr. Hessey's letter:—

"The subject of the morning Conference, which is that upon which I wish especially to address your Lordship, was 'the deputational system;' that system, to which, carried to an exaggerated extent, and rested upon too implicitly, the Society was expected to look mainly for the collection of the funds for the prosecution of its gigantic work. And it was argued, on the one hand, that that system had broken down through the impossibility of supplying, in sufficient numbers, deputations thoroughly qualified for the work, and, on the other hand, that the widely prevalent habit induced in the clergy, of letting their flocks depend upon strangers for teaching and information on such a foundation-duty as that of the cultivation of the Missionary spirit, acted most injuriously upon their people, as well as upon themselves—upon their people, as tending to depreciate in their minds a primary obligation, or else leading them to think unworthily of a pastor who could omit such a duty; upon themselves, as inducing that paralysis of interest in a subject, which, as being undertaken by others, they do not find it necessary to study, and in reference to which, therefore, they acquire no enthusiasm. And it was urged that a great relief to the funds of the Society would be afforded, if the deputational system could be abandoned.

"Now, if by abandoning the deputational system, it is meant that the Society is not to be required, on pain of forfeiting support, to furnish deputations at all times and in all places, there I think we shall be all agreed. But if it be a root and branch proposition, and it were to be decided that there was to be no power left at headquarters, of sending out men fresh from the living influence of actual work in the Mission field, to quicken by their sympathy and by a reasonable element of novelty, conscientiously-worked parochial organisations, then I think much harm would result.

"Some years ago I was asked to give a lecture in a neighbouring town, and I proposed as my subject 'Pompeii.' It was remarked by some one who saw the announcement of the lecture, 'Has he ever been there himself? for if not, I should not care to hear him.' It so happened that I had been there myself, and that requirement at least was met.

"And so, going upon the principle that 'there is a good deal of human nature in the world,' as some one has quaintly remarked, I find much cause for thankfulness to a system which brought into our midst such men as Mr. Marks, of Mandalay; Mr. Whitley, of Chota Nagpore; Bishop Stirling, of the Falkland Islands; and many others—not all of them perhaps directly sent by the Society, but illustrating the principle that I have mentioned. And I may add that in no case have the S.P.G. deputations which have visited us, failed to elicit the deepest interest.

"Of course I do not mean that the help rendered by such extraneous aids is to take the place of that personal and parochial work of the clergy who are responsible for the needful teaching of their own people; but, when the clergyman in his parish is first of all a centre of light and heat, not only in other Christian duties but also in the matter of the parting command of the Lord Jesus, to make disciples of all the nations —and when he has his regular parochial organisation, and from time to time, 'here a little and there a little,' brings out the place and necessity, among the Christian man's impulses, of a large-embracing love for the heathen, and of tender sympathy towards our brethren in distant lands who are debarred from our privileges—then, when there appears at those quarterly meetings in the schoolroom, of which you, my Lord, spoke from such favourable experience, some tried soldier of the cross, who has possibly known in his own hard life something of what Apostolic endurance really was, the simple recital of his own trials, or even his very presence, may be like the adding of fresh fuel to a fire already kindled.

"For I take it for granted that those various means have been adopted which the circumstances of each case may make most applicable, and which were so cogently insisted upon at the meeting, viz. the Missionary-box, the house-to-house visitation, the regular offertory, the introduction of extensive lay co-operation; and then the quarterly meeting, with the presence of neighbours competent to speak; and, it may be, the exceptional visit of some Missionary who could give to minds ready to receive them, not the first elements of Christian obligation in reference to Missionary activity; those they have already received; not the elementary truth, that the pulse of liberality shows the action of the heart of Missionary sympathy; this will need no proving to them; but his words will be an answer, if I may so put it, to the eager question, 'Watchman, what of the night?' and he will be able to encourage those who are eagerly listening, with such welcome tidings as he may have to bring, of the gloom of heathenism becoming more and more dispelled before the advancing light of that Christianity which is the light of their own life, and which, because they value it, they would fain impart to others.

"To this many clergy feel not unnaturally a great disinclination. Partly they are unwilling to seem to their people to be always applying to them for money; but then Missionary sermons need not by any means always involve collections in church. Partly they do not like to touch on topics which they have not fully studied; and they feel that they are not so thoroughly at home in this as in other spheres of research. Partly, again, they have a distrust of Missionary reports, and their sense of the dignity of their ideal Missionary is revolted by suspicions of the unworthy aims of some of those who are labouring in the Mission field; and they get to share something of the intense dislike, which some, who do not care for Christianity at all, or have had unsatisfactory experiences of Missionaries, entertain towards the work of evangelising the heathen;

and so they have a sort of feeling of hollowness about the whole matter, and are glad to leave to the zeal of others, less particular than themselves, the duty, which they theoretically admit, of pressing upon their flocks the claims of Missions.

"Both these difficulties will, I have no hesitation in saying, be met by that careful and earnest study, and getting up, so to speak, of the subject, which they would devote to preparing any other topic upon which they propose to address their people in their ordinary pulpit ministrations.

"If, for instance, they would devote real exertion to mastering those admirable lectures of Archdeacon Grant, on *The Past and Prospective Extension of the Gospel by Missions to the Heathen;* and follow up that study by reading *The Missionary Church of England*, a volume containing the earnest and practical utterances of the late Bishop of New Zealand, the present Archbishops of Canterbury and York, Bishop Maclagan, Dr. Pigou, and Dr. Maclear; with Bishop Lightfoot's *Comparative Progress of Ancient and Modern Missions;* helping their survey of the gigantic Mission field by some such book as *Under His Banner;* and adding such valuable testimony of laymen, Sir Bartle Frere, for instance, as may be found in the Church Congress reports, notably in that of 1873; and getting to feel that they are really touching solid ground in the lives of men like Selwyn and Feild, and Patteson and Tyrrell, not to mention a multitude of others of earlier as well as recent date—I think, on the one hand, their fears about their being able to interest their congregations would vanish in the process: and on the other, the vague inarticulate suspicion of the unreality of Mission work will be replaced by the conviction that the progress of Missions and the interest it excites is an unfailing test of the reality of our Christianity, and that the work among the heathen only tarries, because prayers are cold, and energies are slack, and the funds contributed as little represent the wealth of this great Christian nation, as a little narrow rill would the abounding tides of the whole watershed of a continent."

We are thankful to chronicle as one of the results of this meeting a donation of 500*l.* to the Society's General Fund from one who was present.

FROM MADRAS TO LIVERPOOL.

BY THE REV. J. M. STRACHAN, M.D.

(Concluded from page 413.)

THE Mammoth Grove Hotel is situated close to the Big Trees, Calaveras County. At the entrance to the grounds are the biggest gate-posts in the world—the "Two Sentinels," each more than three hundred feet high, and the larger one about twenty-three feet in diameter. In this grove there are close upon one hundred of these big trees. Professor Lindley considered that they formed a new genus, and named them "Wellingtonea gigantea." Another botanist, Mr. Lobb, however, refers them to a genus already known, "Sequoia sempervirens," and they are now classified in this genus as "Sequoia gigantea."

Some of the trees have dimensions that are perfectly marvellous. Several of them are over 300 feet in height (one being 325 feet), and they measure from eighty to one hundred feet in circumference. Some of them have fallen, one of them, the "Father of the forest," must have been down for centuries, but it is grand in its ruins. "He measures one hundred and ten feet in circumference at the base, and can be traced three hundred feet, where the trunk was broken by falling against another tree; it here measures sixteen feet in diameter, and according to the average tapering of the other trees, this venerable giant must have been four hundred and fifty feet in height when standing." A man can ride on horseback two hundred feet in the hollow trunk. A pavilion has been erected, the floor of which is formed entirely by the stump of one of the trees, ninety-two feet in circumference. Balls are held upon it, and it can accommodate thirty-two dancers. We spent Sunday here, and upon this stump we had Morning Prayers and a sermon. There would be between thirty and forty persons present, but the "church" could have held as many more. I tried to preach an appropriate sermon from Hosea xiv. 5. In the course of the afternoon the residents of the hotel were so good as to present a very kind address, with a substantial donation, towards our Famine Orphanage in Madras. We came as strangers, we made acquaintances, and we parted as friends. A drive of sixteen miles brought us to Murphy, where we spent the night, and the following morning we were "aboard" again almost at sunrise, and had a very dusty, jolting drive through Sonora on to Priest's, which we reached in the evening, a distance of forty miles. At different points we saw the various plans employed in the gold-fields for getting gold, and to me this was certainly one of the most interesting portions of our whole journey. The colonel who held the reins—all the coach-drivers in California are colonels—was very communicative, and kindly stopped at the different points of interest. It was striking to see how the whole face of the country in many parts had been entirely altered by the search for gold. We came upon villages, once thronged with life, now abandoned, and saw ducks swimming in holes from which fortunes had been extracted; whilst on all hands were signs of the abortive attempts of prospecting parties. The people have rough exteriors, but I daresay have warm hearts within; many seemed reticent and indisposed to enter into conversation. Now and then we came across Red Indians, very dirty and very ugly. In the larger towns and villages there are churches and chapels, generally built of wood, and having signs about them of being well cared for; but the spiritual destitution of the families scattered about in isolated spots must be very great. They are freed from restraints, and have not much to allure them into goodness. Drinking saloons are numerous, and in some places look so secluded, that the stranger wonders if any one except the landlord ever drinks in them. The route is varied and picturesque, rarely grand or beautiful. We look down upon the San Joachin valley, about which there is much sameness, though the crossing of the Tuolunne is worth seeing. There are various coaches running, but the one best suited for the scenery is an open "Kimball waggon," which is seated so that every passenger can have a good view. Here, if anywhere, it is necessary to take care of number one. I trust and believe that our experience was exceptional; but it so happened that in all my experiences as a traveller, nowhere else have I seen self-assertion so utterly indifferent to the feelings of others.

We have been gradually ascending to Priest's, and must continue to do so, for we must reach an altitude of 7,000 feet before we begin to descend into the valley of Yo-Semite. The road passes through forests of noble pines; great gulfs—cañons—yawn below, affording glimpses of the silvery line of a river. The jolting is dreadful, the dust suffocating, the road often perilous, but the scenes are inspiring. The atmosphere has something like an exhilarating effervescence about it that is so inspiriting, that stories are told, and the "merry laugh goes round." The descent was much more precipitous than the ascent, and we were both glad and thankful when it had been accomplished in safety. When the valley first comes into view, it is one of those moments in life that are indelibly photographed on the memory. It can never be forgotten. Surprise, dismay, awe, are the uppermost feelings. One lady burst into tears. It looks as though the head of a mighty mountain had suddenly collapsed and sunk four thousand feet, forming a valley bounded by granite walls, some of them smooth as glass and of a light-grey colour, except where here and there lichens had drawn fantastic pictures. It is these bare precipitous sides and the numerous waterfalls that are the most noteworthy features of the Yo-Semite valley. The fissure which forms the valley is about seven miles long by half to a mile wide, and through it the river Merced flows. To see Mirror Lake in perfection one must be up, not with, but before the sun; there should be a clear sky above, and not a ripple on the water. On its borders are boulders and shrubs and trees, whilst on one side the South Dome (5,000 feet), and on the other Mount Watkins (4,000 feet), keep watch. We look up and see the bare face of the rocks, with patches of brick-red, yellow, and olive-green lichens, upwards to the crevice in which a lofty pine has taken root, still far beyond to the summit, jagged and torn by the storms of ages; and then we look downwards, and the same picture meets our sight—shrubs and boulders, and the prolonged bald face of rock lichens, and pines and jagged peaks; and then far beyond, at some immeasurably profound depth, the azure sky just beginning to blush at the approach of day. The reflection is so clearly defined, and the heights look so immeasurable, that it is difficult to realise you are looking down at water not more than two feet deep. But a new glory comes upon the scene, which, while it impairs the grandeur of the one just witnessed, has a beauty all its own. The sun begins to tip the peaks with gold; a fleecy cloud, that seems to be browsing on the summit, catches fire and seems to be ablaze; trickling drops become a dangling necklace of flashing jewels, and, as the light creeps down, new beauties, unseen before, appear, and one feels that, as in revelation, so in nature, God's light reveals God's glory.

There are several waterfalls, each of which has its own peculiar attraction. I venture to say the "Bridal Veil" is the prettiest waterfall in the valley, though it may be regarded as a feminine term to be applied to a fall which makes a clear leap of nearly nine hundred feet. Narrow at the top, it gradually widens and spreads out in its descent. The water, in its fall, seems to lose its materiality, and to be etherealised into a sparkling spray, that dances and plays and undulates into ever-varying forms—the playthings of the slightest breeze. When the sun shines upon the spray, the Veil seems decked with rubies, emeralds, and opals, as well as diamonds. The Red Indians call it Pohono, an evil spirit whom they superstitiously dread, and whose sound is to them the voices of the drowned.

If we give the palm of beauty to the nymph of the Bridal Veil, we must give the palm of grandeur to the Yo-Semite Fall, both on account of its surroundings and of its immense height. Recessed in dark naked mountains of granite, the water descends a clear drop of about one thousand five hundred feet; it then rushes furiously four hundred feet down a precipitous cliff, and ultimately makes a leap of seven hundred feet into the valley, so that the total height of the Fall is about two thousand six hundred feet. It crashes down upon gigantic boulders, in the chinks and crevices of which ferns and mountain flowers have dared to bloom and show their beauty. We stopped at Black's Hotel, just opposite the Yo-Semite Fall, the majesty of which had a fascination that kept us spell-bound for a long time; and its weird music shaped our dreams at night. The rapid passage of the water through the air creates a sort of whirlwind, which is constantly dallying with the spray; the water forms into what looks like falling rockets, which in a little time burst into stars of beauty; the whole scene, the shattered rocks, the persistent overwhelming flow, gives one the idea of pitiless distractiveness, which fills one with awe, almost with fear.

There are several other falls worth seeing, but these are some distance from the hotel and will require horses for the expedition. Perhaps the finest view of the valley is to be obtained from Glacier Point. From it we look down, and forests of pine-trees wave like a field of corn agitated by the wind. Fields of emerald green are dotted here and there, and the Mirror Lake looks like a gem set in some dark surroundings. High as we are, South Dome seems to tower before us with a kingly majesty; whilst the North Dome, Cloud's Rest, and other heights attract our attention. Straight before us we see in one continuous line the Nevada Fall, of seven hundred feet, which, falling upon a projecting flattened rock, widens out into an apron of dazzling whiteness; the river then crashes through impeding rocks, and is here called the Diamond Cascade, and pursuing its way quietly, as if stunned by its late experiences, on it leisurely flows, when suddenly it drops down three hundred feet, called the Vernal Falls. Taking in the whole scene, with its mountains, its gorges, its forests and its flats, the whole forms a picture of indescribable grandeur.

Emerging from this cave of bewilderment and enchantment into the ordinary scenes of this world, we passed through scenery similar to, and yet differing from, that through which we passed on entering. In the evening we walked to a small Red Indian encampment. There was not much poetry about it. The wigwams were surrounded with offal and filth; the men were intelligent and the women may have been so, but certainly, if they were, they managed very dexterously to conceal it, and to show no signs of possessing it.

They seem, like some of our Hindu holy men, to have taken a perpetual vow never to wash again, and to have religiously observed their vow. I had a conversation with some of the men about serious matters; they appeared apathetic about their souls' interests.

We were glad to reach once more the line of rail. We made a short stay at Sacramento, the capital of California. From Sacramento the ascent of the Sierras may be said to commence, and the railroad in the course of the next 106 miles ascends to a summit which is 7,042 feet above the level of the sea. On all sides are signs of comfort and progress. The farmhouses, with their neat inclosures, their verandahs and flower-beds, tell of a kindly climate. Much has been done, but it seems merely to shadow forth the possibilities of this magnificent country. Corn-fields extend for miles on either side, unbroken by hedges, and look like an ocean of plenty; and enterprise and industry are continually extending the shores of this ocean. Soon after leaving Summit we entered the snow sheds, which altogether extend for forty miles. They are roughly but strongly-built wooden tunnels for the purpose of keeping the line from being blocked by snow. In summer they are in danger of being fired by sparks from the engine, and a train of water tanks is kept in readiness at Summit. On we pass by the Trucker River, and leaving California behind, we reach Humboldt Station in time for breakfast. This pleasing green spot, almost in the midst of the great Nevada Desert, shows how man can alter the face of nature. At last we reached Ogden, where the Union Pacific and Central Railways meet, after an uninteresting journey through the Great American Desert, covered with a low-growing weed called sage-bush, and sending forth an alkaline dust which gave one the sensation in the nostrils of suffering from a feverish cold. Taking our seat in the Utah Central Railroad train, in two hours we reached Salt Lake City, thirty-seven miles from Ogden. The site of the *city* for beauty of situation has been well selected. There are about 25,000 inhabitants of whom about 16,000 are Mormons, and the rest are Gentiles.

The Mormon temple is impressive, both from its site and its extreme simplicity. It is built of wood, is oval in shape, and will seat about 15,000 worshippers. At the time of our visit several ladies and gentlemen were engaged in decorating the interior for a great jubilee celebration which was to take place in a few days. An elder, with whom I entered into conversation, pointed out three of the ladies who were the wives of one of his brother elders. I asked if they lived in harmony. He said that as a rule Mormon domestic life was peaceful and happy. I said that the Government were evidently determined to put a stop to their polygamous customs. He replied, "If they attempt to do it, we could render it very difficult to prove that a second marriage had taken place."

Many of the women met with in the city had a limp, lakadaisical look upon them, giving the idea that they practised the virtue of submission, and that they had no heart for the defence of women's rights, whatever that may mean.

Entering the Pullman car on the Union Pacific Line at Ogden, we commenced the long unbroken journey of 1,033 miles to Omaha.

After a stop of one hour there we crossed the Missouri River by the magnificent bridge which connects Omaha with Council Bluffs, and having secured berths in the Pullman car, were soon again journeying eastwards.

After another run of 500 miles we were not sorry to reach Chicago, situated on Lake Michigan, and the chief city of Illinois.

The story of Chicago is more like a romance than a reality. In 1804 a small fort was built here; in 1812 the Pottawatomies came down upon the little garrison in overwhelming force, and the soldiers were promised a safe conduct by the Indians; and then followed a heartless cruel treachery, very similar to that which occurred during the Indian mutiny at Cawnpore. For a time the place was abandoned, but gradually a few families settled, and Chicago became a city in 1837. The few hundreds have now increased to 600,000 inhabitants, and the city, forming the centre of the most magnificent water communication in the world, has become the great market for grain, for live stock, for pork and beef packing, and for lumber in the States. The city was originally built in a swamp, and I need not repeat the story of the daring enterprise which raised the level from nine to twelve feet. On October 9th and 10th, 1871, occurred a fire which has never been equalled in the annals of disaster. 17,450 buildings were destroyed, and 98,560 persons were rendered homeless. A new city, more stately than the one that had perished, phœnix-like soon sprang up from the ashes. It is grand to see an individual or a people using disaster as a stepping-stone to progress. There are about three hundred churches and chapels in Chicago, and from what I heard there is reason to believe that religion is strongly represented both by intellect and spiritual earnestness. The chief ecclesiastical buildings worthy of a visit are Grace Church and St. James's (Episcopal), the

Union Park (Congregational), the Michigan Avenue Baptist Church, the Twelfth Street Church (Roman Catholic), and the Unity Church (Unitarian).

Leaving Chicago, we went direct on to Niagara Falls, passing through Detroit and Hamilton, and through a country which presented no points of special interest. On leaving the line there was a drive for two miles on the bank of the Niagara River, and it was with surprise that we found ourselves close upon the Falls before the Falls vindicated their claim to their name, Niagara—Thunder of Waters. With us, as with every one else, the first sight of the Falls was disappointing, and I endeavoured to find out the cause of this. Well, first of all the Falls are not high—not more than 164 feet; the volume of water going over into the profound abyss causes a seething mass to rise in front, which makes the Falls appear scarcely more than half this number of feet; and further, the Falls are looked on from above, and it is extremely difficult to judge of a vertical height when looked down upon. The wonder of Niagara is not the depth, but the mass of water that rushes over. Here is a mighty river, which some distance above is from two to three miles wide, compressed into a comparatively narrow channel, and at last gliding over in a volume from twenty to twenty-four feet deep.

A short railway journey brought us to the Lake of Ontario, where rival steamboat companies disputed for the honour of carrying us across to Toronto. The approach to this city is striking, sitting as it does in a deep bay of the lake, and displaying against the sky quite a large number of beautiful spires. The names of the streets, King, York, Richmond, and of our Hotel, Queen's, reminded us that we had left for a time that country where royalty is an abomination. There are some very fine buildings, amongst which I may mention the three sides of a square which form the Toronto University, the buildings being an admirable example of fine Norman architecture. The Cathedral of St. James's is in the Gothic style, with a lofty tower, from which springs a very graceful spire; but I am not sure whether it is not surpassed in beauty by the Jarvis Street Baptist Chapel, which is Decorated Gothic. The Wesleyan Methodist Church is one of the grandest and most massive-looking places of worship I have ever seen in any part of the world. Trinity College overlooks the bay, it has extensive grounds attached to it, and is as interesting in its appearance as in its history. Taking steamer on Lake Ontario, we made a short stay at Kingston. Soon after leaving

Kingston we entered that part of the St. Lawrence River which is known as The Thousand Islands. The river spreads out as a lake, about which more than 1,600 islets are dotted. No two are of the same size, shape, height, or colour. Some are bare rocks, others are heavily wooded; the scenery is constantly changing, and but for the crowd on deck would be very agreeable. This is a favourite sail in summer, and large numbers from all parts of Canada and America come to enjoy it.

Passing under the magnificent Victoria tubular bridge we came to our moorings in Montreal, the commercial metropolis of Canada, so called from Mont Rial or Mount Royal, which towers up behind the city. On all sides we are reminded of the local supremacy of the Roman Catholic religion, and as we see the streets with French names and hear the people talking French, we see, to us, a new illustration of the cosmopolitan supremacy of our gracious Sovereign.

To save time, we went to Quebec by rail and not by steamer; and as we reached Point Levi on the south bank of the St. Lawrence, and looked across at the Gibraltar of America, we saw one of the grandest sites for a city to be found in any part of the world. The irregular streets and the curious quaint old buildings carry the mind back to the past. Here at last on this continent we come to a city which age has rendered venerable. A drive of eight miles through two or three French-Canadian villages, full of interest, brings to the Montmorenci Falls, about 250 feet high. They are graceful and beautiful. The ecclesiastical buildings are numerous and interesting; in some of them there are some good paintings. The cathedral in St. Anne Street is a very plain structure both without and within.

After a pleasant journey from Montreal we reached Plattsburg, in the United States, a small thriving town at the mouth of the Savanac River, and on the shore of Lake Champlain, where we spent and enjoyed a quiet Sunday, and where, for the first time for eleven years, we were waited upon by female servants. This lake is large, but not so large as to shut out the varied beauties on either the Vermont or New York shore. It is, in fact, a long, picturesque valley, inclosed by the Green Mountains on the east, and the Adirondack Mountains on the west. The approach to Burlington is very fine, and the appearance of this, the largest city in Vermont, as it slopes up from the very shore to a considerable height, with the University buildings overlooking the whole, is very striking. A short railway journey of five miles brought us to Baldwin, on the northern border of Lake George, the Loch Lomond of America. It is a favourite summer resort for people jaded and weary of city life. In bays, perched on cliffs, embowered in trees, planted on islets, hotels, houses, cottages, and tents may be seen, all testifying to the popularity of the lake. Numerous parties were camping out, and it was quite touching to see the enthusiasm with which we were greeted. As we passed along, old gentlemen would wave their handkerchiefs as if bidding adieu to their dearest friends; and young ladies, in toilets peculiarly their own, would scamper down to the brink of the water and smile their welcome. Many on board cordially reciprocated these kindly intentions, so that a stranger might conclude that the Americans are very fond of meeting each other when they do not know each other. Rounding Sabbath Day Point, we entered what are called "The Narrows," where, as the name implies, the lake is narrow, and where the steamer has to thread its way through a number of small islands which constantly open up new views of beauty. After a delightful pleasure sail of over thirty miles we reached Caldwell; here terraced walks leading to the banks, the lake shut in by islands in the distance, silvery lines of water creeping up dark creeks, jutting points of land, noble trees, green fields—all form a picture delightful to contemplate.

We had a very pleasant drive of nine miles in a stage coach to Glens Falls, passing through a country where, during the last century, battles were fought, and where Cooper has placed some of the scenes in his novels. We passed the "Bloody Pond," in which we are told the water was tinged with the blood of those who had been slain. I noticed the water still looks dark-coloured; perhaps dyed by the decaying leaves falling into it. Our next stopping place was Saratoga, the city of hotels, where during the summer months thousands from all parts of America and Europe do congregate. Each hotel is a little world in itself, supplying all that the visitor may require.

A sail down the Hudson is generally spoken of as a great event in one's life; and certainly this stately river flows between banks which are wonderfully picturesque, grand, and beautiful. After a very pleasant day we touched the pier at New York in the evening, and made our way to the Broadway. I shall not attempt a description of New York.

I shall merely mention the special objects which appear to me well worthy the attention of the stranger. Beginning at the extreme point, there is Castle Garden, where at any time may be seen crowds of emigrants, who have come from all parts of Europe to help to form the wealth and strength of what promises to be the most advanced nation of the earth. Then we come to Trinity Church, with its costly Astor memorial reredos. The Astor Library and Cooper Institute are worthy of a visit. Grace Church, in its chaste marble, cannot be overlooked, standing as it does in the bend of Broadway, so that at a distance it looks as if it stopped the way. There are chimes in this episcopal building, and I may be mistaken, but on the Sunday evening I think I heard them chiming one of Sankey's tunes. There are very fine private residences in and about Fifth Avenue. St. Paul's (Methodist) is a beautiful marble edifice in the Romanesque style, and not far from it is St. George's (Episcopal), which is well worthy of a visit. No one should miss the Central Park. The street elevated railways are both an eye-sore and a nuisance. The city is well supplied with omnibuses and tram-cars, the charges for which are reasonable.

From New York we went to Brooklyn, Coney Island, Philadelphia, and other places, and at last felt we were really on our way *home*—oh! the pathos of that word in an exile's heart!—when we went on board the s.s. *Algeria*, of the Cunard Line. The passage across the Atlantic was calm, pleasant, and uneventful, and we had pleasant companions to the very end. At last, on Sunday morning, August 29, the dim outline of land was seen through a hazy light not far from New Brighton. England at last! I have wandered far and wide; I have seen many countries, experienced much kindness, and made many friends in distant lands; but one's heart has not been alienated. For me there is no place in the world like dear old England for true liberty, for intellectual vigour, for religious tone, for happy domestic life; and I am free to confess that my heart thrilled with joy as once more I stood on British soil. Two hours after landing in Liverpool we were in church, returning thanks to Almighty God, who had so mercifully shielded us from all danger through our long and deeply-interesting tour from Madras to Liverpool.

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Notes of the Month.

THE news of Bishop Caldwell's health is we are sorry not wholly of a satisfactory character; for while we are glad to find that the critical danger has passed, and that his general health is fairly good, it is most disquieting to hear that the complaint from which he suffered on the Pulney hills continues, and from the doctor's account it is not likely that he will *completely* recover. The Bishop himself is beginning his work again, and has actually decided upon removing from Edeyengoody to Tuticorin, to enter upon fresh Evangelistic work there. He is advised to take a short furlough in England, as the rest and change of thought and occupation would do him much good, but he will not hear of it, unless absolutely ordered to go by the doctor.

A DEEPLY interesting service took place in the Society's house on Wednesday, October 26th. As was stated in our October number, four Missionaries of the Society were about to leave for India; these and three ladies who were going in connection with the Ladies' Association were present, as were many of their friends, and of the members of the Society. The service was a celebration of the Holy Communion, the number of communicants being fifty-three. The sermon was a brief address by the Rev. Dr. Strachan, the Society's Secretary for the diocese of Madras. His words were most fitting for the occasion. He warned in the simplest language those who were going out of the dangers before them. He reminded them that the climate of India induces great lassitude, which if not guarded against hardens into habits of indolence. The European living in the tropics finds that the effect on his bodily health leads to great irritability of temper, which, to the Missionary above all, proves a fatal hindrance and bar to his usefulness. The moral atmosphere has no less dangers—for the Englishman finds himself in a great measure without those social restraints which mitigate temptations in his own country—and spiritually, too, the surroundings are most perilous. The constant presence of heathenism—though it does anything but attract—has a chilling and deadening effect on the religious life of the Christian, who gradually becomes more and more accustomed to it. Dr. Strachan spoke plainly of the need there was to be on the watch against these dangers, which are inevitable, but have to be counteracted by the grace of God. He reminded them of the many who, overcoming their dangers, were conspicuous for their noble character, their devotion and goodness alone gaining for them an immense influence. He knew many ladies, the brightness of whose souls, in spite of all that was depressing in Zenana work, seemed to make them appear to be scarcely human, but rather angelic workers. He then invited those who were to begin work among such dangers to seek the grace of God in the Communion they were then about to make, and in the name of the Society bade them good-bye, fervently invoking the Divine Blessing on them and on their work.

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MONTHLY MEETING.

THE Monthly Meeting of the Society was held on Friday, November 18, at 2 P.M., the Master of the Charterhouse in the Chair. There were also present the Bishop of Antigua, the Bishop of Moosonee, C. Raikes, Esq., C.S.I, *Vice-Presidents;* Rev. Brymer Belcher, Rev. W. C. Bromehead, Ven. Archdeacon Blomfield, Ven. Archdeacon Burney, Rev. Prebendary Cadman, Rev. Canon Churton, Rev. Berdmore Compton, Major-General Davies, Sir W. R. Farquhar, Bart., Rev. Dr. Forrest, Colonel Gillilan, Rev. H. F. Johnson, Rev. H. Lomas, Major-General Lowry, C.B., Rev. J. F. Moor, Rev. Prebendary Salmon, A.A.D.L. Strickland, Esq., W. Trotter, Esq., *Members of the Standing Committee;* and Rev. S. Arnott, H. McL. Backler, Esq., Ven. Archdeacon Bathurst, J. Boodle, Esq., Rev. J. A. Boodle, Rev. V. G. Borradaile, Rev. R. H. N. Brown, Rev. N. G. Charrington, Rev. G. T. Cull-Bennett, Rev. T. Darling, Rev. J. M. Davenport, Rev. E S. Dewick, Rev. J. J. Elkington, J. F. France, Esq., Rev. C. D. Goldie, Rev. R. S. Hassard, W. H. Heaton, Esq., Rev. H. G. Henderson, Rev. G. W. Herbert, Rev. J. W. Horne, H. Houndle, Esq., Rev. E. H. Maclachan, Rev. B. Maitland, Rev. T. O. Marshall, A. North, Esq., Rev. D. Olivier, Rev. W. Panckridge, H. S. Redpath, Esq., J. W. B. Riddell, Esq., Rev. W. F. Satchell, Rev. V. E. Skrine, Major Smalley, Rev. J. Sorrell, Rev. W. H. Strong, Rev. H. Swann, Rev. H. C. A. Tayler, Rev. H. D. Thomas, Rev. R. Tweed, I. F. Ward, Esq., and Rev. J. H. Worsley, *Members of the Society.*

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income up to October 31st:—

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Oct, 1881.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	25,802	4,827	3,623	34,252	75,065
II.—APPROPRIATED . .	3.330	465	4,669	8,464	15,199
III.—SPECIAL	23,955	20	1,651	25,626	28,145
TOTALS . .	53,087	5,312	9.943	68,342	118,409

B.—*Comparative Amount of Receipts at the end of October in five consecutive years.*

	1877.	1878.	1879.	1880.	1881.
I.—GENERAL					
1. Subscriptions, &c. . . .	£22,189	£24,673	£24,105	£25,481	£25,802
2. Legacies	10,039	11,080	7.650	8.535	4,827
3. Dividends	3,950	4,169	4,110	3,767	3,623
	36,178	39.922	35,865	37,783	34.252
II.—APPROPRIATED	22,918	18,016	7,791	7,956	8,464
III.—SPECIAL	19.708	17,057	23,784	28,501	25,626
TOTALS	£78,804	£74,995	£67,440	£74,240	£68,342

3. The sum of 20*l.* was voted from the Negus Fund for books for the use of the Mission at Tristan D'Acunha.

4. On the recommendation of the Board of Examiners, and the

Standing Committee, Mr. Alban H. Wright was appointed Chaplain to the labourers on the Codrington Estate, and Tutor of the Mission House, Barbados.

5. The Rev. C. D. Goldie moved the resolution of which he had given notice, viz.:—

"That an effort should at once be made with a view to the increase of funds, to induce the Bishop of each diocese to call together the Incorporated Members in the diocese, to interest them personally in the work, and both annually as a body and by a permanent Diocesan Committee, to exercise watchfulness over the increase of subscriptions and the general work of the Society."

The Rev. Brownlow Maitland proposed the following amendment:—

"That in view of the pressing need of increased resources, to enable the Society to take advantage of the large openings for Missionary work which in the course of Divine Providence are continually being presented, the Bishops be requested to co-operate in a special effort to promote the welfare of the Society; and that it be respectfully suggested to their Lordships to call together the Incorporated Members in their respective dioceses, for the purpose of urging upon them the duty of individual personal exertion on the Society's behalf, and also of recommending the formation of Diocesan Committees, to be renewed annually, whose business it shall be to create a general interest in the Society's work, and to gather in funds for its maintenance and extension."

The amendment was accepted by Mr. Goldie, and agreed to, and it was further resolved that the Standing Committee be requested to carry out this resolution of the Society, and to report to a future meeting of the Board.

6. The Seal of the Society was ordered to be affixed to a deed for registering the Society's title to the Guelph Lands in Canada.

7. The Bishop of Moosonee addressed the Society upon the work in his diocese, narrating briefly the history of the diocese, and describing his Episcopal journeys.

8. The Rev. G. W. Downer addressed the Society upon the subject of the financial condition of the Church in Jamaica.

9. All the Candidates proposed in July were elected into the Corporation.

10. The following gentlemen were proposed for incorporation at the meeting in January, 1882:—

Alfred Baldwin, Esq., Wilden House, Stourport; Rev. W. Roxby, Thornford, Sherborne; Rev. J. E. Colyer, Astbury, Congleton; Rev. W. E. Torr, Carlet Park, Eastham, Birkenhead; Rev. J. M. Hall, Bickerton, Malpas; Rev. W. Snape Cadman, Holy Trinity, Marylebone, W.; Rev. J. M. Cadman, 27, Montagu Street, Russell Square; Rev. G. F. E. Peake, St. Margaret's, Rochester; Rev. F. P. Wickham, Stoke Abbas, Beaminster; Rev. Henry Wace, 5, Mecklenburgh Square, W.C.; Rev. W. E. H. Sotheby, Holy Trinity, Hoxton, N.; Rev. H. G. Cundy, D.D., 49, Wickham Road, Brockley; Rev. Robert Blakiston, 21, Richmond Road, Brighton.

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REPORTS RECEIVED.

Reports have been received from the Rev. F. H. T. Hoppner and F. Kruger of *Calcutta*; R. Balavendrum of *Labuan*; W. Bramley of *Capetown*; C. Johnson and S. M. Samuelson of *Zululand*; T. Taylor of *Maritzburg*; G. Mitchell and J. Widdicombe of *Bloemfontein*; W. King of *Quebec*; J. J. Scully and T. A. Young of *Montreal*; W. M. Tooke of *Algoma*; W. Newton of *Saskatchewan*, and H. H. Hughes of *Antigua*.